

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: Andrew Romanofsky

Parish Council Vice President: Holly Dawson



Sunday, August 28, 2016

Gospel: Matthew 17:14-23

St. Job: Luke 6:17-23

Tone 1

Epistle: 1 Corinthians 4:9-16

St. Job: Galatians 5:22-6:2

10th Sunday after Pentecost; Uncovering of the Relics of Ven. Job, Abbot and Wonderworker of Pochaev



**Glory to
Jesus Christ!**

**Glory
Forever!**

*Uncovering of the Relics of
Ven. Job, Abbot and
Wonderworker of Pochaev*

*Having acquired the patience of your Forefather, and having resembled the Baptist in abstinence, you shared the divine zeal of both and were counted worthy to receive their names. You were a fearless preacher of the True Faith; in this way you brought a multitude of monastics to Christ. You strengthened all people in Orthodoxy, Job, our venerable father;
pray that our souls may be saved.*

(Troparion – Tone 4)

Podoben: “Today You have shown forth...” You were a pillar of the True Faith; a zealot of the commandments of the Gospel; a denouncer of pride, and a defender and teacher of the humble. Therefore, those who honor you pray for the remission of their sins, and that this, your holy habitation, be kept safe from all harm, Job, our father, who resembled the long-suffering Patriarch of old.

(Kontakion – Tone 4)

Today's Commemorated Feasts and Saints

10th Sunday After Pentecost — Tone 1. Uncovering of the Relics of Ven. Job, Abbot and Wonderworker of Pochaev (1659). Ven. Moses the Ethiopian of Scete (ca. 400). Righteous Anna the Prophetess, the daughter of Phanuel, who met the Lord at the Temple in Jerusalem (1st c.). Martyr Susanna, Princess of Georgia (5th c.). Synaxis of the Saints of the Kiev Caves whose relics repose in the Far Caves of Ven. Theodosius.

Prayer Requests

For Health of:

Alex Elizabeth & Morgan Grace Salcedo, on their 2nd birthday, offered by their grandfather Sub-Deacon Vlashi.

Katelin Inferredra, on her 10th birthday, offered by her family..

Liturgical Schedule

Sunday, August 28th

9:40 am: Hours
10:00 am: Divine Liturgy
12:15 pm: Council Mtg.

Saturday, September 3rd

6:30 pm: Vespers

Sunday, September 4th

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

Saturday, September 10th

6:30 pm: Vespers

Sunday, September 11th

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

Saturday, September 17th

6:30 pm: Vespers

Sunday, September 18th

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

Bulletin Sponsors:

*Inferrera Family; Sub-
Deacon Vlashi*

Readings:

The Prokeimenon in the 1st Tone:

Let Thy mercy, O Lord, be upon us as we have set our hope on Thee!
(*Psalm 33:22*)

vs. Rejoice in the Lord, O ye righteous! Praise befits the just!
(*Psalm 32:1*)

Another, Tone 7 (St. Job):

Precious in the sight of the Lord is the death of His saints.
(*Psalm 115:6*)

Epistle: 1 Corinthians 4:9-16

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

St. Job: Galatians 5:22-6:2

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

Alleluia in the 1st Tone:

God giveth vengeance unto me, and subdueth people under me..
(*Psalm 17:48*)

vs. He magnifieth the salvation of the King and dealeth mercifully with David, His anointed, and his seed forever. (*Psalm 17:51*)

Another, Tone 6 (St. Job):

Blessed is the man who feareth the Lord, who greatly delighteth in His commandments.
(*Psalm 111:1*)

Gospel: Matthew 17:14-23

At that time, when they came to the crowd, a man came up to him and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly, I say to you, if you have

faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." And they were greatly distressed.

St. Job: Luke 6:17-23

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.



Uncovering of the Relics of Ven. Job, Abbot and Wonderworker of Pochaev

Saint Job of Pochaev died on October 28, 1651, and his relics were transferred to the church of the Holy Trinity on August 28, 1659. A second uncovering of the relics took place on August 28, 1833. In the year 1902, the Holy Synod decreed that on this day the holy relics of St Job be carried around the Dormition cathedral of the Pochaev Lavra after the Divine Liturgy.



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.

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.

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: ChurchMotherOfGod@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.



Orthodox Church of the Mother of God: Parish News

There is a parish council meeting today downstairs in the community room after Divine Liturgy.



NY/NJ Diocese News

Archpastoral Visit, Appreciation, and Blessing

The parishioners of **Holy Trinity Orthodox Church in Randolph NJ** were honored on 6-7 August 2016 to have Archbishop Michael visit them. The purpose of his visit was to bless the church's refurbished stained glass windows. Thanks to the generosity of many parishioners, the windows which were damaged due to time and weather had been removed, repaired, and reinstalled. Parishioners received an explanatory booklet about Holy Trinity's windows, most of which depict a Christian symbol or cross. One frequently used symbol is the *fleur de lis*, a representation of the Holy Trinity.

His Eminence arrived for Great Vespers on Saturday, the Feast of Holy Transfiguration. The next morning he celebrated the Hierarchical Divine Liturgy with: Reverend David Fox (parish Rector); Very Reverend George Hasenecz (retired, former parish Rector); and Very Reverend Samuel Kedala (retired, former Dean and Rector of Holy Spirit Church in Wantage NJ). At the end of the Liturgy Archbishop Michael blessed each of the refurbished windows.

His Eminence presented Dr. Elizabeth Theokritoff with a Gramota (*certificate of appreciation*) for her many contributions to Holy Trinity parish and the Orthodox Church in America as a whole; he also presented her a posthumous Gramota for her late husband, +George Theokritoff, citing his lifetime of work in the church and his contributions in the relationship between faith and science. Father Samuel and Matushka Joanne Kedala were honored with a Gramota in recognition of their fortieth wedding anniversary.

“A wonderful luncheon was served and the fellowship was enjoyed by all,” said Suzette Eremin (parish administrative assistant).

Annual Diocesan Assembly November 1-2, 2016

His Eminence, Archbishop Michael, in conjunction with the Diocesan Council, has scheduled the **2016 Annual Diocesan Assembly** to be convened on **Tuesday and Wednesday, November 1st and 2nd, at Holy Trinity Church, 46 Seymour Street, Yonkers NY.**

Day One of the event will consist of the formal business of the Diocesan Assembly itself; Day Two will consist of workshops for clergy and lay leaders of our parishes. Lay delegates to the Assembly are strongly encouraged to stay for Day Two and attend the educational workshops designed specifically for them.

