

*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 3 \(Resurrection\)](#)

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm. He has trampled down death by death. He has become the first born of the dead. He has delivered us from the depths of hell, and has granted to the world great mercy.

### [Troparion in Tone 1 \(Dormition\)](#)

In giving birth thou didst preserve thy virginity. In falling asleep thou didst not forsake the world, O Theotokos. Thou wast translated to life, O Mother of Life, and by thy prayers thou dost deliver our souls from death.

### [Troparion in Tone 5 \(Martyr Andrew Stratelates\)](#)

Thou didst renounce the glory of earthly rank and didst inherit the Kingdom of Heaven; thou didst adorn thine incorruptible crown as with beautiful stones. Thou didst lead an army of martyrs to Christ, and with the Angels in the never-fading light thou didst find Christ the never-setting Sun. Together with those who suffered with thee, holy General Andrew, ever pray to Him that He may save our souls!

### [Kontakion in Tone 3 \(Resurrection\)](#)

On this day Thou didst rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the Prophets and Patriarchs they unceasingly praise the divine majesty of Thy power.

### [Kontakion in Tone 2 \(Martyr Andrew Stratelates\)](#)

Standing before the Lord in prayer like a star near the sun, thou wast filled with ineffable joy beholding thy desire: the treasure of the Kingdom. Thou dost sing without ceasing to the immortal King together with the Angels throughout the ages. With them, General Andrew, unceasingly pray for us all!

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

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One Who dwelt in her virginal womb.

## SAINTS AND FEASTS OF THE DAY

AUGUST 19, 2018

12<sup>TH</sup> SUNDAY AFTER PENTECOST: AFTERFEAST OF THE DORMITION



### *Afterfeast of the Dormition of the Mother of God*

On the fourth day of the Afterfeast of the Dormition, the Church continues to honor the passage of the Most Holy Theotokos from death to life. Just as Christ once dwelt in the virginal womb of His Mother, now He takes Her “to dwell in His courts.”

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### ***Martyr Andrew Stratelates in Cilicia***

The Martyr Andrew Stratelates was a military commander in the Roman army during the reign of the emperor Maximian (284-305). They loved him in the Roman army because of his bravery, invincibility and sense of fairness. When a large Persian army invaded the Syrian territories, the governor Antiochus entrusted Saint Andrew with the command of the Roman army, giving him the title of “Stratelates” (“Commander”). Saint Andrew selected a small detachment of brave soldiers and proceeded against the adversary.

His soldiers were pagans, and Saint Andrew himself had still not accepted Baptism, but he believed in Jesus Christ. Before the conflict he persuaded the soldiers that the pagan gods were demons and could not help them in battle. He proclaimed to them Jesus Christ, the omnipotent God of Heaven and earth, giving help to all who believe in Him.

The soldiers went into battle, calling on the help of the Savior. The small detachment routed the numerous host of the Persians. Saint Andrew returned from the campaign in glory, having gained a total victory. But jealous men denounced him to the governor Antiochus, saying that he was a Christian who had converted the soldiers under his command to his faith.

Saint Andrew was summoned to trial, and there he declared his faith in Christ. For this they subjected him to torture. He laid himself upon a bed of white-hot copper, but as soon as he sought help from the Lord, the bed became cool. They crucified his soldiers on trees, but not one of them renounced Christ. Locking the saints away in prison, Antiochus sent the report of charges on to the emperor, unable to decide whether to impose the death sentence upon the acclaimed champion. The emperor knew how the army loved Saint Andrew, and fearing a rebellion, he gave orders to free the martyrs. Secretly, however, he ordered that each be executed on some pretext.

After being freed, Saint Andrew went to the city of Tarsus with his fellow soldiers. There the local bishop Peter and Bishop Nonos of Beroea baptized them. Then the soldiers proceeded on to the vicinity of Taxanata. Antiochus wrote a letter to Seleucus, governor of the Cilicia region, ordering him to overtake the company of Saint Andrew and kill them, under the pretext that they had deserted their military standards.

Seleucus came upon the martyrs in the passes of Mount Tauros, where they were evidently soon to suffer. Saint Andrew, calling the soldiers his brothers and children, urged them not to fear death. He prayed for all who would honor their memory, and asked the Lord to create a curative spring on the place where their blood would be shed.

At the time of this prayer the steadfast martyrs were beheaded with swords. During this time, a spring of water issued forth from the ground. Bishops Peter and Nonos, with their clergy, secretly followed the company of Saint Andrew, and buried their bodies. One of the clergy, suffering for a long time from an evil spirit, drank from the spring of water, and at once he was healed. Reports of this spread among the local people and they began to come to the spring. Through the prayers of Saint Andrew and the 2593 Martyrs suffering with him, they received gracious help from God.

### ***2,593 Martyred Soldiers in Cilicia***

These soldiers were beheaded with Saint Andrew Stratelates by the governor Seleucus of Cilicia on the pretext that they had abandoned their military standards.

