

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 4 \(Resurrection\)](#)

When the women disciples of the Lord learned from the angel the joyous message of thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: "Death is overthrown! Christ God is risen, granting the world great mercy!"

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

Thy holy martyrs Adrian and Natalia, 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!

[Kontakion in Tone 4 \(Resurrection\)](#)

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master, He has risen on the third day!

[Kontakion in Tone 4 \(Holy Martyrs\)](#)

Martyr of Christ, Adrian, thou didst keep the words of thy godly and devoted wife Natalia in thy heart. With her thou didst accept every kind of suffering and obtained the crown of victory!

Prayer Requests

For Health of:

Katelin, on her birthday, offered by the Inferrera family with love.

Matuschka Emily Shuga, offered by brother William and sister-in-law Maryann Kuzemchak.

Billy, offered by his parents Bill and Maryann Kuzemchak.

Larry Dunn, who has suffered a major stroke from which he is not expected to recover, offered by Archbishop Michael and the Diocese of NY/NJ

In Memory of:

Paul Jankowski, who reposed in the Lord on Monday, August 20, offered by his family.

Lawrence "Larry" Dunn, who reposed in the Lord on Friday, August 24, offered by Archbishop Michael and the Diocese of NY/NJ.

Nina Dimas, sister of Archpriest John Tkachuk, who reposed in the Lord on Friday, August 24, offered by Archbishop Michael and the Diocese of NY/NJ.

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SAINTS AND FEASTS OF THE DAY

AUGUST 26, 2018

13TH SUNDAY AFTER PENTECOST: MARTYRS ADRIAN AND NATALIA AND 33 COMPANIONS, OF NICOMEDIA



Martyrs Adrian and Natalia and 33 companions of Nicomedia

The Martyrs Adrian and Natalia were married in their youth for one year prior to their martyrdom, and lived in Nicomedia during the time of the emperor Maximian (305-311). The emperor promised a reward to whomever would inform on Christians to bring them to trial. Then the denunciations began, and twenty-three Christians were captured in a cave near Nicomedia.

They were tortured, urged to worship idols, and then brought before the Praetor, in order to record their names and responses. Adrian, the head of the Praetorium, watched as these people suffered with such courage for their faith. Seeing how firmly and fearlessly they confessed Christ, asked: "What rewards do you expect from your God for your suffering?" The martyrs replied: "Such rewards as we are not able to describe, nor can your mind comprehend." Saint Adrian told the scribes, "Write my name down also, for I am a

Christian and I die gladly for Christ God."

The scribes reported this to the emperor, who summoned Saint Adrian and asked: "Really, have you gone mad, that you want to die? Come, cross out your name from the lists and offer sacrifice to the gods, asking their forgiveness."

Saint Adrian answered: "I have not lost my mind, but rather have I found it." Maximian then ordered Adrian to be thrown into prison. His wife, Saint Natalia, knowing that her husband was to suffer for Christ, rejoiced, since she herself was secretly a Christian.

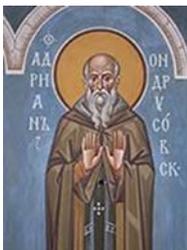
She hastened to the prison and encouraged her husband saying: "You are blessed, my lord, because you have believed in Christ. You have obtained a great treasure. Do not regret anything earthly, neither beauty, nor youth (Adrian was then 28 years of age), nor riches. Everything worldly is dust and ashes. Only faith and good deeds are pleasing to God."

On the pledge of the other martyrs, they released Saint Adrian from prison to tell his wife about the day of his execution. At first Saint Natalia thought that he had renounced Christ and thus had been set free, and she did not want to let him into the house. The saint persuaded his wife that he had not fled from martyrdom, but rather had come to give her the news of the day of his execution.

They tortured Saint Adrian cruelly. The emperor advised the saint to have pity on himself and call on the gods, but the martyr answered: "Let your gods say what blessings they promise me, and then I shall worship them, but if they cannot do this, then why should I worship them?" Saint Natalia did not cease to encourage her husband. She asked him also to pray to God for her, that they would not force her into marriage with a pagan after his death.

