

*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, December 4, 2016**

Gospel: Luke 17:12-19

Gospel, St. Alexander: Luke 12:32-40

**Tone 7 (11<sup>th</sup> of Luke)**

Epistle: Ephesians 2:14-22

Epistle, St. Alexander: Hebrews 13:7-16

**24<sup>th</sup> Sunday After Pentecost**

**Glorification of Hieromartyr Protopresbyter Alexander (Hotovitzky)** (1994). Greatmartyr Barbara and Martyr Juliana, at Heliopolis in Syria (ca. 306). Ven. John of Damascus (776). St. John, Bishop of Polybotum (8th c.).

**Troparion – Tone 6**

*In a time of fiery temptations for the Church of Russia, / you manifested Christ's love to your flock through meekness and humility. / As a good pastor you laid down your life for Him. / Pray for us, Hieromartyr Alexander, that our souls may be illumined!*

**Kontakion – Tone 2**

*Hieromartyr Alexander, / you bore labors and illness upon your shoulders, / and joyfully took the narrow path of suffering for Christ, / through which you attained the heavenly Kingdom. / Entreat God the Savior to grant us mercy on the Day of Judgment!*



*Glorification of the Priestmartyr Alexander Hotovitzky*

## Prayer Requests

**For Health of:**

**Archpriest Gary Joseph Breton**, the Dean of the New Jersey Deanery, who marked the 25th Anniversary of his Ordination to the Holy Priesthood on Wednesday, November 30, in Holy Annunciation Church in Brick, New Jersey.

**In Memory of:**

**Jeanette Pietropolo**, offered by her God-daughter and niece Trudy.

**Valentina Meerson**, on her falling asleep, (at the age of 103), on Saturday, November 26, mother of Archpriest Michael and Matushka Olga Meerson.

**Through the Grace of God – Orthodox Christianity**

**St Seraphim of Sarov: Joy in Heaven!**

“Oh, if you only knew what joy, what sweetness awaits a righteous soul in Heaven! You would decide in this mortal life to bear any sorrows, persecutions and slander with gratitude. If this very cell of ours was filled with worms, and these worms were to eat our flesh for our entire life on earth, we should agree to it with total desire, in order not to lose, by any chance, that heavenly joy which God has prepared for those who love Him.”

*Liturgical Schedule*

**Sunday, December 4<sup>th</sup>**

9:30 am: No Sunday School  
9:40 am: Hours  
9:45 am: General  
Confession  
10:00 am: Divine Liturgy

**Saturday, December 10<sup>th</sup>**

6:30 pm: Vespers

**Sunday, December 11<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy  
**12:15 pm: St. Nicholas Day  
Celebration**

**Saturday, December 17<sup>th</sup>**

6:30 pm: Vespers

**Sunday, December 18<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy

**Saturday, December 24<sup>th</sup>**

6:30 pm: Christmas Eve  
Service

**Sunday, December 25<sup>th</sup>**

No Divine Liturgy

**Bulletin Sponsors:**

*Trudy Ellmore*

**Readings:**

**The Prokeimenon in the 7<sup>th</sup> Tone:**

The Lord shall give strength to His people! / The Lord shall bless His people with  
peace! (*Psalm 28:11*)  
vs. Offer to the Lord, O ye sons of God! Offer young rams to the Lord!  
(*Psalm 28:1*)

**Another, Tone 7 (St. Alexander)**

Let the faithful exult in glory, let them sing for joy on their couches.  
(*Psalm 149:5*)

**Epistle:** Ephesians 2:14-22

**Brethren**, for he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

**St. Alexander:** Hebrews 13:7-16

**Remember your preceptors** who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

**Alleluia in the 7<sup>th</sup> Tone:**

It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High!  
(*Psalm 91:2*)  
vs. To declare Thy mercy in the morning and Thy truth by night!  
(*Psalm 91:3*)

**Another, Tone 2 (St. Alexander):**

Thy priests shall be clothed with righteousness and Thy saints shall rejoice.  
(*Psalm 131:9*)

---

**Gospel:** 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."

**St. Alexander:** Luke 12:32-40

**Do not fear,** little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also. Let your waist be girded and your lamps burning; and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them. And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.