All information, documents, and reports for the Assembly will be published, as they become available, on a dedicated webpage:

http://www.nynjoca.org/2016_diocesan_assembly.html

From the Office of the Bishop

Congratulations are extended to:

Archpriest Joseph Petranin, who was awarded a Synodal Gramota, on the occasion of his 60th Anniversary of outstanding priestly service to the Holy Orthodox Church, both in Europe and here in America, presented on Sunday, August 21, at Christ the Savior Church in Ballston Lake, New York, by Archbishop Michael, on behalf of His Beatitude, Metropolitan Tikhon and all the hierarchs of our Holy Synod of Bishops.

Daniel Macko, who was tonsured a Reader of the Church, at Christ the Savior Church, in Ballston Lake, New York, on Sunday, August 21, by His Eminence, Archbishop Michael.

Upcoming Events:

- Aug. 31-Sept. 1: Diocesan Clergy Conference, Assumption Church, Clifton, NJ
- September 4: New York State Deanery Clergy Family Picnic, Lansing, NY
- September 11: New Jersey Deanery Clergy Family Picnic, Brick, NJ

- November 1-2: Diocesan Assembly, Holy Trinity Church, Yonkers, NY
- November 11-13: Diocesan Girls Retreat, Saint Basil Academy, Garrison, NY
- November 18-19: Diocesan Matushki Retreat, Warwick Retreat Center, Warwick, NY



Orthodox Church in America (OCA) News

Sitka cathedral among Alaska’s top ten “most endangered historic properties”

Historic Saint Michael the Archangel Cathedral here is one of two Diocese of Alaska churches on this year’s “Ten Most Endangered Historic Properties” list compiled by the Alaska Association for Historic Preservation [AAHP].

Also on this year’s list is the Ascension of Our Lord Church, Karluk, AK, which was built in 1888. Located on the far side of Kodiak Island, the Karluk church is considered the state’s oldest extant Orthodox sanctuary.

Saint Michael Cathedral was constructed between 1844 and 1848. Saint Innocent Veniaminov designed the structure and built the clock that graces its bell tower. He hired skilled Finnish carpenters to build the cathedral, which was made of spruce logs and ceilings with sailcloth-lined walls for insulation and improved acoustics. The cathedral was the principal physical representation of the Russian cultural influence in the 19th century in North America. From 1840 to 1872, Sitka was the See of the Diocese that governed all of North America, and thereafter it continued as the See of the Diocese of Alaska. The present cathedral is a faithful reconstruction of the original building which burned to the ground on January 2, 1966. Fortunately, over 95% of the original icons, pieces of Orthodox liturgical art and religious objects—including the Sitka Icon of the Mother of God—survived the blaze.

“Even though the cathedral was rebuilt after the fire in 1966, it is once again being threatened by issues related to water damage that continues to plague the building,” said His Grace, Bishop David of Sitka and Alaska. “Efforts are underway by several organizations in Alaska to put together recent studies by engineers to obtain a good overall picture of what is wrong and what is needed to repair the structure.”

The AAHP has compiled this annual list since 1991. It is intended to bring public awareness to Alaska’s threatened historic properties. Heightened awareness often leads to increased support for the conservation of endangered historic properties, which are assets important to religious life, tourism, economic development and Alaska’s cultural heritage. The nominations for this program are submitted by individuals and organizations throughout Alaska.

The list is the first step to participate in the AAHP’s “Ten Most Endangered Grant Program,” which funds hands-on preservation work on endangered properties and serves as seed money to leverage funding from other sources. Properties listed on the 2016 list will be eligible to apply to AAHP for these matching grants, which are made possible through generous donations to the Grant Program from private individuals and organizations which support these preservation efforts.

In The News: PA, Alaska, Michigan

Huntingdon, PA: Harrisburg faithful reach out to sister parish:

Priest Stephen Vernak and faithful from Christ the Saviour Church, Harrisburg, PA spent two days in mid-July assisting the members of the Epiphany of Our Lord Church, Huntingdon, PA, with a variety of maintenance projects.

“We learned of their need through a ‘son of our parish’ and two other parishioners who regularly attend services at Epiphany during the summer months,” Father Stephen said. “These parishioners also served as our gracious hosts for the service project, for which we are very grateful.”

A mission of the American Carpatho-Russian Orthodox Diocese, Epiphany Church was established as a mission in 1980. The faithful purchased a deteriorating chapel built in 1892 that would have been razed if not for the faith and vision of a small group of Orthodox Christians in the Huntingdon area. Using their skills, personal resources, energies and donations from sister parishes, the faithful leased the deteriorated building from the Presbyterian Church and transformed it into a beautiful house of worship.

“For a small offering of our labor, we were richly gifted with new friendships with our brothers and sisters from Epiphany parish and strengthened in our ‘bond of love’ with each other,” Father Stephen added. “We began and ended each day with prayer, and spent quality time around the meal table—glory to God for all things!”

Beavertown, PA: First archpastoral visitation to Holy Spirit Chapel:

His Eminence, Archbishop Melchisedek of Pittsburgh and Western Pennsylvania made his first archpastoral visit to the Chapel of the Holy Spirit, Beavertown, PA—a mission outreach of the Archdiocese of Western Pennsylvania—on Pentecost weekend 2016.

Concelebrating with Archbishop Melchisedek at the Divine Liturgy on Saturday, June 18, were Archpriest John Reeves and the deacons of Holy Trinity Church, State College, PA, the chapel’s “mother parish.” Also present were Archpriest Mark Meholick, Dean of the Archdiocese’s Central Deanery; Archpriest Daniel Kovalak, Rector of Holy Cross Church, Williamsport, PA; and Priest James Chuta, Orthodox chaplain at Bucknell University, Lewistown, PA, a long-time friend of the chapel community. During the Liturgy, Deacon David Smith, a co-founder of the chapel, was ordained to the priesthood. He will serve as the chapel’s first Priest-in-Charge.