The executioner ordered the hands and the legs of the saints to be broken on the anvil. Saint Natalia, fearing that her husband would hesitate on seeing the sufferings of the other martyrs, asked the executioner to begin with him, and permit her to put his hands and legs on the anvil herself.

They wanted to burn the bodies of the saints, but a storm arose and the fire went out. Many of the executioners even were struck by lightning. Saint Natalia took the hand of her husband and kept it at home. Soon an army commander asked the emperor's approval to wed Saint Natalia, who was both young and rich. But she hid herself away in Byzantium. Saint Adrian appeared to her in a dream and said that she would soon be at rest in the Lord. The martyr, worn out by her former sufferings, in fact soon fell asleep in the Lord.



Venerable Adrian the Abbot of Ondrusov, Valaam

Saint Adrian of Ondrusov (in the world the nobleman Andrew Zavalushin), was the owner of a rich estate (Andreevschina), 9 versts from the monastery of Saint Alexander of Svir (August 30). He accidentally encountered Saint Alexander of Svir during a stag hunt in 1493, and after this he went often to him for guidance, and supplied bread for the ascetics.

Forsaking his estate, he took monastic tonsure at the Valaamo monastery with the name Adrian. Several years later, with the blessing of Saint Alexander of Svir, Saint Adrian settled in a solitary place on the peninsula of Lake Ladoga. There he built a church in honor of Saint

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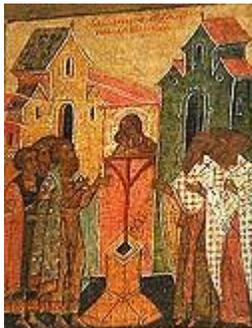
Nicholas the Wonderworker. Opposite the settlement of monks in the deep forest was an island, Sala (the Thicket), where there was a gang of robbers under the leadership of Ondrusa as their ataman. Encountering the monks, the ataman demanded that they get off his land. Saint Adrian, knowing that he did not have money to buy the place, promised the ataman to intercede for him before God. The robber laughed at the monk, but he entreated him so long and so humbly, that the ataman softened and said, "Live."

This ataman was soon taken captive by another gang, hidden not far from the stoney Cape of Storozhev. The hapless fellow knew that after suffering, torture death awaited him, and he bitterly repented of his former life. Suddenly, he saw Saint Adrian before him. He said, "You are freed through the mercy of the Lord, for Whose sake you were asked to show mercy to the wilderness brethren," and he vanished.

The ataman saw himself without fetters at the shore, and with no one around. Astonished, he rushed to the monastery of Saint Adrian and found all the ascetics chanting Psalms. It seemed that Saint Adrian had not left the monastery. The robber fell at the knees of the saint and begged to be accepted as one of the brethren. He finished his life in repentance at the monastery. The robber of another gang also repented. Through the prayers of Saint Adrian, he was tonsured with the name Cyprian. Afterwards, at the place of a tributary, he built a monastery and was glorified by miracles.

The monastery of Saint Adrian received an endowment from Tsar Ivan the Terrible (1533-1584). In August 1549, Saint Adrian was godfather for Anna, daughter of Tsar Ivan the Terrible. When the saint was returning from Moscow to the monastery, robbers killed him near the village of Obzha, hoping to find money. The brethren waited for a long time for their Superior, and two years later, he appeared one night in a vision to a few Elders and told them of his death. On another day, May 17, the brethren found his incorrupt body in a swamp and committed it to burial in the wall of his church in honor of Saint Nicholas.

The memory of Saint Adrian, having received the martyr's crown, has come to be celebrated twice: on the day of the finding and transfer of his relics (May 17), and on the day of his repose, which he shares with his namesake, the holy Martyr Adrian.



