

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



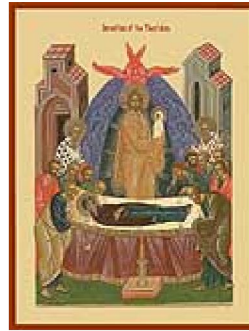
Sunday, August 23, 2015

Gospel: Matthew 19:16-26

Tone 3

Epistle: I Corinthians 15:1-11

12th Sunday after Pentecost; Leavetaking of the Dormition of the Mother of God



**Glory to
Jesus Christ!**

**Glory
Forever!**

*Leavetaking 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

12th Sunday After Pentecost — Tone 3. Leavetaking of the Dormition. Martyr Lupus, slave of St. Demetrius of Thessalonica (4th c.). Hieromartyr Irenæus, Bishop of Lyons (202). St. Eutychius (ca. 540) and Florentius (547), of Nursia. St. Callinicus, Patriarch of Constantinople (705).

Weekly Bulletin Sponsors

For Health of:

Alex Elizabeth & Morgan Grace, on their 1st birthday, offered by their grandfather Sub-deacon Vlashi.

Elena (Helen) Wolff, offered by her family, church council, the sisterhood and parishioners.

Dale Howell, on her upcoming surgery, offered by Sub-deacon Vlashi.

Unction Service:

For Lore Stefy.

Liturgical Schedule:

Sunday, August 23rd

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

Saturday, August 29th

6:30 pm: Vespers

Sunday, August 30th

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

Saturday, September 5th

6:30 pm: Vespers

Sunday, September 6th

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

Readings:

Epistle: I 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.

Gospel: 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."





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

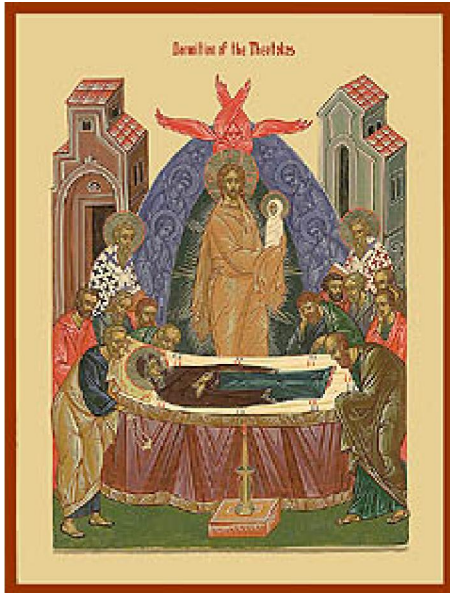
ALL ARE INVITED - NO CHARGE!

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)

Leavetaking of the Dormition of the Mother of God



The Leavetaking of the Feast of the Dormition falls on August 23. The office of the Feast is repeated, except for the entrance, readings, and Litya at Vespers; and the polyeleos and Gospel of the Feast at Matins.

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

Amidst the racket and ridicule of people my prayer rises toward You, O my King and my Kingdom. Prayer is incense, that ceaselessly censures my soul and raises it toward You, and draws You toward her.

Stoop down, my King, so that I may whisper to You my most precious secret, my most secret prayer, my most prayerful desire. You are the object of all my prayers, all my searching. I seek nothing except You, truly, only You.

What could I seek from You, that would not separate me from You? Should I seek to be Lord over a few stars, instead of reigning as Lord with You over all the stars?

Should I seek to be first among men? How shameful it would be for me, when You would seat me at the last place at Your table!¹

Should I seek for millions of human mouths to praise me? How horrible it would be for me, when all those mouths are filled with earth.²

Should I seek to be surrounded by the most precious objects from the entire world? How humiliating it would be for me for those objects to outlast me and be glistening even as earthen darkness fills my eyes!³

Should I seek for You not to separate me from my friends? Ah separate me, O Lord, separate me from my friends as soon as possible, because they are the thickest wall between You and me.