“Nearly 100 people packed the newly constructed temple, which officially opened the weekend of October 31-November 1, 2015,” explained Deacon Alexander Cadman of State College’s Holy Trinity Church. “Since then, the Liturgy had been served occasionally by visiting clergy. But with Father David’s ordination, the chapel’s faithful, many of whom live more than an hour away from the nearest Orthodox parish, will be able to attend the Divine Liturgy every Sunday.”

Before his reception into the Orthodox Church, Father David had served as a Lutheran pastor for 20 years.

“After the chapel was established by Holy Trinity Church, he hosted services in his home while the community prepared to build its new temple,” Deacon Alexander added. “To further the chapel’s ministry to the faithful of the central Susquehanna Valley, he was ordained to the diaconate on the Feast of Saints Peter and Paul in 2013.”

Alaska: Celebrations on St. Paul Island, Bethel:

His Grace, Bishop David of Sitka and Alaska visited Saint Paul Island for the celebration of the patronal feast of Saints Peter and Paul Church. During the Divine Liturgy, Deacon John Kudrin was ordained to the priesthood. Concelebrating were Archpriest Victor Nick, Father John’s father-in-law, and Archpriest Peter Chris, who served as interim Pastor of Saints Peter and Paul Church, to which Father John has been assigned. During the banquet that followed, the Central Bering Sea Fishermen Association’s Philip Lestenkov presented the parish with a gift of \$10,000. Many of those who attended the celebration were brought to the island through the generosity of the Saint Paul Island Tribal Council.

During the last weekend of June 2016, Bishop David presided at the Bethel region’s annual conference, which brought together many faithful from parishes throughout the area. For decades, faithful representing specific regions across the Diocese of Alaska have gathered for regional conferences, during which the diocesan hierarchs have met with their clergy and faithful for worship, fellowship and ongoing education. The gatherings always have served as occasions for inspiration and the renewal of the faithful’s mission to live the Gospel.

Fenton, MI: Choir director opening at St. Mary Magdalene Parish:

Saint Mary Magdalene Church, Fenton, MI, has an immediate opening for the position of parish choir director. Responsibilities include conducting Vespers and the Sunday Divine Liturgy weekly, as well as major feasts and weekday services; directing bi-weekly choir rehearsals; mentoring/recruiting new singers; and cultivating a small group of capable directors. The successful candidate should be an Orthodox Christian with knowledge of the liturgical services and rubrics and experience conducting in a chamber choir setting. Formal theological education is preferred, but not required. A monthly stipend of \$650.00 plus an additional \$500.00 during Great Lent will be provided. Interested parties should contact Priest Gabriel Bilas at 330-285-1740 or frgabrielmm@gmail.com.

South Canaan, PA: STM Press releases latest title:

Saint Tikhon’s Monastery Press recently released its latest title, *Angels and Demons: A Patristic Perspective*, by Dr. Harry Boosalis, Professor of Dogmatic Theology at Saint Tikhon’s Seminary.

In this concise text, Dr. Boosalis presents the scriptural and patristic teaching of the Church on the heavenly hosts of angels, the devil and his demons, and the enigma of evil. He offers a rich deposit of Tradition in simplified language, in a clear style, but with an extensive body of scholarly documentation and footnotes. The volume is invaluable in understanding the faith so essential to one’s spiritual struggle.

“Prof. Boosalis takes a very rich and complex tradition and makes it understandable, offering us hope from what we learn,” said His Eminence, Archbishop Michael, STOTS Rector. “Reading this book is frightful yet reassuring, a journey and a joy.”

Orders may be placed on-line.



OCMC News - Hydroelectric Power Plant Built by the Albanian Orthodox Church Recently Opens

On August 2, 2016, the Rapuni 3 & 4 Hydro Power Station was opened in Elbasan, Albania. The power station is an initiative led by His Beatitude Archbishop Anastasios of All Albania and carried out through the Orthodox Autocephalous Church of Albania. The development of the hydroelectric power station is expected to move the Orthodox Church in Albania closer to its goal of becoming self-sufficient since it will generate funds that will help the Church's many initiatives and projects. As His Beatitude Archbishop Anastasios said in his speech at the inauguration of the plant:

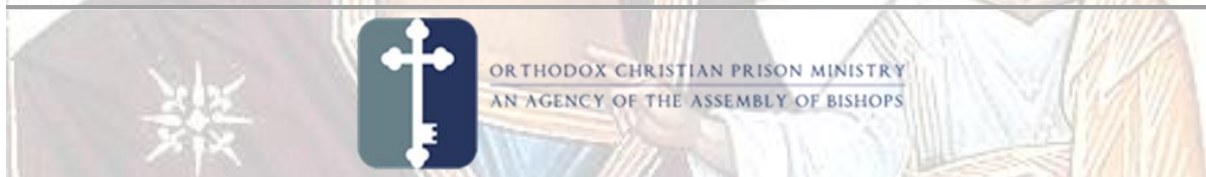
“...The work that we are inaugurating today is an act of hope and love. It is the result of our vision to have local financial resources on hand, in order to be able to continue the good social work which until now has been made possible through the contributions and donations made by our friends abroad.” (Source: link)

Not only will the hydro-plant benefit the Church by providing greater financial independence, but the establishment of the plant has economic benefits as well. It was constructed under full compliance with government regulations and strict adherence to Albanian law. It will be a resource for renewable energy, it will increase energy production nationwide, and educational institutions will benefit as they are strengthened by funds generated by the plant.

The following excerpt from the official web site of the Church of Albania shares how impactful the development of the hydropower plant could potentially be:

“[This] investment will contribute to further strengthening of the economic independence of the Orthodox Autocephalous Church of Albania, enabling thus the continuation of its work. The obtained funds will serve to support and ensure the continuity of [the] Church's social work, and the work of numerous educational institutions and health centers built by the Church in the recent years throughout the country. It will also help the Church to support several programs and activities designed for children and teenagers, as well as to afford caring for people in need. At the same time, the above project will help in providing funds for the restoration and maintenance of churches and monasteries of spiritual, historical and artistic value, and support the building of new churches and their maintenance. All in all, these funds will generally serve for the continuation of the normal course of [the] Church's life and its structures.”

This project is a big step for the Albanian Orthodox Church on its course toward financial independence. How great it is to see the Church making strides for the benefit of the faithful and the nation at large. May God continue to bless the Albanian Orthodox Church in its endeavors, and may Christ inspire us to follow their example of determination and love.



