

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 Searforce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Dean Inferrera

HYMNS OF THE DAY

Resurrectional Troparion in the Tone 2

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to Thee!”

Troparion for the Martyrs Menas, Hermogenes, and Eucraphus in Tone 8

Having slain the fiery ragings and fierce movements of the passions through their ascetic labors, the Martyrs of Christ, Menas, Hermogenes, and Eucraphus, received grace to dispel the afflictions of the infirm and to work wonders both while alive and after death. It is a truly great wonder that naked bones pour forth healing. Glory to our only God and Creator!

Resurrectional Kontakion in Tone 2

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, my Savior, praises Thee forever.

Kontakion for the Martyrs Menas, Hermogenes, and Eucraphus in Tone 4

The Lord snatched thee from the temporal army, making thee a fellow inheritor of the eternal, O Menas; together with Hermogenes and Eucraphus with whom thou didst suffer, thou art granted an incorruptible crown.

Prayer Requests

In Memory of:

+ **Ann Dahulich**, the mother of His Eminence, Archbishop Michael who fell asleep in the Lord on Wednesday, at Mercy House in Endicott, New York, offered by the parish of the Orthodox Church of the Mother of God.

Bulletin Sponsors

No Sponsors

Help make our church beautiful this nativity season! Each church family is asked to please bring in one poinsettia plant to help decorate our church. Thank you!

SAINTS AND FEASTS OF THE DAY

DECEMBER 3, 2017

27TH SUNDAY AFTER PENTECOST (12TH OF LUKE)



Martyr Menas of Alexandria

The Holy Martyrs Menas, Hermogenes, and EUGRAPHUS suffered for their faith in Christ under the emperor Maximian (305-313).

Saint Menas was sent by the emperor from Athens to Alexandria to suppress the riots that had arisen between the Christians and the pagans. Distinguished for his gift of eloquence, Menas instead openly began to preach the Christian Faith and he converted many pagans to Christ. Learning of this, Maximian sent Hermogenes to Alexandria to place the saints on trial. Moreover, he gave orders to purge the city of Christians.

Hermogenes, although he was a pagan, was distinguished by his reverent bearing. And struck by the endurance of Saint Menas under torture and by his miraculous healing after the cruel torments, he also came to believe in Christ. Maximian himself then arrived in Alexandria. Neither the astonishing stoic endurance of Saints Menas and Hermogenes under torture, nor even the miracles manifested by God in this city, mollified the emperor. Instead, they vexed him all the more. The emperor personally stabbed Saint EUGRAPHUS, the secretary of Saint Menas, and then gave orders to behead the holy Martyrs Menas and Hermogenes.

The relics of the holy martyrs, cast into the sea in an iron chest, were afterwards found (see February 17) and transferred to Constantinople in the ninth century. The emperor Justinian built a church in the name of the holy Martyr Menas of Alexandria. Saint Joseph the Hymnographer (April 4) composed a Canon in honor of these holy martyrs.



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St. Joasaph the Bishop of Belgorod

Saint Joasaph was born at Proluka, in the former Poltava governance, on September 8, 1705, the Feast of the Nativity of the Most Holy Theotokos. He was descended from the old and venerable Little Russian (Ukrainian) lineage of the Gorlenkovi. At Baptism he was named Joachim.

In 1712, his father enrolled the seven-year-old Joachim in the Kiev Spiritual Academy. Within the walls of the academy he felt attracted to monastic life. For seven years he studied it further, and finally revealed his intention to his parents.

For a long time his mother and father pleaded with their first-born son not to accept monastic tonsure. But in 1725, unknown to them, he became a “rasophore” (“robe-wearing novice”) with the name Hilarion at the Kiev Mezhygorsk monastery, and on 21 November 1727 he was tonsured in the mantya with the name Joasaph at the Kiev-Bratsk monastery. This event coincided with the completion of his studies at the spiritual academy.

After the death of His Grace Barlaam, the See of Kiev was governed by Archbishop Raphael Zaborovsky. Archbishop Raphael noticed the abilities of the young ascetic and assigned him to greater service to the Church. He was entrusted with the responsibility of the office of examiner of the Kiev archbishopric.