Commemoration of the Vladimir Icon of the Mother of God and the deliverance of Moscow from the Invasion of Tamerlane

The Vladimir Icon of the Mother of God was painted by the Evangelist Luke on a board from the table at which the Savior ate together with His All-Pure Mother and Righteous Joseph. The Mother of God, upon seeing this image, exclaimed, "Henceforth, all generations shall call Me blessed. The grace of both My Son and Me shall be with this icon."

In the year 1131, the icon was sent from Constantinople to Rus to holy Prince Mstislav (April 15) and was installed in the Devichi monastery in Vyshgorod, the ancient appanage city of the holy Equal of the Apostles Princess Olga.

The son of George Dolgoruky, Saint Andrew Bogoliubsky, brought the icon to the city of Vladimir in 1155 and installed it in the renowned Dormition cathedral which he built. At this time the icon received its name of "the Vladimir Icon." The icon was first brought to Moscow in the year 1395. Thus, the blessing of the Mother of God established the spiritual bonds of Byzantium and Rus via Kiev, Vladimir and Moscow.

The festal celebration of the Vladimir Icon of the Most Holy Theotokos occurs several times during the year (21 May, 23 June and 26 August). The most solemn celebration occurs on August 26, the Feast established in honor of the Meeting of the Vladimir Icon upon its Transfer from Vladimir to Moscow.

In the year 1395, the fearsome conqueror Khan Tamerlane (Temir-Aksak) reached the Ryazan frontier, took the city of Elets and advancing towards Moscow he came near the banks of the River Don. Great Prince Basil Dimitrievich went with an army to Kolomna and halted at the banks of the River Oka. He prayed to the holy Hierarchs of Moscow and Saint Sergius for the deliverance of the Fatherland, and he wrote to the Metropolitan of Moscow Saint Cyprian (September 16), that the pending Dormition Fast should be devoted to zealous prayers for mercy and repentance.

Clergy were sent to Vladimir, where the famed wonderworking Vladimir Icon was. After Divine Liturgy and a Molieben on the feast of the Dormition, they clergy took the icon and brought it to Moscow. Along the way, on both sides of the road, countless people prayed kneeling: "O Mother of God, save the land of Russia!" At that same hour, when the people of Moscow were meeting the Vladimir Icon on Kuchkov Field, Tamerlane was sleeping in his tent. Suddenly, he saw in a dream a great mountain, at the summit of which were the holy hierarchs with golden staffs coming towards him. Above them, in a brilliant radiance, was a Majestic Woman. She commanded him to leave the domains of Russia.

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Awakening in fright, Tamerlane asked the meaning of the vision. The experts answered that the Radiant Lady was the Mother of God, the great Protectress of Christians. Tamerlane then gave the order for his troops to retreat. In memory of this miraculous deliverance of the Russian Land from Tamerlane, they built the monastery of the Meeting on Kuchkov Field, where the Meeting of the Vladimir Icon took place. On August 26, the all-Russian celebration in honor of the Meeting of the Vladimir Icon of the Most Holy Mother of God was established.

Very important events in Russian Church history have occurred before the Vladimir Icon of the Mother of God: the election and elevation of Saint Jonah, advocate of an Autocephalous Russian Church (1448), and of Saint Job, first Patriarch of Moscow and All Russia (1589), and of His Holiness Patriarch Saint Tikhon (1917). The enthronement of His Holiness Pimen, Patriarch of Moscow and All Russia, occurred on a day of celebration in honor of the Vladimir Icon of the Mother of God on May 21 (O.S.), 1971.

The historical days of 21 May, 23 June and 26 August, connected with this holy icon, have become memorable days for the Russian Orthodox Church.



Icon of the Mother of God “Virgin of Tenderness” of the Pskov Caves

The “Tenderness” Icon of the Most Holy Mother of God was found in the monastery of the caves in 1521, and was transferred to the city of Pskov by the pious Christians Basil and Theodore. The Icon is particularly renowned for the deliverance of Pskov and the Pskov Caves monastery from the army of Stephen Bathory (1533-1586) in 1581. It is commemorated on May 21, June 23, August 26, October 7, and on the Seventh Sunday of Pascha.