***Glorification of the Priestmartyr Alexander Hotovitzky***

The New Martyr of Russia Alexander Hotovitzky was born on February 11, 1872 in the city of Kremenetz, into the pious family of Archpriest Alexander, who was Rector of the Volhynia Theological Seminary and would later be long remembered in the hearts of the Orthodox inhabitants of Volhynia as a good shepherd. Young Alexander received a good Christian upbringing from his parents, who instilled in him love for the Orthodox Church and for the people of God.

The future pastor was educated at the Volhynia Seminary and the Saint Petersburg Theological Academy, from which he graduated with a Master's degree in 1895.

After graduation from the Academy, he was sent for missionary service to the Diocese of the Aleutians and North America, where he was assigned to the position of reader at the newly-established Saint Nicholas Orthodox Church in New York City. Following his marriage to Maria Scherbuhina, a graduate of the Pavlovsk Institute in Saint Petersburg, the Hieromartyr Alexander was ordained to the diaconate, and soon after, on February 25, 1896, to the priesthood by Bishop Nicholas (Ziorov) of the Aleutians, whom Father Alexander would always later remember with gratitude and love.

The ordination took place at the diocesan cathedral in San Francisco. In his address to the newly-ordained Father Alexander, Bishop Nicholas explained his selection of the new priest for ordained ministry in these words:

"Your special sense of decency, your good upbringing, your noble idealism, and your sincere piety immediately caused me to look favorably upon you and compelled me to single you out among the young people, with whom you used to visit me in Saint Petersburg...I could see that you had that special spark from God, which makes any service an action truly done for God's sake, and without which a vocation becomes soul-less and dead work...Your first experience in preaching has shown you the power of this kind of inspiration: you saw how the people gathered around you and how attentively they stood and listened at length to your discourses... Why did these people listen to you rather than going to hear other preachers? Clearly the spark which burns within you attracts the hearts of these people like a magnet."





**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:

[OrthodoxChurchMotherOfGod@outlook.com](mailto: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 Church of the Mother of God: Parish News*

There has been a change in the schedule for the festivities associated with St. Nicholas Day. *The children of the parish are invited to help decorate our Christmas tree this Sunday, December 4th after the Divine Liturgy. The visit from St. Nicholas and pizza party for the children will still be on Sunday December 11th.* We hope to see all the little ones at these events! For more information, contact Maribeth Romanofsky or Linda Dantinne.

*Help to beautify our church this holiday season by bringing in a poinsettia plant at any time from now until the Nativity feast. There will not be a collection for flowers this year. Thank you!*

**Christmas Eve Service:** 12/24 at 6:30 p.m. here at Orthodox Church of the Mother of God. (To receive communion, fast from noon on)

**Christmas Day (Sunday):** *There will be no Divine Liturgy at our parish. Please worship at any of the Orthodox churches in the area. The nearest OCA parish from Mays Landing is Orthodox Church of the Holy Cross, 11 Wilkins Station, Medford, NJ. See their website for directions (<http://www.holycrossmedford.org/>). Their services are Friday (12/23; 7:30 p.m.) Vespertal Liturgy for Christmas Eve, Saturday (12/24; 4:00 p.m.) Matins and Compline for Christmas Eve; and Sunday (12/25; 10:00 a.m.) Christmas Divine Liturgy.*



### *NY/NJ Diocese News*

#### **Pentecost Pilgrimage to the Holy Land with Archbishop Michael: June 4-17, 2017**

The Department of Evangelization of the Orthodox Church in America, together with Archbishop Michael (Dahulich) and the Diocese of New York and New Jersey announce a **first annual Pilgrimage** -- this year to the Holy Land, beginning in Nazareth and ending in Jerusalem, with an optional additional trip to Petra in Jordan, **June 4-17, 2017**. The pilgrimage begins on the Monday of Pentecost, in Israel. The itinerary includes the following cities and major sites: Capernaum, Nazareth, Bethlehem, Mar Sabba, Jerusalem (Church of the Holy Sepulchre, Garden of Gethsemane, Mount Zion), and Petra (in Jordan).