### ***St. Pitirim the Bishop of Perm***

Saint Pitirim, Bishop of Great Perm, was chosen and consecrated to the See of Perm after the suffering and death of Saint Gerasimus of Perm (January 24). Before becoming bishop, Archimandrite Pitirim was head of the Chudov monastery. He later became known as the composer of the Canon to Saint Alexis, Metropolitan of Moscow (February 12), and also wrote his Life.

As bishop, Saint Pitirim first occupied himself with establishing friendly relations between the Zyryani and Voguli peoples. He circulated admonitory letters and messages, seeking to defend the Zyryani from pillage. The Voguli leader Asyka however, taking advantage of princely dissension and the remoteness of the bishop from the capital, plundered Christian settlements and killed defenseless people.

Novgorod landowners held lands at the Rivers Vyg and Dvina, suffering death from the constant pillaging. In the year 1445, they marched out against the Voguli and took Asyka captive. The crafty pagan swore friendship to Perm and vowed to harass Christians no longer. Set free, Asyka waited for a convenient moment to attack Ust'-Vym with the aim of killing Saint Pitirim, to whom he attributed his defeat by the Novgorodians.

During this time Saint Pitirim was twice in Moscow: in 1447 to address an encyclical to Prince Demetrius Shemyaka, having broken a treaty (it is supposed that the writer was Saint Pitirim); and again in the year 1448 for the consecration of Saint Jonah, Metropolitan of Moscow (March 31). Taking advantage of Saint Pitirim's absence,

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Asyka again made an attack on a Zyryani settlement near the Pechora, robbing and killing the inhabitants. Not only the Zyryani, but also the Voguli living their nomadic life near the Pechora tributary, had become convinced of the truth of the preachings of Saint Pitirim, and they had begun to accept Baptism.

Embittered by this, Asyka committed a new crime. On August 19, 1456 he murdered Saint Pitirim, when he was out blessing the waters at the point of land formed by the confluence of the Rivers Vaga and Vychegda. The body of the saint remained for 40 days in a grave at the place of his death (since they awaited an answer to the sad news of his death). In spite of the hot weather, decay did not touch him. The saint was buried in the Ust'-Vym cathedral church of the Annunciation next to his predecessor Saint Gerasimus. The memory of his repose was already entered into a typikon in the year 1522. In the year 1607 the joint commemoration of the three Great Perm holy Hierarchs: Gerasimus, Pitirim and Jonah, was established (January 29). They succeeded one another at the Ust'-Vym cathedral.

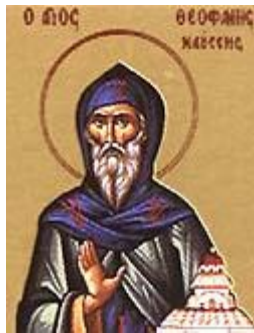


### ***The Martyrs Timothy, Agapius and Thekla of Palestine***

The Martyrs Timothy, Agapius and Thekla suffered martyrdom in the year 304. The Martyr Timothy was a native of the city of Caesarean Palestine. He studied the Holy Scripture, and having received a special gift of eloquence, he became a teacher of the Christian Faith.

During the time of persecution against Christians under the co-emperors Diocletian (284-305) and Maximian (305-311), the martyr was brought to trial by the governor Urban. Saint Timothy fearlessly declared himself a Christian and spoke about the love of the Lord Jesus Christ for mankind and of His coming into the world for their salvation. The martyr was subjected to cruel torture, and when they saw that he remained down, they killed him.

And in this same town and year the Martyrs Agapius and Thekla were condemned. They were thrown to be eaten by wild beasts, and suffering in this manner, they received their heavenly crowns.



### ***Venerable Theophanes of Docheiariou of Mt Athos***

Saint Theophanes the New, a native of the city of Ioannina, lived during the sixteenth century. As a young man, he received monastic tonsure on Mount Athos at the Docheiariou monastery. He was later chosen igumen of this monastery because of his lofty virtue. In giving refuge to his own nephew (who had been forcibly converted to Islam) from the Turks who had captured Constantinople, Saint Theophanes, with the help of God, freed the youth, hid him in his own monastery and blessed him to enter the monastic life.

The brethren, fearing revenge on the part of the Turks, began to grumble against the saint. He, not wanting to be the cause of discord and dissension, humbly withdrew with his nephew from the Docheiariou monastery, quit the Holy Mountain and went to Beroea.

There, in the skete monastery of Saint John the Forerunner, Saint Theophanes built a church in honor of the Most Holy Theotokos. And as monks began to gather, he gave them a cenobitic monastic rule.

When the monastery flourished, the saint withdrew to a new place at Naousa, where he made a church in honor of the holy Archangels and founded there also a monastery. To the very end of his days Saint Theophanes did not forsake guiding the monks of both monasteries, both regarding him as their common father.

In a revelation foreseeing his own end and giving his flock a final farewell, the saint died in extreme old age at the Beroeia monastery. Even during life the Lord had glorified his humble saint: saving people from destruction, he calmed a storm by his prayer, and converted sea water into drinking water. Even after death, the saint has never forsaken people with his grace-filled help.