In November 1734, Archbishop Raphael ordained the hierodeacon Joasaph as hieromonk, and he was transferred from the Bratsk monastery school to the Kiev-Sophia archbishop’s house. At the same time, he was appointed a member of the Kiev religious consistory.

In fulfilling the office of examiner, he exerted much effort towards the correction of moral deficiencies among the parish clergy. The saint’s service in the consistory office enabled him to develop his administrative abilities. During this time, he made a good study of the needs of clergy-servers, noting both the good points and the failings of the diocese. His talent for administration was combined with his great spiritual effort. He quickly ascended the ladder of spiritual perfection, which can be seen in his work, “The Conflict of the Seven Venerable Virtues with the Seven Deadly Sins.”

On June 24, 1737 Hieromonk Joasaph was appointed head of the Holy Transfiguration Mgarsk monastery, and elevated to the rank of igumen. Here he worked with all his strength to put the monastery in good order, for it was an old bastion of Orthodoxy in the struggle with the Unia. In this monastery were relics of Saint Athanasius, Patriarch of Constantinople and Wonderworker of Lubny (May 2). Several times Saint Athanasius appeared to Igumen Joasaph, as a sign of his patronal protection.

In 1744 Metropolitan Raphael elevated Igumen Joasaph to the dignity of archimandrite. Towards the end of that same year he was called to Moscow and soon, at the direction of the Most Holy Synod, he was appointed vicar of the Holy Trinity Sergiev Lavra monastery. At this monastery of Saint Sergius he also unstintingly fulfilled obedience to the Church (this year required much exertion for the rebuilding of the monastery after a fire).

On June 2, 1748 at the Peter and Paul cathedral in Peterburg, Archimandrite Joasaph was ordained Bishop of Belgorod. Ascending the archbishop’s throne, Saint Joasaph strictly concerned himself with piety and the condition of the churches, with the proper celebration of divine services, and especially with the moral condition of his flock.

The saint devoted great attention to the education of the clergy, and the correct observance of churchly norms and traditions. Just as before, the saint worked with all his strength in his archpastoral service, without regard for his health.

On the eve of his repose, the saint forbade his cell attendant Stephen to aspire to the priesthood, and he predicted that if he did not obey him, he would meet with an untimely end. To another cell attendant Basil, the saint indicated that he would be a deacon, but would never become a priest. Later, this prediction was fulfilled. Saint Joasaph died on December 10, 1754, and was glorified on September 4, 1911.

Martyr Gemellus of Paphlagonia

The Holy Martyr Gemellus of Paphlagonia was subjected to cruel tortures for his staunch denunciation of the emperor Julian the Apostate (361-363) in the city of Ancyra (Galatia). A red-hot iron belt was placed around his waist. Then he was ordered to accompany the impious Julian on his journey. When they reached Edessa in Mesopotamia, he was stretched out on the ground and his limbs were pierced with wooden stakes. Then he was hung on a post and mutilated.

Enduring the tortures, the saint continued to revile the emperor. After being subjected to even more horrible torments, they let him go. He was still able to walk and speak, so he went on his way until he met a priest. He entreated the priest to baptize him, and when he emerged from the water, his wounds were all healed.

Hearing of this miracle, Julian ordered that Saint Gemellus be crucified. The victorious athlete of Christ gave up his soul to God, and his body was secretly taken down and buried by Christians.

Venerable Thomas of Bithynia

Saint Thomas Dephourkinos was born in Bithynia. From his youth he was fond of monastic life and entered one of the area monasteries. Later in life, when the Byzantine official Galoliktos had founded a monastery at the River Sagarisa, Saint Thomas was already an experienced monk, and the brethren chose him as head of the new monastery.

From there Saint Thomas withdrew into the wilderness, where for a long time he labored in solitude. The monk overcame many snares of the devil in the wilderness. The Lord glorified him with the gift of healing and prophecy.