*"It is my joy to be able to lead this inaugural pilgrimage to the Holy Land. As an Archbishop and as a Professor of New Testament at St Tikhon's, I cannot overstate the value of the living connection between the Scriptures and the Holy Sites where our Lord took flesh, grew up, was tempted; where he taught, where he healed; where he was crucified and where he arose from the dead. We will walk on those paths, we will stand in*

*those hallowed sites, we will sit in those holy places, we will pray where he prayed, as we trace the Lord’s ministry in the Holy Land,”* said His Eminence, Archbishop Michael.

*“My experience in the Holy Land,” added Priest John Parker, Chair of the Department of Evangelization, “indeed brought the Scriptures to life. For my whole life I had read about the Sea of Galilee, but to sail on it puts it in perspective. How many times did I play the role of the inn-keeper in the Nativity Play as a child? But touching the very cave where Jesus was born brings his Holy Nativity into a whole new focus. And indescribable is the opportunity to kneel at the very tomb of our Lord Jesus Christ (still empty!) and to pray for my family, my parish, and the salvation of the world. These are some of the gifts of a pilgrimage of this nature.”*

In addition to the usual sites one would expect on such a pilgrimage, we will also have the opportunity to visit significant archeological sites, not to mention Petra, an ancient city that is literally carved into rock cliffs.

The Pilgrimage will offer a remarkable opportunity for us to get back to our roots, and to make life-changing connections between the words of our Faith, and the Living Word, Jesus Christ.

**Invite a friend! Come and see!**

Space is limited and offered on a first-come, first-served basis.

The pilgrimage is organized by  
Diocesan Archbishop Ilya Gotlinsky.

For more information  
and/or to reserve your spot,  
please visit:

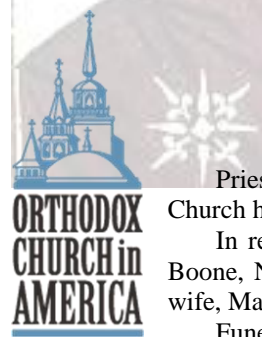
<http://orthodoxtours.com/itinerary-june-4-17-2017-pilgrimage-holy-land-eminence-michael-dahulich/>

**From the Office of the Archbishop**

**Congratulations to the following members of our diocesan family:**

**Sub-Deacon Joel Brady** who was ordained to the Holy Diaconate on Thanksgiving Day, Thursday, November 24, at Saint Alexander Nevsky Cathedral in Allison Park, Pennsylvania, by Archbishop Michael.

*Grant, O Lord, a prosperous and peaceful life, good health and salvation, visitation and good hastening in all things to Thy servant, the newly-ordained **Deacon Joel**, his Matushka Margaret, and all their family, and may He protect and preserve them for many, blessed years! "Mnogaya Lyeta!"*



**Orthodox Church in America (OCA) News**

**In Memoriam: Priest Henry Paul Boisvert**

Priest Henry Paul Boisvert, who in retirement was attached to the Nativity of the Holy Virgin Church here, fell asleep in the Lord on Friday, December 2, 2016 in Norfolk, VA.

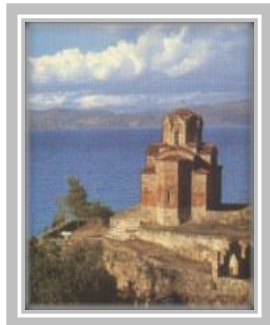
In retirement, Father Henry had serviced Saints Peter and Paul Antiochian Orthodox Mission, Boone, NC, before his recent move to the Tidewater area of Virginia. He was predeceased by his wife, Matushka Anne, on August 31, 2016.

