

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

V. Rev. Dr. Matthew Searfoorce, Rector

Sub-Deacon Edward Dawson

Sub-Deacon Vlashi

Parish Council President: Trudy Ellmore

Parish Council Vice President: Holly Dawson



Sunday, August 16, 2015

Gospel: Matthew 18:23-35

Tone 2

Epistle: I Corinthians 9:2-12

11th Sunday after Pentecost; Afterfeast of the Dormition of the Mother of God



**Glory to
Jesus Christ!**

**Glory
Forever!**

*Afterfeast of the
Dormition of the Mother
of God.*

*In giving birth you preserved your virginity,
In falling asleep you did not forsake the world, O Theotokos.
You were translated to life, O Mother of Life,
And by your prayers, you deliver our souls from death.*

Today the Church Remembers

11th Sunday After Pentecost — Tone 2. Afterfeast of the Dormition. Translation of the Image “Not-made-by-hands” of our Lord Jesus Christ from Edessa to Constantinople (944). (Third “Feast of the Savior in August”). Martyr Diomedes the Physician of Tarsus in Cilicia (298). Ven. Cherimon (Chæremon) of Egypt (4th c.). The “FEODOROVSKAYA” Icon of the Most-holy Theotokos (1239).

Weekly Bulletin Sponsors

For Health of:

Lydia Kuhn, on her birthday, offered by Lore Stefy.

Svetlana, on her birthday, offered by their family.

Clay Gallagher, on his birthday, offered by their family.

In Eternal Memory of:

Carol, our sister-in-law, offered by the Dantines.

Maria, sister of Simeon & Theodora (Children’s Home of Hope), offered by Sub-deacon Vlashi.

Pannikhida Service:

Anne & Carol Dantine, offered by the Dantine Family.

Liturgical Schedule:

Sunday, August 16th

9:40 am: Hours
9:45 am: General Confession
10:00 am: Divine Liturgy

Saturday, August 22nd

6:30 pm: Vespers

Sunday, August 23rd

9:40 am: Hours
10:00 am: Divine Liturgy

Saturday, August 29th

6:30 pm: Vespers

Sunday, August 30th

9:40 am: Hours
10:00 am: Divine Liturgy

Readings:

Epistle: I 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 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.

Gospel: 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."



“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966



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, for a donation of \$10. Sponsors will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times and **General Confession:** Will be at 9:45 am on the first Sunday of the month.

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:

Bulletin@ChurchMotherOfGod.org

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

Next Council meeting will be August 30, 2015 at 12:15 p.m.

**Engaging
the
Culture**

*While remaining faithful to the Gospel in
the time and place where we are called*

ALL ARE INVITED - NO CHARGE!

THURSDAY, OCTOBER 22ND
COMPLINE AT 6:30PM • PUBLIC LECTURE AT 7PM
ST. MARK ORTHODOX CHURCH
452 DURHAM ROAD, WRIGHTSTOWN, PA
WWW.STMARKSOCA.ORG • (215) 860-9640

ABBOT TRYPHON
All-Merciful Saviour Monastery (ROCOR)
Vashon Island, Washington

Author of the "Morning Offering" Blog,
Podcast, & Book (Ancient Faith Publishing)

Afterfeast of the Dormition of the Mother of God



In today's hymns at Vespers, the Mother of God is praised as “only created being to pass from earth to heaven in the flesh.”

Prayers by the Lake, St. Nikolai Velimirovich, XVIII:

Repent of your ways, inhabitants of the earth. Behold, the eye of the Master of the world is keeping watch deep within you. Do not trust your seducible eyes, let the Eye illumine your way. Your eyes are curtains over the Eye of God.

Repentance is admission of the way of sin. Repentance opens up a new way. The penitent's eyes are open to two ways: to the way which he is going, and to the way he should be going.

There are more who feel repentant than there are who turn their wheels onto a new way. I tell you: the penitent must have two types of courage--he must have the courage to weep over his old way, and he must have the courage to prepare himself for a new way.

What good is it for you to feel repentant and still tread the old way? How do you describe a person who is drowning and shouts for help, but when help arrives will not grab hold of the life line? I liken such a person to you.

Repent of your yearning for this world and all that is in this world. For this world is the graveyard of your ancestors, which is gaping and waiting for you. Just a little longer and you will be ancestors and will yearn to hear the word "repentance," but you will not hear it.

Just as the wind begins blowing and carries off the mist before the sun, so will death carry you off before the face of God.

Repentance rejuvenates the heart and lengthens one's lifetime. The tears of a penitent wash darkness from his eyes, and give his eyes a childlike radiance. The eye of my lake is like the eye of a deer, always moist and radiant as a diamond. In truth, the moisture in the eyes drains the anger in the heart.

The soul in the penitent is like a new moon. A full moon must wane, a new moon must wax.

The penitent clears the weeds from the field of his soul, and the seed of goodness begins to grow.

Truly, the penitent is not one who laments over the evil deed he has committed, but one who laments over all the evil deeds that he is capable of committing. A wise landowner not only cuts the thornbush that has pricked him, but every thornbush on the field that is waiting to prick him.

O my Lord, make haste to show a new way to every penitent, after he scorns his old way.

O heavenly Mother, Bride of the All-Holy Spirit, bow down toward our heart, when we repent. Open the fountain of tears within us, that we may wash away the heavy clay, that saddens our eyes.

O All-Holy Spirit, blow and disperse the unclean stench from the soul of the penitent that has been choking him and lead him to repentance. We bow down and beseech You, O Life-giving and Mighty Spirit!