Once, the emperor Leo the Wise (886-911) came to the monastery to Saint Thomas for advice. Not finding the monk at the monastery, the emperor sent his messenger with a letter for him. And just as the messenger arrived at the the Elder's hut, the saint carried out to him a sealed answer, resolving the emperor's question. It is not known when Saint Thomas reposed.

Blessed John the King of Serbia and his parents

Saint John of Serbia and his parents Saint Stephen and Saint Angelina. The life of the Serbian ruler Stephen Brankovich and his family was filled with instability and misfortune. After Serbia was seized in 1457 by the Turks, the then Serbian ruler's middle son, Stephen (October 9), distinguished by a meek disposition and fine knowledge of Holy Scripture, went to the capital of Turkey after his sister had been given to Sultan Murat in marriage. Learning that the Turks had burned the Milieshevsk monastery with fanatic cruelty, Saint Stephen rose up to defend Serbia from oppression.

When he married Angelina (July 30), the daughter of the Prince of Albania, the Turks threatened Saint Stephen and his family with punishment. With his wife and three children he was forced to hide first in Albania, and then in Italy, where he died.

Saint Angelina transferred the incorrupt relics of her spouse to Kupinovo. At the end of the fifteenth century a son of the Righteous Stephen and Angelina, Saint John, became ruler of Serbia. The incorrupt relics of Saint John and his parents were afterwards glorified by many miracles.

Blessed Stephen the Prince of Serbia

Saints Stephen and Angelina were the parents of Saint John of Serbia. The life of the Serbian ruler Stephen Brankovich and his family was filled with instability and misfortune. After Serbia was seized in 1457 by the Turks, the then Serbian ruler's middle son, Stephen (October 9), distinguished by a meek disposition and fine knowledge of Holy Scripture, went to the capital of Turkey after his sister had been given to Sultan Murat in marriage. Learning that the Turks had burned the Milieshevsk monastery with fanatic cruelty, Saint Stephen rose up to defend Serbia from oppression.

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Blessed Angelina Brankovich the Princess of Serbia

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Venerable Leontius

No information available at this time.



Memory Eternal!

The deepest sympathies of all the clergy and the faithful of the Diocese are expressed to our beloved Archpastor, His Eminence, Archbishop Michael; his brother George and sister Barbara; and all their family, on the falling-asleep in the Lord of their mother, + Ann Dahulich, shortly after noon on Wednesday (6 December 2017) at Mercy House in Endicott NY.

Schedule of Services

Monday, December 11, 2017

Saint Michael's Carpatho-Russian Orthodox Church
296 Clinton Street
Binghamton NY 13905
4:00 PM - 7:00 PM Viewing
7:00 PM Parastas (Panikhida)
A light meal will be offered after the Parastas.

Tuesday, December 12, 2017

Saint Michael's Carpatho-Russian Orthodox Church
296 Clinton Street
Binghamton NY 13905
9:00 AM - 10:00 AM Viewing
10:00 AM Divine Liturgy with Funeral Service
Burial will follow at Saint Michael's Cemetery.
A Lenten luncheon will follow the burial

Clergy are invited to serve at the Parastas (Panikhida) on Monday and the Divine Liturgy with Funeral Service on Tuesday. Vestments will be white.

GOSPEL AND EPISTLE READINGS

Epistle Reading

Prokeimenon, Tone 2:

The Lord is my strength and my song. / He is become my salvation. (*Psalm 117:14*)
vs. The Lord hath chastened me sorely, but He hath not given me over unto death. (*Psalm 117:18*)

The reading from the Epistle of the Holy Apostle Paul to the Ephesians 6:10-17

Brethren, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, Tone 2:

May the Lord hear thee in the day of trouble! May the Name of the God of Jacob protect thee! (*Psalm 19:2*)
vs. Save the King, O Lord, and hear us on the day we call to Thee! . (*Psalm 19:10*)

Gospel Reading

12th Sunday of Luke

The Reading is from Luke 17:12-19

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving Him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him: "Rise and go your way; your faith has made you well."