Holy Martyr Sebastian and those with him – December 18th

What does one risk today by being involved with prison ministry? We may risk losing a little time...giving a little extra of our finances...perhaps being misunderstood by some of our family or friends...but what else do we really risk? The truth is, we risk so very little and the rewards are so very great!

December 18, the Orthodox Church commemorates the Holy Martyr Sebastian and those with him. Take a moment to read about St. Sebastian's life and consider what he risked to minister to those in prison.

Your gifts to OCPM are vital. Please help us minister to those in prison on their journey to and in the Orthodox Faith.

This glorious saint was born in Italy and brought up in the city of Milan. While still young, he dedicated himself to military service. Being educated, handsome and courageous, he received the favor of Emperor Diocletian, who

appointed him captain of his imperial guard. Secretly he confessed the Christian Faith and prayed to the Living God. As an honorable, just and merciful man, Sebastian was greatly beloved by his soldiers. Whenever he could, he saved Christians from torture and death, and, when he was unable to do so, he exhorted them to die for Christ the Living God without turning back. Two brothers, Marcus and Marcellinus, who had been imprisoned for Christ and were already on the verge of denouncing Him and worshipping idols, were confirmed in the Faith by Sebastian, who strengthened them for martyrdom. As he spoke with them, encouraging them not to fear death for Christ, his face was illumined. Everyone saw his shining face, like that of an angel of God. Sebastian also confirmed his words by miracles: he healed Zoe, the jailer Nicostratus's wife, who had been mute for six years; he brought her, Nicostratus and his entire household to baptism; he healed the two ailing sons of Claudius the commander and brought him and his household to baptism; he healed Tranquillinus, the father of Marcus and Marcellinus, of gout and pains in his legs which had troubled him for eleven years, and brought him to baptism together with his entire household; he healed the Roman eparch Chromatius of the same illness and brought him and his son Tiburtius to baptism. The first of them to suffer was St. Zoe, whom they seized at the tomb of the Apostle Peter, where she was praying to God. After torturing her, they threw her into the Tiber River. They then seized Tiburtius, and the judge placed live coals before him, telling him to choose between life and death, that is, either to cast incense on the coals and to cense the idols or to stand barefoot on the hot coals. St. Tiburtius made the sign of the Cross, stood barefoot on the hot coals, and remained unharmed. After this, he was beheaded. Nicostratus was killed with a stake, Tranquillinus was drowned, and Marcus and Marcellinus were tortured and pierced with spears. Then Sebastian was brought before Emperor Diocletian. The emperor rebuked him for his betrayal, but Sebastian said: "I have always prayed to my Christ for your health and for the peace of the Roman Empire." The emperor ordered that he be stripped naked and shot through with arrows. The soldiers shot him through with arrows until the martyr was so completely covered with arrows that his body was not seen because of them. When all thought that he was dead, he appeared alive and completely healthy. Then the pagans killed him with staves. He suffered gloriously for Christ his Lord and took up his habitation in the Kingdom of Christ in the year 287 at the time of Diocletian the Emperor and Gaius the Bishop of Rome.

In this life, man is given a choice: either the earthly kingdom or the Kingdom of Heaven. God imposes no pressure on this choice, but each one freely decides. When the brothers Marcus and Marcellinus were condemned to death, the pagan judge allowed them a month to contemplate either renouncing Christ and His Kingdom or being put to death. Then their kinsmen came to the prison with one kind of advice, and St. Sebastian with another. The kinsmen wept and implored them to do as the judge willed and to spare their youth. Their tearful father showed them his gray hairs and his infirmity; their mother swore by the food of her breasts by which she nourished them; their children wept around them. In essence, all of them proposed that they should renounce the Heavenly Kingdom for the sake of the earthly kingdom, but St. Sebastian counseled them to the contrary, saying: "O courageous soldiers of Christ, do you want to lose the eternal wreath for the sake of the flattery of your kinsmen? Do you want to relinquish the victorious banner for the sake of women's tears? This life is transient; it is so unstable and unfaithful that it can never save even those who love it. What is this life worth even if one lives for a hundred years? When the last day arrives, do not all our past years and all earthly delights seem as though they had never existed? It is indeed unreasonable to fear to lose this quickly passing life, when one will receive that eternal life in which delights, riches and rejoicing begin and never end, remaining eternal to the ages of ages. Remember the Lord's words: A man's foes shall be they of his own household." With these and many other words, St. Sebastian prevailed. The holy martyrs loved the Kingdom of Heaven more than the earthly kingdom, and they joyfully went to their deaths for Christ.

Prologue from Ochrid, December 18th.



International Orthodox Christian Charities

No Running Water For Two Million Syrians In War-Ravaged Aleppo

Baltimore, MD (IOCC) — Two million people in Aleppo, Syria have no access to running water after intensified fighting in the city damaged electrical networks needed to pump water into family homes. Lack of access

8

to safe water in war-torn communities such as Aleppo has created a humanitarian emergency for Syrian families caught in the conflict. Many have had to resort to collecting water from unsafe sources, leaving them vulnerable to life-threatening waterborne diseases. IOCC with Syria partner, DERD, the humanitarian arm of the Greek Orthodox Patriarchate of Antioch, has been working in communities throughout Syria during the course of the war to ensure safe water access for families by digging new wells, restoring damaged water systems, and distributing water storage tanks and purification filters.

The situation is especially critical for displaced families with small children, like Mohammad. He fled with his wife and seven small children to a safer area of Aleppo last spring when their neighborhood came under attack. "We escaped from the fighting and now suffer from such extreme poverty," he said.

Mohammad supports his wife and his seven children with wages earned as a day laborer, but work isn't available every day. His greatest worry is that he can't provide safe water for his children and is forced to keep water in an old rusted barrel. "I know that when one of my children drinks from the water stored in a rusted barrel, he will get sick. However, I have no other choice – the tanks are so expensive and I cannot pay for one."

In Aleppo, IOCC has responded to the urgent water needs of displaced Syrians like Mohammad by distributing heavy duty plastic storage tanks to 225 displaced families. The two sizes of tanks distributed hold up to 132 gallons or 263 gallons of water. For Mohammad, the tank has eased concerns about the health of his children. "I received a big, clean water tank," Mohammad said. "My dream has come true and from now on, my children will drink clean water again."