"Why should we pray," say my neighbors, "when God does not hear our prayers?" But I say to them: "Your prayer is not prayer, but peddling merchandise. You do not pray to God to give you God but Satan. Therefore, the Wisdom of heaven does not accept the prayers from your tongue."

"Why should we pray," grumble my neighbors, "when God knows what we need beforehand?" But I sadly answer them: "That is true, God knows--that you need nothing except Him alone. At the door of your soul He is waiting to come in.⁴ Through prayer the doors are opened for the entrance of the majestic King. Does not one of you say to the other at your door: 'Please enter'?"

"God does not seek glory for Himself but for you. All the worlds in the universe can add nothing to His glory, much less can you. Your prayer is a glorification of you, not of God. Fullness and mercy are to be found in Him. All the good words that you direct to Him in prayer, return to you twofold."

O my illustrious King and my God, to You alone I bow down and pray. Flood into me, as a raging stream into thirsty sand. Just flood me with Yourself, life-giving Water; then grass will easily grow in the sand and white lambs will graze in the grass.

Just flood into my parched soul, my Life and my Salvation.

Sayings of the Ascetics of the Orthodox Church, XVIII

God and Us – God takes care of everyone

The purpose of God's Providence is to unite, by means of right faith and spiritual love, people who have been separated by evil. To this end the Savior also suffered for us, "in order to gather together the children of God who were scattered."

St. Maximus Confessor, Chapters of Love, 4.17

The Prologue of Ohrid

St. Nikolai Velimirovic

Reflection

The power of the Cross is mysterious: no matter how unexplainable, it is true and indisputable. Yet St. John Chrysostom speaks of a custom in his time, in which the sign of the Cross is attached "on the emperor's diadem, on the accouterments of the soldiers, and it is traced on parts of the body--the head, the breast [chest] and the heart--and also on the table of oblation and over beds.... If we need to to expel demons, we use the Cross; it also helps to heal the sick." St. Benedict made the sign of the Cross over a glass of poison, and the glass burst as though it were struck by a stone. St. Julian made the sign of the Cross over a glass of poison that was brought to him and drank the poison, and he suffered no harm. The Holy Female Martyr Basilissa of Nicomedia protected herself with the sign of the Cross, stood amidst the flames and remained unharmed. The Holy Martyrs Audon and Senis crossed themselves when wild beasts were released on them, and the beasts became docile and meek as lambs. The sign of the Cross has been the most powerful weapon against the temptations of the demons, from the time of the ancient ascetics to the present day. The most horrible of the devil's devisings vanish into nothing, like smoke, when man traces the sign of the Cross over himself. Thus, it is a sign

of the Lord Jesus Christ's love for mankind that the Cross--at one time a sign of criminality and shame--became, through His Crucifixion and Resurrection, the repository of all victorious power and might.

Contemplation

To contemplate the rapid advance of evil in the soul of Saul from the moment he turned away from God (1 Samuel 22 [also known as 1 Kings 22]):

1. How he hurled a spear at David;
2. How he hurled a spear at his son Jonathan;
3. How he slew eighty-five priests in one day, suspecting that they were aligned with David;
4. How, in every age, and with every single unrepented sin against God, many other sins are also drawn in.

Homily:

About John the Forerunner, and on how Isaiah prophesied concerning him

*"The voice of him that crieth in the wilderness:
Prepare ye the way of the Lord, make straight in the
desert a highway for our God" (Isaiah 40:3).*