The Tenderness Icon of the Mother of God is of the Eleousa (Umilenie) type, and is regarded as the patroness of the city of Pskov.

The October 7 commemoration was established in thanksgiving for the deliverance of Pskov from the invading army of Napoleon in 1812.

St. Adrian of Uglich

Saint Adrian of Uglich was one of the first ten disciples of Saint Paisius of Uglich (June 6), for whom he was the closest cell-attendant, disciple and co-ascetic. Together with Saint Paisius, Saint Adrian was accounted worthy of a vision of the Most Holy Theotokos in 1472. Saint Paisius was in one of the cells together with Saint Cassian of Uglich (October 2), and Saints Gerasimus and Adrian.

They were singing an Akathist to the Most Holy Theotokos. Suddenly, throughout all the monastery there shone an extraordinary light, and the monks heard a voice calling them to come out of the cell. The ascetics came out in fear and in confusion, and an angel showed them the Mother of God, sitting on an airy throne and holding the Divine Infant in Her arms. The ascetics fell frightened to the ground, but the angel raised them up and related to Saint Paisius the command of the Mother of God to build on this place a church in honor of the Protection of the Most Holy Theotokos. The vision ended, and the monks spent the whole night in vigil and praise.

In 1482, Saint Adrian participated in the building of the stone church in honor of the Protection of the Most Holy Theotokos at the place indicated by the angel. Afterwards, an icon of the Protection of the Most Holy Mother of God was found. In 1489, Saint Adrian assisted Saint Paisius in building a monastery dedicated to Saint Nicholas, near the Grekhova stream, on the right bank of the Volga.

As an experienced and virtuous Elder, Saint Adrian was put there as its Superior and was made a hieromonk. He was at the funeral of Saint Paisius on June 6, 1504 and later, according to his last wishes, he was himself buried near the grave. The memory of Saint Adrian is celebrated on August 26 (because of his namesake, the holy Martyr Adrian), and also on Cheesefare Saturday.



Venerable Joasaph, son of St. Abenner the king

No information available at this time.

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GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 4:

O Lord, how manifold are Thy works! / In wisdom hast Thou made them all! (*Psalm 103:24*)
vs. Bless the Lord, O my soul! O Lord my God, Thou art very great! (*Psalm 103:1*)

Epistle Reading

The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians 16:13-24

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Steph'anas were the first converts in Acha'ia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Steph'anas and Fortuna'tus and Acha'icus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aqu'ila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

Alleluia, Tone 4:

Go forth, prosper and reign, for the sake of meekness, righteousness and truth. (*Psalm: 44:5*)
vs. For Thou lovest righteousness, and dost hate iniquity. (*Psalm 44:8*)

Gospel Reading

The Reading is from Matthew 21:33-42

The Lord said, "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes'?"



Daily Inspirations by Abbott Tryphon

Know Yourself

Know who you really are



We are all surrounded by fictional characters, persons who are the invention of filmmakers, promoters, and even self-inventors. The original meaning of the word "hypocrite" was "actor", and it is ignorance of our true nature as children of God that keeps us living as fictional characters, unaware of our own true purpose, the one God has chosen for us. When we stop relying on our own goodness, and stop deluding ourselves into thinking we do not need God, we can cast our entire focus on discovering our true self.

It is an ignorance of our true nature that is the base cause of so many living as though they were actors on a stage, afraid of what they might see if they were honest about themselves. True self-awareness can only come when we are open to letting Christ into our lives, totally. Continuing to live comfortably behind the mask of self-delusion, we are content to live in a carnal world, where we think happiness has its base in partying, making money, having sex, eating and drinking, living in the best house, and "looking good".

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We become a Hollywood promoter, living behind the mask of our own invention, fearing we will be less interesting to others if we are outwardly religious. We fail to realize it is not enforced austerity and deprivation that is required, but a submission in love to Christ that brings us new found freedom to be true to ourselves. Our new path leads to unspeakable joy and enduring peace.

“Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased (C. S. Lewis).”



Daily Reflection **What is “Mystery?”**



“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God, in mystery, and (which was) hidden, and which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.” (1 Cor 2: 6-8)

The “wisdom of God,” spoken by the Apostles and their successors “in mystery,” was indeed once “hidden” from all, “before the ages.” But it is not un-knowable, nor does it remain “hidden,” in the era of the Church, having been revealed (and continuing to be revealed) in the Person of Jesus Christ, to anyone willing to open up to that revelation.

So, when we talk about “mystery” in our Tradition, we do not mean, contrary to a popular misconception, something un-knowable to us. What we do mean, by “mystery,” is something that requires our openness to receiving its meaning; to receiving the revelation of Truth and Light that is “hidden” in Jesus Christ, to those not willing to “see” Him for Who He is. “Mystery,” in our Tradition, also requires “mystagogy” (“μυσταγωγία” in Greek, or “introduction/initiation into the mystery”), which means that we need others to “introduce” us to, or “lead” us “into,” the knowledge of God’s wisdom, revealed in our Lord Jesus Christ. That is why, traditionally, the explanations of the “mystery” of the Eucharist, (e.g., the one written by St. Maximus the Confessor in the 7th c.), are called “mystagogical.” And the Divine Liturgy itself, in all its parts leading up to the central Eucharistic Prayer or “Anaphora,” and also in the further parts leading up to Holy Communion, is “mystagogical,” because all the texts and actions therein help to “lead us into,” and reveal to us, the “mystery” of communion with God. Even the iconostasis (or “icon screen”), which “hides” from us certain moments of our church-services, is not there indefinitely to conceal from us the revelation of the “mystery,” no. It is there, rather, to conceal it for a certain time, which we need properly to prepare for its revelation, which emerges from the altar/sanctuary after our due preparation, at the “proper” time.

So let me be enticed by that which is concealed, “in mystery,” that I strive to open up to it, and want to be “led into” it, by the grace-filled “mystagogy” of Holy Tradition. Lord, I want to know more, not of the “wisdom” of “the rulers of this age,” who keep changing each election-cycle, but of Your unchanging wisdom. Help me be teachable today, and open to learning Your mysteries.

PARISH NEWS & ANNOUNCEMENTS

Paul Jankowski’s viewing will be held today Sunday, August 26th from 2:00-6:00pm at Wimberg Funeral Home, 211 E. Great Creek Road, Galloway, 609-641-0001. On Monday, August 27th at 11:00am a service will be held at Orthodox Church of the Mother of God, 115 Hudson Street, Mays Landing, NJ. Interment will immediately follow at Holy Cross Cemetery in Mays Landing.

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Church school will begin again on Sunday September 16th. [Class times will remain as last year: 4th through 8th grades will meet at 9:30. preschool through 3rd grades meet immediately after communion.](#) Returning students need only fill out their name and grade on the sign-up sheet at the candle stand to register. New students please fill out a new student registration form. Thank you and we'll see you on the 16th!

The Sisterhood Dinner will be at Cousin Mario's on October 7, 2018.

[The church Anniversary Dinner will be on November 4, 2018.](#) The cost is \$10.00 and there is a limited seating of 50 persons. There are green dinner sheets on the candle stand.

LITURGICAL SCHEDULE

Sunday, August 26th

9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom

Saturday, September 1st

6:30 pm: Vespers

Sunday, September 2nd

9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom

Saturday, September 8th

6:30 pm: Vespers

Sunday, September 9th

9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom

Saturday, September 15th

6:30 pm: Vespers

Sunday, September 16th

9:30 am: Sunday School grades 4 – 8
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

Saturday, September 22nd

6:30 pm: Vespers

Sunday, September 23rd

9:30 am: Sunday School grades 4 – 8
9:40 am: Hours
9:45 am: General Confession
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K – Grade 3

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

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.