Water tanks distributed by IOCC are usually filled through the public water network during the water rationing periods. When there is no electricity to power the water pumps, water trucking services fill their tanks with enough water cover the needs of a family for three days. The trucked water comes from wells established and treated by UNICEF and the International Committee for the Red Cross to ensure its safety.

In addition to improving access to safe water, IOCC has also been providing ongoing humanitarian relief to thousands of displaced and affected families in Aleppo including clothing, bedding, infant and hygiene kits; urgent medical care, including women in need of obstetric care; assistance to help displaced students continue their education; and crisis counseling for hundreds of children and parents displaced from their homes.

IOCC maintains one of the largest established networks in Syria delivering life-saving humanitarian aid. IOCC's reach extends to large parts of Syria through programs that provide emergency relief with health, education, water, sanitation, hygiene, shelter, crisis counseling and economic recovery assistance. Since 2012, IOCC has provided humanitarian relief to four million Syrian people displaced in their own country, or living as refugees in Jordan, Lebanon, Iraq, Armenia, Greece and Serbia.

How Can You Help

You can help the victims of poverty and conflicts around the world by making a financial gift to the IOCC International Emergency Response Fund which will provide immediate relief, as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please visit ioccc.org or call toll free at 1-877-803-IOCCÂ FREE (4622), or mail a check or money order payable to IOCC, P.O. Box 17398, Baltimore, MD 21297.

About International Orthodox Christian Charities

IOCC is the official humanitarian aid agency of the Assembly of Canonical Orthodox Bishops of the United States of America. Since its inception in 1992, IOCC has delivered \$580 million in relief and development programs to families and communities in more than 50 countries. IOCC is a member of the ACT Alliance, a global coalition of churches and agencies engaged in development, humanitarian assistance and advocacy. To learn more about IOCC, please visit our website at ioccc.org.



Do You Know What You Are Saying? Student Reflection by Jacob Mandell

I remember describing my first experience in a praise/worship service in the Protestant tradition. I remember texting my mom, as this happened at the college I was attending as a freshmen, and describing it as being “bizarre, not good nor bad, just bizarre.” It was culture shock, something I never have experienced before as an Orthodox Christian. It was like being the only person wearing a gray t-shirt in a room where everyone was wearing neon: you felt hidden and misplaced. I selected this school due to its impressive music program, as I was going to school to receive my bachelor’s in music education. At that moment in the service, I remember my thoughts being: “Did I really choose the right school? Is this what college is going to be for the next four years of my life?” I was scared, because I was exposed to something that I had no clue what it was, and people were worshiping in ways I had never seen. I put myself at a college where I would be completely outside my comfort zone, being integrated into a Protestant culture, rooted in Anabaptist and Wesleyan traditions.

Now, as a junior in my spring semester, I understand why I did choose here. Yes, it is Protestant, but everyone is a Christian! Can you imagine a campus where everyone shares a common belief, a common faith, even the musicians, playing and singing together with a common faith and purpose as well? Text in music, as a result, became a great focal point in my education, especially in sacred singing. I am a vocalist and am incredibly passionate for the choral art, so this was a very different perspective, but also a necessary perspective for me to adopt. In the choral ensembles I’m involved with, we take the time to really delve into the text, discover its meaning, and then apply it to the music, our own lives, and then to the people. This has given new meaning to secular texts, such as poems, folk songs, and stories, but also expresses the need for sacred devotion to texts using the scriptures or sacred poems. Along with this, the choirs I’m involved with at this school focus on the essentials such as good tone, blend, and sound, but also diction (pronunciation of words), meaning of the text, phrasing, and facial expressions, putting the text on our faces and what it means. As a Christian, all of us could relate to sacred texts because they always applied to our lives and our faith.

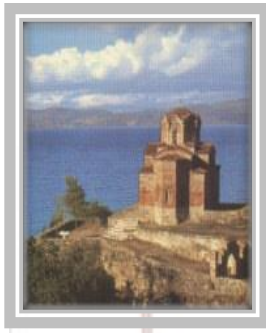
This approach to music brought me to thinking about how we as Orthodox Christians approach our music and our hymnography. We have such a beautiful abundance of hymns and texts, several written for the feast days, and then entire books such as the Triodion, the Pentecostarion, the Ochoechos, and so many more for saints, martyrs, bishops, and especially for Christ our God and the Theotokos. Then the Church has such an abundance of musical forms: byzantine modal music, four-part choral, Prostopenia (the Carpatho-Rusyn style of chant), and many more! Here is the question however: when we sing, chant, or listen, how often do we pay attention to the words we are saying? What is the text? What do we actually mean when we proclaim, “Glory to God in the Highest”?

***Now** the Powers of Heaven
are serving with us invisibly,
For behold the King of Glory enters;
They escort the mystical sacrifice, already accomplished.
Let us draw near with faith and love,
That we may become partakers of life everlasting. Alleluia.*

This is something we all have to think about. Often if we are the chanters at the stand or are chosen to read the epistle for the day, how many times do we go to the stand or the center of the church and just do it? How many times do we only think about the way to proclaim it instead of what we are supposed to say? Text brings so much more to our lives when we take the time to interpret, apply, and understand it fully within the context of the Church. The theology behind all the phrases have to mean something to us, or else they are merely syllables and sounds woven to fit a line of melody and harmony. If we, as collegiate students are the future of the church, then we must be able to recognize this. Music should be used to accentuate the text and allow it to be heard, not to dominate it. If the musical style dominates our worship/listening experience, then our focus needs adjusted.

Therefore, the next time you chant, sing in the choir, read a psalm or the epistle, or just listen to the hymns, think about this: How often do you know what is being said? Do you know the theology behind the words you read? Do you know what you are saying?

Jacob Mandell is a student at Messiah College studying music education, with a double concentration in voice and saxophone studies. Jacob attends Holy Apostles Orthodox Mission in Mechanicsburg, Pennsylvania, and is becoming active in the organization of an OCF at Messiah and in other area colleges. In the summer, Jacob also works at Camp Nazareth, where he has served as a Head-of-Kitchen and a counselor for the diocesan weeks of the American Carpatho-Rusyn Diocese of America.