PARISH NEWS & ANNOUNCEMENTS

Upcoming St. Nicholas Day/Nativity celebrations:

[On Sunday Dec.10th, our annual St. Nicholas Day celebration will be held during and after coffee hour.](#) We are looking forward to a visit from St. Nicholas again! If you would like to have your child participate in the festivities, please bring a wrapped gift with their name on it, to be delivered by St. Nicholas Prayer.

LITURGICAL SCHEDULE

Sunday, December 10th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
After Communion: Sunday School pre-K -
Grade 3

Saturday, December 16th

6:30 pm: Vespers

Sunday, December 17th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
After Communion: Sunday School pre-K -
Grade 3

Saturday, December 23th

6:30 pm: Vespers

Sunday, December 24th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
After Communion: Sunday School pre-K -
Grade 3

Saturday, December 30th

6:30 pm: Vespers

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.

Orthodox Quote of the Day

Our goal is to live in an Orthodox way, not simply to speak or to write in an Orthodox way. This is why, you see, a sermon does not inform, does not change the life of a person, no matter how good it is, unless the preacher is actually living the faith.

**Elder Paisios of Mount Athos
Spiritual Counsels Vol. II Spiritual Awakening 54**



The Morning Offering – Daily Inspiration by Abbott Tryphon

Love and Mercy

Where the temporal and the eternal are connected

We can be rich in liturgical correctness and wealthy in traditions, but if we do not have mercy and love, we are in reality spiritually bankrupt. Our Lord Himself made love and mercy the chief criterion whereby we will be judged on the Last Day. The fulfillment of the law is love, not liturgical correctness, as was thought by the Pharisees. When we see our Orthodox Christian faith only in the context of liturgical correctness, and the length of our services, but do not love others, we will have gained nothing of eternal value. If we do not show compassion and mercy towards everyone we meet, we will have committed a grievous crime against our Orthodox faith, and will stand before God with nothing to show for our life.

Our liturgical rites and religious traditions are of no value if we have not love and mercy. When we rise to a sincere evangelical love for others, we become God's collaborators, for our Christian love and mercy is the most divine trait possible for the human being. Our mercy is the expression of our love of God, for it is in our love of God that our mercy is poured out upon those who suffer, and upon those who are ill, or helpless in body and mind. Our Christian mercy springs from love and is a concrete expression of love.

Our religious rites and practices are not ends in themselves, but vehicles by which we enter into a profound relationship with God, Who is Love. The very essence of our Christian faith is love because God Himself is love (1 John 4:8). Thus, our Christian morality, our ethics, and even our liturgical services and rites, are inconceivable in the absence of love. And, this love is not merely an act that has sprung up from a sense of ethical duty, but something that binds our world, the one seen, to the heavenly world, that world unseen. One world is temporal, and the other world is eternal, yet both have been created by God. The temporal world is wherein we exercise, preparing ourselves for the eternal world. Mercy and love is the means by which both are connected.



Daily Reflection **True God of True God**

“God is the Lord, and has appeared unto us (καὶ ἐπέφανεν ἡμῖν).” (Ps 117: 26b, Septuagint-translation)



In the upcoming feast of our Lord's Nativity, we celebrate one of His “appearances” or “epiphanies” to us, specifically the one He makes in a manger in Bethlehem. Our Lord is not an absent one, no. Again and again, he reveals Himself to us; He comes into our lives, offering Himself up for encounter and communion with Him.

That's why we call Him “true,” because the Greek word for “truth,” “a-leth-ia,” composed of the alpha-privative (the prefix “a” used to express negation or absence) plus the verb “letho/lanthano” (meaning unseen, concealed), literally means “unconcealed” or “not unseen.” It means the opposite of that which is obscured, say, by various distortions or delusions, as are falsehood and dishonesty. So in the Creed, we profess our faith in Jesus Christ as “true” God of “true” God (Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ),“ because He is “not unseen.” Embracing His presence, embracing Truth, in my life entails clearing away various forms of delusion, dishonesty and falsehood within and outside of me, in His grace. And this gradual process, of clearing away falsehood by embracing Christ, brings me peace and unity with God, myself and others. “Glory to God in the highest, and on earth peace among people of good will (ἐν ἀνθρώποις εὐδοκίας).“ (Lk 2: 14)