Funeral services will be celebrated at the Dormition of the Theotokos Church, Norfolk, VA at 11:00 a.m. on Monday, December 5. Interment will take place at the Veterans’ Cemetery, Suffolk, VA at noon on Tuesday, December 6.

Additional information will be posted as it is received.

May Father Henry’s memory be eternal!





***Prayers by the Laker, St. Velimirovich, LXXXV:***

Wherever a king is found, there is also a kingdom. A king without a kingdom is not a king, nor is a widowed kingdom a kingdom.

"The kingdom of heaven is within you," said the Royal Son, and joy has illuminated all those wayfarers in the cemeteries, who have understood this heavenly message.

A Moslem does not believe that You ever touch the filthy earth. The pagan sees You entirely composed of earth. The Royal Son knows the royal way, and manifests You in purest earth. In purest earth He even clothed Himself and came down to bring luminescence and essence. O my King, You are nearer to me than my breath and dwell deeper within me than my thoughts.

What is my breath except something that enters into me from outside and leaves? Even before my lungs began breathing You were inside me. You knew of me while I was still in my father's loins. Even before the creation of the world You thought about me.

What are my thoughts except the impressions of external objects, impressions which enter my mind like threads in a loom, where they are woven and brought together, disjoined and lost? All objects are outside my mind, and objects do not enter my mind but only their impressions.

However You are the only reality of my mind, with which my mind is also born. And You were in me before any impression was; You were in contact with me before I had contact with any object.

From the time I first heard the glad tidings of the King, I have spread out my soul like a canopy over most precious treasures and have sought You and Your Kingdom within her. I have spread her out and I see no end or bottom to her. I can neither reach all her height, nor descend into all her vaults.

I have discovered radiant rays, which indicate some sun in the distance. I have discovered the golden columns of a temple, but nowhere do I see any end to the temple.

I smell the fragrant scent of a censer's incense, but I cannot glimpse a royal throne. The more I keep trying and discover, the more I see the One who is hidden.

You placed unimagined mysteries in me, O Lord of countless hosts. In each of Your soldiers Your royal radiance shines. Just as a sun does not exist without radiant rays, so is the King not without His angels, His radiant rays. You bring infinity with Yourself, my King, and You bring infinity into my soul. You cloak Yourself with eternity as with a mantle, my King, and with this mantle you cloak my soul. The Spirit creates His own Where and When, and is not dependent on His creations.

O Lord, Most Rich, I am discovering myself apart from the senses when I gaze into my soul. What immense wealth You have accumulated into this paltry earthen vessel! Truly, I am to blame, if I feel poor. I am to blame, if I feel mortal. It is my own suicide, if I feel that I am a slave of the world and of worldly self-deception.

Wherever You are, there also is the kingdom of heaven; and wherever the kingdom of heaven is, You are also.

If Your kingdom has not entered me, truly neither shall I enter Your kingdom. O immortal King, hear the utterance of my tongue; hear my song, the sole sacrifice of my tongue:

Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, Triradiant Life and Blessedness! Amen.

---

***Sayings of the Ascetics of the Orthodox Church, LXXXV:***

**III. Us and Our Neighbors  
Relationships With Other People**

It is joyful to feel that we do not and cannot have any enemies among men, but only unhappy brethren, who are deserving of pity and help, even when, through misunderstanding, they become our enemies and fight against us. Woe! They do not understand that the enemy is found within ourselves, and that first of all one must cast him out of oneself, and then also help others to do the same. We have only one enemy: the devil and his evil spirits. But man, no matter how far he has fallen, never loses certain sparks of light and goodness which may be blown into a bright flame. But for us there is no reason to fight against people, even when they consistently send against all kind of blows and rebukes ... To fight against people is to take a false position of our enemies. Even if we succeed, we gain nothing from this fight, but rather become estranged from our own success.