Prayers by the Laker, St. Velimirovich, LXXI:

You have filled Yourself with peace, O Glory of the realms on high, and the anger of all lands cannot confound Your peace.

Among mortals peace is scarce, therefore anger has become arrogant.

In the bosom of arrogance anger makes its nest, and in the bosom of anger lies murder.

All sins lead to murder, but none stands so close to murder as anger.

The one-eyed laws of the world do not punish anger, because they do not see that anger kills. But Your clairvoyant law, O Glory of the realms on high, calls anger murder.

I strove, in sunlight and moonlight, to penetrate the mystery of Your law. And once my striving began to wear away all my worldly aspirations, I began to perceive how the anger of my neighbors was killing me.

The children of anger are slaves, while the children of peace are sons.

Therefore Your Wisdom vociferates and reiterates to people, telling them to be sons!

For a son looks into the face of his father, and directs his own face toward the face of his father. And when he sees peace in the father's face, how can he disfigure his own face with anger, without diverting his gaze away from his father?

Anger brings infirmity into both the one who is angry and the one against whom the anger is vented. And infirmity is the predecessor of death.

A wonderworker does not work miracles among the children of anger, for the children of anger bring infirmity into him.

My neighbors: why do you feel stronger among those who love you, and weaker among those whom your presence angers? Is it not because the former lengthen your life with love, and the latter shorten your life with anger?

Therefore I enjoy being constantly with You, O Glory of the realms on high. For only in Your presence am I neither murdering, nor being murdered by them.

Just as drop after drop of water erodes even the hardest stone, so does anger erode the life of two people.

Like a murderer waiting in ambush with a knife, so does anger lurk in a haughty heart.

Truly, arrogance knows that it is guilty; therefore it places anger at the gates, to act as its sentry.

Arrogance knows that it is sinful; therefore it has found itself an advocate in another sin.

Fill my heart with serenity, O Glory of the realms on high, with the serenity of the angels before Your throne. For serenity has no abode or resting place for anger.

Grant me the serenity of a son, and I shall be ashamed to become angry at slaves or to kill slaves. Armor me with Your peace, which the anger of the children of anger will not be able to confound.

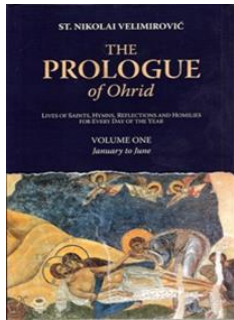
Sayings of the Ascetics of the Orthodox Church, LXXI:

**II. The Realities of the Spiritual World
The Church of Christ**

When are we living in Christ? When we live according to His Gospel and His Church. For He Himself, and not only His Gospel, is in the Church with all of His perfections and virtues. The Church is the eternally living Body of the God-man Christ. In her we find the medium of the holy mysteries. In her we find the means of holy good deeds. Our Lord Jesus Christ abides inseparable from the Church in this world. He abides with each member of the Church

throughout all ages. He has His entire self for us in the Church, and continually gives Himself to us entirely, so that we might be enabled to live in this world as He lived.

+ St. Justin Popovich, Explanation of I John, 4:9, 17



The Prologue of Ohrid: Lives of Saints, Hymns, Reflections and Homilies for Every Day of the Year

1. The Venerable Moses the Black (The Robber)

Moses was an Ethiopian by birth. In the world, he was a thief and the leader of a band of thieves, and yet he became a penitent and a great ascetic. Moses was once a slave, who escaped and joined the thieves. Because of his great physical strength and daring, the robbers chose him as their leader. Then one day he was suddenly overcome with pangs of conscience and repented for his misdeeds. He left the thieves, entered a monastery, and gave himself over completely to obeying his spiritual father and the monastic rule. He benefited much from the teachings of Saints Macarius, Arsenius and Isidore. Later he withdrew to solitude in a cell, where he dedicated himself completely to physical labor, prayer, vigils and contemplating God. Tormented by the demon of lust, Moses confessed to Isidore, his spiritual father, who gave him counsel to increase his fasting, and even when eating to avoid satisfying his appetite. When this regimen did not help, he was counseled to keep all-night vigil and to pray standing. Then he also began the practice of bringing water to the elderly monks from a distant well, all night long. After six years of terrible struggles, St. Isidore miraculously healed him of lustful thoughts, fantasies and dreams perpetrated on him by the demon. Moses was ordained a priest in old age. He founded his own monastery, had seventy-five disciples, and lived to the age of seventy-five. He foresaw his death: one day he told his disciples to flee, for the barbarians were about to attack the monastery. When the disciples urged him to escape with them, Moses said that he had formerly been violent, and had to suffer violence himself, according to the words: For all they that take the sword shall perish with the sword (Matthew 26:52). He remained at the monastery with six brethren, and the barbarians slew them. One of the brethren, hiding nearby, saw seven shining wreaths descend from heaven upon the seven martyrs.

2. The Venerable Sava of Pskov and Krypetsk

Sava was a Serb by descent. He lived a life of asceticism in the Monastery of the Holy Theotokos in Pskov, and then became abbot of that monastery. But they praised him, and so, fleeing the glory of men, he withdrew to the shores of Lake Krypetsk, where he founded a new community dedicated to St. John the Theologian. Nevertheless, he was unable to conceal his fame and prominence even there. He was visited by Prince Yaroslav of Pskov and his wife. Sava would not allow the wife to enter the monastery, but he blessed her and prayed to God for her, and healed her of a disease outside the monastery. This saint of God found rest in the year 1495 A.D. and his relics have retained miracle-working power. Abbot Dositheus was one of his visitors at Krypetsk.

3. The Synaxis (Assembly) of all the Saints (Chosen Men of God) of the Monastery of the Caves in Kiev

Hymn of Praise

The Venerable Moses the Black (The Robber)

Blessed is he upon whom God shows mercy!

The mercy of God is joy,

In both worlds joy.

Moses the Black, like a prodigal son,

Repented and, to God, returned,

And with tears, redressed his many sins.

By much fasting, himself he withered--

Black of face, and radiant in soul.

Incessant night vigils tamed his passions,

And from the demon's power, freed him.

