

*We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.*



## ORTHODOX CHURCH OF THE MOTHER OF GOD

### OCA – Diocese of New York & New Jersey

The Most Reverend Michael, Archbishop of NY & the Diocese of NY/NJ

V. Rev. Dr. Matthew Searfoorce, Temporary Rector

Sub-Deacon Edward Dawson

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Sub-Deacon Edward

## HYMNS OF THE DAY

### [Troparion in Tone 2 \(Resurrection\)](#)

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to Thee!”

### [Troparion in Tone 7 \(Transfiguration\)](#)

Thou wast transfigured on the mountain, O Christ God, revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos! O Giver of Light, glory to Thee!

### [Troparion in Tone 4 \(for the Martyrs\)](#)

Thy holy martyrs Anicetus and Photius, O Lord, through their sufferings have received incorruptible crowns from Thee, our God. For having Thy strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!

### [Troparion in Tone 8 \(for St Maximus\)](#)

Champion of Orthodoxy, teacher of purity and of true worship, enlightener of the universe and the adornment of the hierarchs: all-wise Father Maximus, thy teachings have gleamed with light upon all things. Intercede before Christ God to save our souls!

### [Kontakion in Tone 2 \(Resurrection\)](#)

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, my Savior, praises Thee forever.

### [Kontakion in Tone 2 \(St Maximus\)](#)

Maximus, divinely inspired champion of the Church, sure and illumined exponent of Orthodoxy, harp and trumpet of godliness, divine and holy adornment of monks; never cease to intercede for us all.

### [Kontakion in Tone 7 \(Transfiguration\)](#)

On the mountain Thou wast transfigured, O Christ God, and Thy Disciples beheld Thy glory as far as they could see it; so that when they should behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father.

### *Prayer Requests*

#### *For Health of:*

**Carol (sister-in-law)**, offered by Linda & Richard Dantine.

**Douglas III**, on his 1<sup>st</sup> birthday, offered by the Inferrera Family

**Mark**, on his birthday, offered with love by his Godmother Tammy, Nick & Elizabeth.

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## SAINTS AND FEASTS OF THE DAY

**AUGUST 12, 2018**

**11<sup>TH</sup> SUNDAY AFTER PENTECOST: AFTERFEAST OF THE TRANSFIGURATION**



### *Afterfeast of the Transfiguration of our Lord*

Today's hymns speak of how Christ made those who ascended Mt Tabor with Him "partakers of (His) otherworldly glory." The Apostles, "overcome with fear, fell headlong upon the earth."



### *Martyrs Anicetus, Photius (Photinus) & the Martyrs with Anicetus and Photius of Nicomedia*

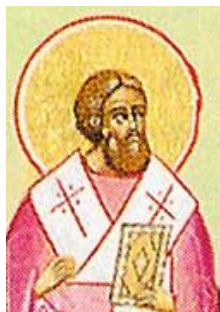
The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians. The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible. They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honor and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed. They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305.

Saints Anicetus and Photius are mentioned in the prayers for the Blessing of Oil and the Lesser Blessing of Water (BOOK OF NEEDS, 1987, p. 230).



### *Hieromartyr Alexander the Bishop of Comana*

Saint Alexander, Bishop of Comana, lived during the third century not far from Neocaesarea. He studied the Holy Scripture and knew many scientific disciplines. Taking upon himself the exploit of holy foolishness, the saint lived in poverty, selling coal in the city square. Many, seeing his face always black from the grime of the coal dust, sneered at him with contempt.

When the Bishop of Comana happened to die, then among the candidates put forth for election as new bishop -- one was a man illustrious, others were learned or eloquent, while yet others were rich. Then Saint Gregory Thaumaturgos, Bishop of Neocaesarea (November 17), having been invited for the ordination of their choice, pointed out, that a bishop ought to have not only outward worthiness and distinction, but foremost of all, a pure heart and holy life. These words caused

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some to laugh saying: "If outward appearance and nobility of origin be for naught, then even Alexander the collier might be made bishop".

Saint Gregory perceived that it was not without the Providence of God that this man came to be mentioned, and he asked that they call him. The appearance of the saint at the gathering evoked laughter. Having respectfully bowed to Saint Gregory, Saint Alexander stood there deeply absorbed in himself and ignoring the sneering: Saint Gregory put him to the test, and the collier was obliged to reveal that he was formerly a philosopher, and had studied Holy Scripture, but that for the sake of God he had assumed upon himself voluntary poverty and humility. Saint Gregory then took the collier to his own lodging, where he washed off the grime, and gave him clean clothes. Returning then to the assembled people, Saint Gregory in front of everyone began to put to him questions from Holy Scripture, to which Saint Alexander answered like a knowledgeable and wise pastor. Seeing this, all were astonished at his humility and with one accord they elected him their bishop.

