

Today's Bulletin Sponsors are:**For the health, of:**

Jaclyn on her birthday, offered by her family

For the eternal memory of:

Walter, brother of Liz Pastore

Readings:

- 1 Corinthians 1:10-18
- Matthew 14:14-22

BRETHREN, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Saturday service: Vespers – 6:30 PM**Sunday service:**

Hours – 9:40 AM

Divine Liturgy – 10:00 AM

Private Confession – Half hour before any service.

See Fr Matthew for other times.

General Confession – 9:45 AM on the first Sunday of each month

Pannikhidas – after Divine Liturgy 3rd Sunday of each month

**Coffee hour – after Liturgy, downstairs in the Community Room
(Church School has ended for the school year.)**

We would like to welcome all parish visitors and invite you to join us after the Liturgy for Coffee hour.

Vesperal Liturgies

- The **Feast of the Holy Transfiguration of our Lord God and Savior Jesus Christ** is on August 6th. We will have a Vesperal Liturgy for the **Transfiguration on Tuesday evening, August 5th at 6:30 PM** with the traditional blessing of fruit.
- The **Feast of the Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary** is on August 15th. We will have a Vesperal Liturgy for the Dormition on **Thursday evening, August 14th at 6:30 PM** with the traditional blessing of flowers.

Announcements:

- The **Sisterhood of the Protection of the Mother of God** will meet today, after coffee hour.
- The next meeting of the Parish Council will be August 31st after coffee hour.

Special Announcements:

- **Any Announcements for the bulletin can be submitted by E-Mail to:** Bulletin@ChurchMotherOfGod.org
- Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board, downstairs, to indicate when you can help.
- Upcoming bulletins can be sponsored; this can be done with the sign-up sheet at the candle stand.

St. Maximus says: "Either the demons tempt us themselves, or they equip those who do not fear the Lord to work against us. When it is the demons themselves when we are alone, away from others, just as they tempted the Lord in the desert. The demons work through others when we associate with them, as they tempted the Lord through the Pharisees. It is for us to look to our model, (Jesus Christ) and beat them back on both fronts."

The Transfiguration of Christ:

(Service Tuesday at 6:30 pm)

The **transfiguration** of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as "**the Christ, the Son of the Living God,**" he told them that "he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised". The announcement of Christ's approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John "up to a high mountain" -- by tradition **Mount Tabor** -- and was "transfigured before them."

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell, that in him the whole fullness of deity dwells bodily. They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

The presence of **Moses and Elijah** is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old. Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: **Moses for the Law and Elijah for the Prophets.** And Christ is the fulfillment of the Law and the Prophets.

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah. Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that he is the Son of God to whom the Father himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. **The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God himself.**

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today Saint **Gregory Palamas, the great teacher of the Transfiguration of Christ,** is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

The **feast of the Transfiguration** is presently celebrated on **August 6**, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

(From: *The Orthodox Faith*)See us on the web at: ChurchMotherOfGod.org/bulletinE-Mail us at: Bulletin@ChurchMotherOfGod.org**Orthodox Church of the Mother of God***"The Joy of All the Sorrowful"*

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Isaac, Dalmatus, and Faustus

Glory to
Jesus ChristGlory
Forever

*Through asceticism you shone like lights in the world
and by your faith you overthrew heresies.
We praise you with hymns, Isaac, Dalmatus, and Faustus,
as servants of Christ who are praying for us all.*

Kontakion — Tone 2

Today the Church remembers:

Ven. Isaac, Dalmatus, and Faustus, Ascetics of the Dalmatian Monastery at Constantinople (4th-5th c.) • Ven. Anthony the Roman, Abbot, of Novgorod (1147) • Martyr Razhden of Persia (Georgian—457)

August 3, 2014**8th Sunday after Pentecost****Tone 7 of the Octoechos****(Dormition Fast)**