His soul, like a mountaintop lake, became
Which, into the heavens gazes,
In which heaven sees its face.
When others asked Moses:
"Do not the sins of others sadden you?
Do not sinful people concern you?"
Saint Moses tearfully replied:
"Whoever has a corpse in his house
Does not weep over someone else's corpse,
But rather weeps over his own corpse."
The lion, into a lamb, can often change,
But such miracles, only Christ performs.
Moses, a lion in the mountains, was,
Yet, a gentle lamb, became.
By his holy prayers,
May God grant salvation to us as well.

Reflection

A true Christian avoids the praise of men--and not only avoids it, but has a true fear of it. St. Sava of Pskov left the office of abbot, and the monastery itself and the good brotherhood of the monastery, fleeing to a desolate place to escape the praise of men--for the love of praise robs our hearts. A devout prince, upon hearing of the asceticism of St. Moses Murin [the Black], took his retinue into the desert to see him. Moses learned that the prince was coming to his monastery, and quickly ran to hide somewhere, but he unexpectedly encountered the high-ranking visitors. "Where is the cell of Abba Moses?" the servants of the prince asked, not suspecting that this was Moses himself. Moses opened his mouth and said: "What do you want him for? He is an ignorant old man, very untruthful, and completely impure in life." Hearing this, the visitors were astonished, but continued on. When they arrived at his cell, they asked for the elder, but the monks said he was not there. The visitors told them what the monk on the road had said. The monks were dismayed, and asked them: "What did this old man look like?" The visitors answered that he was very dark-skinned, tall and dressed miserably; and the monks cried out loudly: "But that was Abba Moses himself!" This incident was of great spiritual benefit to the prince. He returned home rejoicing.

Contemplation

To contemplate the nobility of David (2 Samuel 1 - [also known as 2 Kings 1]):

1. How a messenger arrived and told David of the deaths of Saul and Jonathan, thinking to receive a reward;
2. How David bitterly mourned and lamented for Saul, who had wished nothing but death for David.

Homily

About the form of the Messiah

"And we saw that He had neither form nor comeliness" (Isaiah 53:2).

The prophet speaks this about Christ the Lord as a man: He had neither form nor comeliness! How is it that He--Who gave form to every created thing, created the beautiful angels of heaven and all the beauty of the universe--had no form or comeliness [beauty]? Brethren, this need not confuse you. He was able to appear in any manner He chose. He did not want to appear in angelic beauty, or in royal power, or in luxurious wealth. He who enters a house of sorrow does not dress in the most beautiful clothes, nor does a doctor dress in his best clothes when he visits the gravely ill. In coming to earth, the Lord entered a house of sorrow; he entered a hospital. The body is the garment of the soul. He dressed in a simple garment to impress us by the power of His spirit, not by His dress. We do not know exactly what His appearance was. According to tradition, His face was swarthy and His hair was of a chestnut color. Yet when King Abgar sent Ananias his artist to paint the face of the Lord, he was not even able to begin, for it is said that Christ's face shone with an unearthly light.

After all, even if Christ had clothed Himself in the most beautiful body--such a body as only He could create, what would physical beauty be in comparison with the immortal beauty of His divinity? The greatest earthly beauty is merely a shadow of the heavenly beauty. The Prophet Daniel was a young and handsome man, but when an angel of God stood before him, he himself said: ...there remained no strength in me: for my comeliness turned in me into corruption (Daniel 10:8). What is the face of an earthly man in comparison to the likeness of an immortal angel of God? As darkness is in comparison to light! Therefore, the prophet, beholding Christ the Immortal King in the flesh of man, and comparing His earthly appearance with His Immortal glory, had to cry out: He had neither form nor comeliness.

O most gentle Lord, Who for our sake was clothed in our miserable physical garment to serve us and keep us from fear, glory to You!

To Thee be glory and praise forever. Amen.

The Morning Offering – Daily Inspiration by Abbott Tryphon



Passing on the Faith

Sharing our Orthodox faith with a joyful heart

We who are of the older generations must witness to the wealth of truth that is in the ancient knowledge and wisdom of the Church by demonstrating it's worth in how we live. If young people do not see a genuine living out of the Faith in us, they will keep looking for truth in directions that will take them far from it.

Young people are worthy of our love and respect, and worthy of sharing with us the life in Christ that is their heritage as well. The Church will not be a draw to our youth unless her members demonstrate holiness of life and reach out with love, patience and understanding. We must offer that which is real and authentic if we hope to have our youth chose to stay within the Orthodox Church into adulthood.

Our young people need to see joy in the hearts of those of us who call ourselves Orthodox. If we do not have the joy of Christ in our hearts, our youth will see nothing that is attractive to them, and will continue in the wasteland of consumerism, materialism, nihilism, and all hope for the future of our planet will have died.

With love in Christ,
Abbot Tryphon



Daily Reflection
She Calls Us To Unity

“Apostles, who have assembled here from the ends of the earth, bury my body in Gethsemane, and You, my Son and God, receive my spirit!” (Exapostilarion-Hymn of the Dormition of the Theotokos)



When the time came for the repose of Mary, the Mother of God, the Apostles were called back to Jerusalem from their places of preaching at “the ends of the earth” and “assembled” at Her deathbed. So in Her death, the Mother of Life draws into unity those who had been scattered. Just as Her divine Son did in His death, according to His promise: “and I, when I am lifted up from the earth, will draw all men to myself.” (Jn 12:32)

As those of us on the Old(er) Calendar prepare to celebrate the great feast of the Dormition of the Theotokos, I'm thinking about this sacrament of unity, manifested so prominently in Her, Full of Grace. Just as She unified heaven and earth in Her womb, so does She continue to unify all of us with Her Son and God, and with one another, by Her motherly nudging of us in the right direction. Today let me be drawn into the mysteries of this grace-filled feast, which offers me a gift only grace can bestow: unity, - within myself, with God, and with others. “You were translated to life O Mother of Life, and by your prayers you deliver our souls from death.”

Holy Orthodox Quotes

“Do not believe that thoughts can be controlled without control of the body. Fear bad habits more than devils.”

+St. Ignatius Brianchaninov

1 Corinthians 9:24-27

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

The Philokalia: Daily Readings

The Spirit bestows life, the letter destroys it. Thus the letter cannot function at the same time as the Spirit, just as what gives life cannot coexist with what destroys life.