### ***Intercession of the "Don" Icon of the Mother of God against the Tatars Attack***

The Don Icon of the Mother of God was painted by Theophanes the Greek. On the day of the Kulikovo Battle (September 8, 1380, the Feast of the Nativity of the Most Holy Theotokos), the Icon was with the Russian army, giving it help, but after the victory it was passed on by the Don Cossacks as a gift to their commander, Great Prince Demetrius of the Don (1363-1389), who then transferred it to Moscow.

The Icon at first was at the Kremlin's Dormition Cathedral, and later at the Annunciation Cathedral (the Icon is now in the Tretyakov State Gallery). In commemoration of the victory on the banks of the River Don it was called the Don Icon.

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In the year 1591, the Crimean Khan Nuradin and his brother Murat-Girei invaded Russia with a numerous army. Advancing on Moscow, they positioned themselves on the Vorobiev hills. A church procession was made around Moscow with the Don Icon of the Most Holy Theotokos in order to guard the city from the enemy.

On the day of battle it was in the military chapel in the ranks of the soldiers, and set the Tatars to flight. In thanksgiving to the Most Holy Theotokos for Her mercy, manifest through the Don Icon. In 1592, the Don monastery was founded at the very place where it stood amid the soldiers. The wonderworking icon was placed in this monastery, and its feastday was established as August 19.

By established custom, once every four years His Holiness the Patriarch of Moscow and All Russia performs the rite of the preparation of Holy Chrism in the small cathedral in honor of the Don Icon of the Mother of God.

## GOSPEL AND EPISTLE READINGS

### **Prokeimenon, Tone 3:**

Sing praises to our God, sing praises! / Sing praises to our King, sing praises! (*Psalm 46:7*)  
vs. Clap your hands, all ye people, shout to God with loud songs of joy! (*Psalm 46:1*)

### **Prokeimenon, Tone 3 (Song of the Theotokos):**

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. (*Luke 1:46-7*)

### **Epistle Reading**

#### **The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians 15:1-11**

**Brethren,** I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast - unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

### **Alleluia, Tone 3:**

In Thee, O Lord, have I placed my hope; let me not be put to shame! (*Psalm: 30:2*)  
vs. Be Thou a God of protection for me, a house of refuge, in order to save me! (*Psalm 30:3*)

### **Alleluia, Tone 2 (Theotokos):**

Arise, O Lord, into Thy resting place: Thou and the Ark of Thy sanctification! (*Psalm 131:8*)

### **Gospel Reading**

#### **The Reading is from Matthew 19:16-26**

**At that time,** a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, you shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."



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### **Daily Inspirations by Abbott Tryphon**

#### **Loving Support**

*The reason for my blog articles and podcasts*



In today's world, it is more important than ever for we Orthodox Christians to support one another in any way we can, that we "Bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

My reason for writing each day is to try and lend support to fellow believers who are struggling in today's world. The hardships you face, both economically, socially and spiritually, are great, and keeping your life balanced can be difficult, as our Lord instructs us, to "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). I have therefore tried to write about subjects that I feel are relevant to living the Orthodox life in today's world. I am not a theologian, nor am I a patristic scholar. I am but a simple Priestmonk who cares for my brothers and sisters who are struggling with life and are in need of support and comfort.

Please know that I love all of you, and that your holy prayers are coveted by this poor monk, wretched sinner that I am.



### **Daily Reflection**

#### **When Sorrow isn't a Bad Thing**



*"And behold, one came up to him, saying, 'Teacher, what good deed must I do, to have eternal life?' And he said to him, 'Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments.' He said to him, 'Which?' And Jesus said, 'You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.' The young man said to him, 'All these I have observed; what do I still lack?' Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.' When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, 'Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' When the disciples heard this they were greatly astonished, saying, 'Who then can be saved?' But Jesus looked at them and said to them, 'With men this is impossible, but with God all things are possible.'" (Mt 19: 16-26)*

The point of this passage is not to draw our attention to this or that "good deed" that we "must do," to enter into the "life" that is communion with the Source of Life, God. And of course our Lord's point here was not to drive either us, or the "young man" with "great possessions" to despair, by indicating to us and to him that which most of us "still lack" in "perfection." But just as the spiritually-ambitious "young man" became "sorrowful," – perhaps for the first time in his affluent life, – the Lord's whole point here is to awaken in us a "godly sorrow" or thirst for the only "One there is who is good," God, in Whom our "impossible" is always "possible." Unlike the crippling, merely-human "sorrow" that arises from our perfectionism, when we focus on "our" good deeds or "must do's, the "godly sorrow" that we receive in Christ's call, to follow Him, gives us the life-bringing humility and peace of focusing on the one-and-only goodness and perfection Who is God. As St. Paul writes, "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death." (2 Cor 7: 10)

Thank You, Lord, for putting my heart and mind to rest today, in the joy-creating "sorrow" of my "lacking" in Your light. "Come to me," You say to us today, "all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Mt 11: 28-30)

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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 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

**Saturday, September 8<sup>th</sup>**

6:30 pm: Vespers

**Sunday, September 9<sup>th</sup>**

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

**Saturday, September 15<sup>th</sup>**

6:30 pm: Vespers

**Sunday, September 16<sup>th</sup>**

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

**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.