Sayings of the Ascetics of the Orthodox Church, XVII

God and Us – God takes care of everyone

It is an indubitable truth that the highest Divine Providence arranges all of creation. God considers all things beforehand and takes care for all things. This is the Divine fatherly care of which the blessed apostle Peter speaks: "Cast all of your cares upon Him, because He is concerned for you."

St. Elias Minjatios. Sermon on the Great Fast, 1

The Prologue of Ohrid

St. Nikolai Velimirovic

Reflection

The Orthodox Church surpasses all other Christian groups in the richness of her Tradition. The Protestants want only to adhere to Holy Scripture. But Holy Scripture cannot be interpreted outside of Tradition. The Apostle Paul himself commands: *Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle* (2 Thessalonians 2:15). The tradition of Prince Abgar, without doubt, is of Apostolic Tradition, even though the apostles do not mention him in their writings. The Apostle Thaddaeus did not write anything at all (and according to Protestant thinking, that would mean he did not say anything and or teach the faithful). According to what, then, was he an apostle of Christ? St. John Damascene [Damaskin] cites the tradition of Prince Abgar in his defense of the veneration of icons. How wonderful and touching is the letter of Abgar to Christ! He wrote, first of all, that he had heard of His miraculous power--that Christ cured the sick. Then he implored Him to come and to heal him, and continued on to say: "I also hear that the Jews hate You, and that they are preparing some evil against You. I have a city, not large, but beautiful and bountiful in every good; come to me and live with me in my city, which is sufficient for the both of us for every need." Thus wrote a heathen prince, while the princes

of Jerusalem were preparing death for the Lord, the Lover of Mankind.

Contemplation

To contemplate God's wondrous help to Jonathan, the son of Saul (1 Samuel 13-14 [also known as 1 Kings 13-14]):

1. How the Philistines rose up against the Jews, and the army of the Philistines was *as the sand which is on the sea shore* (1 Samuel 13:5 - 1 Kings 13:5);
2. How Jonathan, with his young armor-bearer [the man who bore his armor], attacked the Philistines, trusting in God--and how he confused and defeated them;
3. How even we should know the truthfulness of Jonathan's words: *It may be the Lord will work for us: for there is no restraint to the Lord to save by many or by few* (1 Samuel 14:6 - 1 Kings 14:6).

Homily:

About the divine branch from the root of Jesse

"And there shall come forth a Rod out of the stem of Jesse and a Branch shall grow out of his roots" (Isaiah 11:1).

With such clear prophecies about Christ the Lord, why did the Jews not believe in Him as the Messiah? Because of their insane pride, and their insane crimes against holy and righteous men. Who is that Rod from the stem of Jesse, other than the Lord Christ? Jesse was the father of King David: the Messiah was expected from the lineage of David. He appeared from the lineage of David and from Bethlehem, the city of David. The *Rod out of the stem of Jesse* signifies the physical descent of the Lord through the Virgin Mary--a descendant of Jesse and David--and the Branch out of his roots (Jesse's roots) signifies the revelation of that righteousness in Him which had been trampled down by many kings from the house of David. Trampled-down righteousness is like a dry tree stump: from the root of such a tree stump, a green branch sometimes sprouts. The Lord Jesus

is such a self-sprouting Branch. From His mother, He is of the lineage of David; by His righteousness, He is of the lineage of David; and by His Divine Conception, He is of the Holy Spirit. In eternity, He is of the Father without a mother; in time, He is of a mother without a father. In eternity, the concept of becoming man [incarnation] remained hidden under the covering of Divinity; in time, His Divinity therefore remained hidden under the covering of humanity. Pilate gazed in vain at this *Rod from the stem of Jesse* and cried out: *Behold the Man!* (John 19:5)--the same as when one looks at a wire conveying electrical current among many ordinary wires and cries out: "Behold the wire!" Such a one does not recognize electrical current in the wire, nor did Pilate recognize God in the man.

O Lord Jesus, mankind-loving God-man, make us to love God, and save us.

To Thee be glory and praise forever. Amen.

*Thoughts for Each Day of the Year
According to the Daily Church
Readings from the Word of God
By St. Theophan the Recluse*

The Lord concluded the parable about the two debtors with the following words: So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. It would seem that such a small thing is needed: forgive and you will be forgiven. When you are forgiven, you are brought into mercy; and when you are brought into mercy, you have become a participant in all the treasures of mercy. So here is salvation, and paradise, and eternal bliss. What a great acquisition for such a small thing as forgiving!...Yes, it is a small thing, but for our self-love there is nothing more difficult than to forgive. We still perhaps forgive some unintentional annoyance dealt us in private so that nobody sees; but if it is just a bit more sensitive, and in front of people, do not even

ask—no forgiveness. There are circumstances when whether you want to or not, you are not allowed to express your displeasure—and so you remain silent. However, only your tongue is silent—meanwhile your heart speaks and builds evil plans. Raise the annoyance yet another degree—and there is no restraint. Neither shame, nor fear, nor loss, nor any other thing will restrain you. Egoism which has reached the boiling point makes a person as though insane, and he who gives in to it begins to talk foolishness. The people most subject to this misfortunate state are usually not just anybody—the more civilized one is, the more sensitive he is to insults, and the less forgiving. Relations will often remain smooth on the surface, but inwardly there is clearly discord. Meanwhile, the Lord requires that we forgive with our whole heart.