When a king wants to visit a certain place, he sends a herald to announce his coming. An unusual herald is appropriate for an unusual king. In the wilderness, Moses was the herald of Christ the King; in Jerusalem, the Prophets; in Nazareth, the Archangel; in Bethlehem, the Magi of the East; at the Jordan, John the Baptist. Not one king in the history of mankind has had such heralds. St. John the Baptist--as unusual and special as were the other heralds of Christ--was the voice crying in the two-fold wilderness: in the wilderness of Jordan and in the human wilderness. Just as the wilderness of Jordan was fruitless and dry, so the wilderness of the human spirit was unfruitful and dry. John was not able to make the human wilderness green and fruitful, but he cleared and plowed it. He was preparing the earth for the great Sower, Who, by His coming, brought with Him seed and rain--the seed of knowledge, and the rain of grace

from on high--to make it green and fruitful. By repentance, John prepared the way, and by baptism in water he made the path straight. The way and the paths--these are the souls of men. By repentance, the souls of men are prepared to receive the seed of Christ; and by baptism in water, the seed is implanted deep in the earth of human hearts. When they are immersed in the baptismal water, the proud and the lowly are all as one--equal in their nothingness before the majesty of the All-glorious Christ the Savior. *Every valley shall be exalted and every mountain and hill shall be made low* (Isaiah 40:4). These words are not about earthly valleys and hills, but about lowly and proud men. As all corpses in the grave are the same before the eyes of a living man, so all sinners--the lowly and the proud, the slaves and the masters--are equal before the Living God.

Such a wondrous vision was seen by Isaiah, the son of Amos, the prophet of the One, True, Living God.

O Lord, Heavenly King, Whom the heavenly hosts worship day and night, look down once again upon our nothingness--and by Your humiliation and suffering for us, 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***

A rich man shall hardly enter into the Kingdom of Heaven. Here is meant a rich man who sees in his own self many methods and many powers unto his own prosperity. But as soon as one who has many possessions cuts off all attachment to them, extinguishes within himself all reliance on them, and ceases to see them as his substantial support, then in his heart he is the same as one who possesses nothing—for thus is the road to the kingdom open. Riches are then not only a hindrance, but a help, for they provide the means for charitable works. Riches are not the misfortune, but rather reliance upon them and attachment to them. This thought can be generalized in this way: whoever relies on something and is attached to something is rich in

that thing. Whoever relies on God alone and cleaves to Him with all his heart is rich in God, Whoever relies on something else turns his heart to it instead of God—such a person is rich in this other thing, but not in God. From this it follows that he who is not rich in God has no entrance into the kingdom of God. Here are meant such things as birth, connections, mind, rank, circle of activities and so forth.

***Deacon Stephanos & Alexandria
Missionaries to Albania***

Without the knowledge of the Orthodox Church of Albania, government officials with the help of police went to Saint Athanasios Church and confiscated icons and Holy items. Also unknown people destroyed the floor of the Church. It must be said that this property and this church was destroyed once during communism and was rebuilt by the faithful. Also it is the property of the Orthodox Church. It is not a cultural monument owned by the state.
-more updates when they are available





A Walk for International Orthodox Missions! Are you within a few hours of Washington, DC and looking for a beautiful opportunity to engage your community in raising awareness and money for international missions? Check out the link below for the 3rd Annual Monumental Missions Walk scheduled for Saturday, September 19th on the National Mall in Washington, DC! Follow the link below for more information and to register yourself, your youth group, or your parish:

<http://www.eventbrite.com/e/2015-monumental-missions-walk-registration-17020607094?aff=es2>

The ministries of the Orthodox Christian Mission Center will be a direct beneficiary of this mission walk!

In Christ,

The Orthodox Christian Mission Center

EXPLORING OUR FAITH
in Challenging times

Please join us as we share and learn
at our free Fall 2015 Discussion Series

Topics will include:

- **Marriage and Divorce**
- **Parenting**
- **Addictions**
- **Social Media**
- **Financial Stress**
- **Global issues**
- **Mental Health**
- **Dealing with Sickness and Death**

A series of 5 classes led by Father George Liacopulos will be held on the following dates:

September 23, September 30, October 14, October 21, & October 28

Classes are on Wednesdays from 7-8 p.m., in Father George's reception room.

Please contact Ginny Kramvis at 609-653-8092 ext. 5 or ekramvis@comcast.net