Saint Gregory ordained him priest, and later bishop. After the imposition of hands the new bishop preached a sermon to the people, full of power and the grace of God. And everyone rejoiced that the Lord had sent them such a wise pastor. Under the emperor Diocletian (284-305) the saint bravely confessed Christ, and refused to worship idols. After tortures they threw him into a fire, and there he departed to God. According to other sources, Saint Alexander suffered instead under the emperor Decius (249-251).



### ***Martyrs Gerontius, Serapion, Herman, Bessarion, Michael, Simeon & Otar of the St David Gareji Monastery, Georgia***

Throughout the 18th and 19th centuries the Dagestanis were continually raiding and pillaging the Davit-Gareji Wilderness. They destroyed churches and monasteries, stole sacred objects, and tortured and killed many of the monks who labored there.

A Dagestani army invaded the Davit-Gareji Wilderness in the summer of 1851. They looted the Davit-Gareji Lavra and carried off many of the monastery's sacred treasures and books. Then they took many of the monks captive and tortured a few of the most pious.

First they stabbed Hierodeacon Otar to death, then they beheaded Hieromonk Gerontius. The unbelievers battered Hieromonk Serapion to death with their swords. Monk Herman was stabbed in the stomach, then beheaded Monk Besarion was also beheaded.

The eighteen-year-old Simeon tried to flee on foot but was shot at with bows and arrows, then caught and beheaded. Monk Michael, the most outstanding among the brothers in humility and silence, was subjected to the harshest tortures.

After their martyrdom the bodies of these holy men were illumined with a divine light.

The martyrdom of the holy fathers of the Davit-Gareji Monastery was described in 1853 by Hieromonk Isaac of Gaenati, who witnessed the tragedy. Hieromonk Isaac himself was captured and led away to Dagestan by the merciless bandits. He was later freed through the mediation of Tsar Nicholas I (1825-1855).

### ***Martyrs Pamphilus and Capiton***

The Martyrs Pamphilus and Capiton were beheaded by the sword in the area of Oliurea near Constantinople.

## **GOSPEL AND EPISTLE READINGS**

### **Prokeimenon, Tone 2:**

The Lord is my strength and my song; / He has become my salvation. (*Psalm 117:14*)  
vs. The Lord has chastened me sorely, but He has not given me over to death. (*Psalm 117:18*)

### **Prokeimenon, Tone 4 (Feast):**

O Lord, how manifold art Thy works; in wisdom hast Thou made them all! (*Psalm 103:24*)

### **Epistle Reading**

**The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians 9:2-12**

**Brethren,** you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other

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apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

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**Alleluia, Tone 2:**

May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! (*Psalm: 19:2*)  
vs. Save the King, O Lord, and hear us on the day we call! (*Psalm 19:10*)

**Alleluia, Tone 8 (Feast):**

The heavens art Thine; the earth also is Thine. (*Psalm 88:12*)

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**Gospel Reading**

**The Reading is from Matthew 18:23-35**

**The Lord said this parable:** "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

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*Daily Inspirations by Abbott Tryphon*  
**Representing Orthodoxy**  
*On being ambassadors for the Faith*



It was relatively late in my life when I embraced Orthodoxy. Having wandered in a spiritual wasteland, and knowing I was drying up spiritually, I found myself looking for something that would fill the void. Orthodoxy had not been in my scope, seeming, as it were, to be some exotic, eastern form of a Christian faith that had become stagnant for me.

I was aware of the Orthodox claims to being the very Church founded by Christ. I had witnessed the majesty of her divine services, and the beauty of her temples. I'd tasted a small portion of the sublime mystical theology that seemed to be intuitive in nature, rather based in the logic and reason that had formed much of Western Christianity.

Yet the seemingly splintered nature of American Orthodoxy put me off, what with the myriad of ethnic expressions of a faith that claimed to be the One True Church, and the strong nationalistic nature of some parishes. Yet, as I think back, American Lutheranism was much the same when I was young, with the Norwegians, Germans, Danes, Finns, Swedes, and Latvians, all separated into difference denominations, with independent administrations.

As a man who held religious and politically liberal views, I found the Orthodox Church's positions to be backward looking, devoid of charity, and downright medieval to my mind. Her clergy, at least the ones I'd met, seemed unfriendly and standoffish. Sadly, I made sweeping judgements of the whole of Orthodoxy while standing from the vantage point of looking from the outside. I judged the Orthodox Church after having met but a few of her



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clergy. This seems particularly sad to me in hindsight, but this seems to be a common observation by many outsiders.