+ *St Maximus the Confessor, 500 Various Texts*

Daily Readings with Early Church Fathers and Mothers

"Judging Others" by St. Gennadius

To judge sins is the business of one who is sinless, but who is sinless except God? Whoever thinks about the multitude of his own sins in his heart never wants to make the sins of others a topic of conversation. To judge a man who has gone astray is a sign of pride, and God resists the proud. On the other hand, one who every hour prepares himself to give answer for his own sins will not quickly lift up his head to examine the mistakes of others.

Through the Grace of God – Orthodox Christianity

St John of Kronstadt: Praying to Panagia

“When you are about to pray to our Lady the Holy Virgin, be firmly assured, before praying, that you will not depart from her without having received mercy. To think thus and to have confidence in her is meet and right. She is the All-Merciful Mother of God, the Word, and her mercies, incalculably great and innumerable, have been declared from all the ages by all Christian churches; she is, indeed, an abyss of mercies and bounties.”

Collected Sayings of Elder Thaddeus of Vitovnica

Our Lord is pleased with the good deeds we perform. Works of mercy and everything else we do for our salvation and the benefit of our neighbor and the Holy Church, all this is pleasing to God. However, what [pleases Him most is simple, innocent and childlike love which cleaves to His heart. This is what is most pleasing to Him and what He wants from us. This is what every person can give Him, rich or poor, young or old.

Ancient Christian Wisdom

When you don't live with Christ, you live in melancholy, in sorrow, in anxiety and in worry. You don't live properly... The best medicine is to devote yourself to the worship of Christ. Everything is cured. Everything works properly. God's love transform everything, reconstructs it, sanctifies it, rectifies it, changes it and transmute it.

+ **St. Porphyrios**

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“Prayer in church is important. The best thoughts and feelings come in church, yes, and the enemy attacks more violently in church, but with the sign of the Cross and the Jesus Prayer, you drive him away. It is good to stand in some dark corner in church and to pray to God. “Let us lift up our hearts!” the priest exclaims, but our mind often creeps along the ground, thinking about indecent things. Fight against this.”

+ **St. Barsanuphius of Optina**

AUGUST – 2016

Sunday Resurrection	Monday Holy Angels	Tuesday St. John the Baptist	Wednesday Most-Holy Theotokos	Thursday Holy Apostles	Friday Life-giving Cross	Saturday Departed
<i>I am only because Thou art.</i>	1 Wine & Oil Begin Dormition Fast Blessing of Waters PROCESSION OF THE LIFEGIVING CROSS 7 Maccabean Martyrs	2 Relics Protomartyr Stephen Righteous Gamaliel 7:00-8:00pm The Grey Book Study NA Grp Mtg	3 Ven. Isaac, Dalmatus and Faustus	4 Seven Sleepers of Ephesus Martyr Eudoxia	5 Forefeast Transfiguration Martyr Eusignius Righteous Nonna 8:00-9:15pm Living Clean NA Group Mtg.	6 Fish, Wine & Oil TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST 6:30pm Vespers
7 Wine & Oil Valaam Icon Martyr Dometius Relics St. Mitrophan, First Bp. of Voronezh 9:40am Hours 9:45am Gen'l Confession 10:00am Divine Liturgy / Social	8 Tolga Icon St. Emilian, Confessor Ven. Zosima and Sawatii of Solovki	9 Fish, Wine & Oil VEN. HERMAN OF ALASKA, WONDER-WORKER OF ALL AMERICA 7:00-8:00pm The Grey Book Study NA Grp Mtg.	10 Holy Martyr and Archdeacon Lawrence of Rome	11 Holy Martyr and Archdeacon Euplus of Catania	12 Martyrs Anicletus and Photius 8:00-9:15pm Living Clean NA Group Mtg.	13 Fish, Wine & Oil Leave Transfiguration The “Passion” Icon ST. TIKHON, WONDERWORKER OF ZADONSK 6:30pm Vespers
14 Forefeast Dormition <i>1 Aug. O.S. Begin Dormition Fast</i> Prophet Micah St. Theodosius-Caves 9:40am Hours 10:00am Divine Liturgy / Social	15 DORMITION OF THE MOST-HOLY THEOTOKOS	16 Fedorovskaya Icon Image of Christ “Not Made by Hands” 7:00-8:00pm The Grey Book Study NA Grp Mtg.	17 Martyr Myron Bl. Theodoretus, Enlightener of Lapps	18 Martyrs Florus and Laurus Ven. John of Rila	19 Donskaya Icon Martyr Andrew Stratelates and His Companions 8:00-9:15pm Living Clean NA Group Mtg.	20 Prophet Samuel Hieromartyr Philip, Bishop of Heraclius 6:30pm Vespers
21 Apostle of the 70 Thaddeus Ven. Avramii of Smolensk 9:40 Hours 10:00 Divine Liturgy / Social	22 Georgian Icon Martyr Agathonicus and His Companions	23 Leavetaking Dormition Martyr Lupus Hieromartyr Irenaeus, Bishop of Lyons 7:00-8:00pm The Grey Book Study NA Grp Mtg.	24 Petrovskaya Icon Hieromartyr Eutychius St. Kozma of Berat St. Cosmas of Aetolia	25 Relics of the Apostle Bartholomew Apostle Titus of the 70	26 Vladmir Icon Martyrs Andrian and Natalia 8:00-9:15pm Living Clean NA Group Mtg.	27 Ven. Poemen the Great Hieromartyr Kuksha 6:30pm Vespers
28 Wine & Oil <i>15 Aug. O.S. Dormition</i> VEN. JOB OF POCHAEV 9:40am Hours 10:00am Divine Liturgy/ Social 12:15pm Council Mtg.	29 Strict Fast Wine & Oil BEHEADING OF ST. JOHN THE BAPTIST	30 Ss. Alexander, John and Paul, Patrs. Of Constantinople 7:00-8:00pm The Grey Book Study NA Grp Mtg.	31 Sash of the Theotokos Hieromartyr Cyprian, Bishop of Carthage	<i>In what ways in my life am I holding others at a distance until I am good enough/ How do I judge others as not being good enough? What effect does this have on my life? How does God see me? Who and when in my life has someone noticed me so carefully that I have felt beloved? What change resulted from this? Do I notice others in that way/ How do I celebrated and acknowledge the gift each one is/ On a daily basis am I growing more toward being wondrously grateful or toward being critically hateful?— Dn Stephen Muse, “Being bread.”</i>		