Now that I am within the walls of the Orthodox Church, and a priest myself, I try to be open, friendly, and approachable at all times, lest I, too, serve as a barrier for others. We clergy are the most visible ambassadors of the faith, and often the first to represent Orthodoxy to outsiders. If we are closed off, aloof, and unapproachable, we will be nothing but an obstacle to others, and they will not come close enough to Orthodoxy to be able to “taste and see”.

If we are unloving and worldly, we will have hidden Christ’s Church from view, and others will not be drawn into the Life Giving Faith. As Christ’s priests, we are called to show forth His light in the way we live our lives, and the way we love others, all the while ushering the Light of Christ into a darken world that needs Orthodoxy, now more than ever.



### *Daily Reflection* **Be Ready**



*“Watch therefore, for you do not know on what day your Lord is coming. But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be*

*broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.” (Mt 24: 42-44)*

I need to be ready today, to receive the Lord into the “house” He has entrusted to me, which is my heart. My “readiness,” “watchfulness,” or “awokenness” to God is not just a Sunday thing; it’s an everyday thing, as the Lord reminds me here. So my primary focus, as far as my connection with God goes, needs always to be on “today,” on any given day of the week. I find this realization to be quite a relief, as it simplifies matters, unburdening me from excessive worries about “other” days of the past or future. All other days and moments, whether from the past or in the future, need not concern me half as much as “today.” Because my Lord, Who is ever-“The Coming One” (Mt 11: 3), tends to pay us unexpected visits, when we’re not busy entertaining thieves or imposters in His “house.”

So let me keep a lookout for any “thieves,” like self-centered fear or grudges against people or institutions; or let me get rid of them if they’ve already “broken in.” This morning I focus on today, as the day on which my Lord is coming, for all I know. “This is the day which the Lord has made; let us rejoice and be glad in it!” (Ps 117/118: 24)



We are the spiritually poor, whilst the saints, or those who shine even in this present life by their faith and piety, are the spiritually rich. It is to them that we needy ones must have recourse. We must beg for their prayers that they may help us to become simple as infants; that they may teach us spiritual wisdom, how to conquer sins, how to love God and our neighbour.

St. John of Kronstadt  
My Life in Christ p.248

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## PARISH NEWS & ANNOUNCEMENTS

As of the end of August we will need a volunteer to take over the Sunday Bulletin, as I will not be able to continue doing due to personal issues, Sub-deacon Vlashi.

### LITURGICAL SCHEDULE

#### Sunday, August 12<sup>th</sup>

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

#### Tuesday, August 14<sup>th</sup>

6:30 pm: Vespers Liturgy: Feast of the Dormition of our Most Holy Lady and the Mother of God and Ever-Virgin Mary

#### Saturday, August 18<sup>th</sup>

6:30 pm: Vespers

#### Sunday, August 19<sup>th</sup>

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

#### Saturday, August 25<sup>th</sup>

6:30 pm: Vespers

#### Sunday, August 26<sup>th</sup>

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

#### Saturday, September 1<sup>st</sup>

6:30 pm: Vespers

#### Sunday, September 2<sup>nd</sup>

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

The meeting of the Sisterhood of the Protection of the Mother of God is today Sunday, August 12th after coffee hour.

Tuesday evening, August 14, 2018, 6:30 PM there will be a Vespers Liturgy for the FEAST OF THE DORMITION OF OUR MOST HOLY LADY THE MOTHER OF GOD AND EVER-VIRGIN MARY.

**Request & Bulletin Sponsor:** Use the sign-up sheet at the candle stand for the health of, eternal memory of or a Pannikhida for a loved one or friend will be remembered during Divine Liturgy for the day/week that you signed up for.

**Memorial Candles:** Candles can be purchased at the candle stand, suggested donation of \$10 for a large one.

**Private Confessions:** Can be heard a half hour before any service. See Father Matthew for other times.

**General Confession:** Will be at 9:45 am on the first Sunday of the month.

**Receiving Holy Communion:** Holy Communion is offered to those baptized Orthodox Christians who have prepared themselves for the reception of the Sacrament by prayer and fasting. Blessed Bread is available for all our visitors at the very end of the Divine Liturgy.

**Pannikhida Service:** The third Sunday of each month there will be a Pannikhida after Divine Liturgy. If you would like your loved ones to be remembered please give a list of names to Father Matthew before that Sunday for those to be remembered in the month.

**Special Announcements** for the bulletin can be submitted by E-Mail:

[OrthodoxChurchMotherOfGod@outlook.com](mailto:OrthodoxChurchMotherOfGod@outlook.com)

**The Living Clean Group** of Narcotics Anonymous meets every Friday from 8-9:15 pm downstairs in the community room.

**The Grey Book Step Meeting Group** of Narcotics Anonymous meets every Tuesday from 7-8:00 pm downstairs in the community room.