---

**+ Martyr Roman Medved, Letter to His Daughter from the Gulag, 1932**

## *The Morning Offering – Daily Inspiration by Abbott Tryphon*



### **The God Who Educates**

*There is no force behind God's invitation*

One of the primary differences between Islam and Christianity has to do with the basic view of the nature of God. Islam teaches total surrender to a god who demands submission. There is no invitation to enter into a relationship, freely, nor is there room for an individual to choose, or not choose to love his Creator, for the god of the Muslims is far above his creation, and there is no real possibility to have a personal relationship with this god.

By contrast, the God of Christianity is one Who invites us into a relationship that is personal, and like all relationships based on love, we are free to choose, or not, to commune with a God Who is, by His very nature, in relationship. The God worshiped in Trinity, and this image of the Trinity is the basis of the image of the Church, one of mutual love. The God we worship in Trinity, Father, Son and Holy Spirit, is One God, and our response to the invitation from this One God, is to enter into communion with our nous, soul, and body (our own triune nature).

There is no force behind this invitation, for we are free to choose, or not, just as any relationship based on love requires both parties to be free to choose, or not. Our obedience is a religious act that must be free, and it must be based on love.

Our Lord Jesus Christ taught using parables, precisely because he was inviting us to freely choose to follow him, and to keep the commandments. He showed us the way to eternal life, not by giving commands as the Son of God, but as a loving teacher Whose wisdom was imparted in a way that left the choice up to us. His Apostle Peter demonstrated this same style of teaching when he told his fellow disciples that he was going fishing. Peter didn't say they were going fishing, but only that he was going fishing, thus leaving his friends with a choice. They were free to go fishing, or not.

Muhammad, by contrast, gave his followers specific laws that must be followed, including total submission to god, and should they ever renounce Islam, they would face a penalty of death. This lack of freedom in the teachings of Muhammad has its roots in his failure to teach about the notion of person.

In Christ we have the image of the Pantocrator, a fresco that is traditionally the primary focus in the dome of an Orthodox temple. The Pantocrator is He Who holds all things in His hands, through His love and forbearance. This God of Christianity does not punish, He educates, just as Christ educated his disciples through the use of parables.



### *Daily Reflection* **Her Entrance, Our Entrance**

*“Remembering our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend (παραθώμεθα) ourselves and one another and our whole life to Christ our God.” (Petition of the Great Synapte, Byzantine Liturgy)*



We “hand over,” or “place” before God (παραθώμεθα, предадим) our own selves and also one another, remembering that the Mother of God and all the saints did the same. It is a certain kind of “giving up” or “surrender” of control, without which I cannot truly pray. I cannot really connect with God, as God, while I am still trying to play God in my life and/or in the lives of others.

Today I'm thinking about the Mother of God and Her “surrender,” as those of us on the Older Calendar prepare to celebrate the feast of Her “Entrance Into” (or “Введение” in Slavonic, “Being Led Into”) the Temple. She is indeed “led,” and “handed over,” by Her parents, already at the age of three, thus beginning Her great journey of self-offering. And it is through this great surrender that She gains access to the Holy of Holies, which signifies to us an intimate connection with God; true prayer. She Herself enters into this intimacy with Him, and then paves the way for all of us to “enter,” into a new, heretofore unheard-of closeness to God. Because He comes to us through Her. I thank Her today, for surrendering as She did, that we might also surrender and “enter” into true communion with Him.



### *Holy Orthodox Quotes*

"Therefore, understand, I beg of you, the benefit that comes from repentance even to those who sin, because the same word of clemency has been given even to them. If the punishment anticipated the correction, the world would have been completely ruined and annihilated. If God were quick to punish, the Church would not have obtained Paul, and she would not have won such a great, great, man. For this reason He allowed him to subvert [the Church] by blaspheming, to lead him to repent. God's patient endurance made the persecutor a preacher. God's patient endurance changed the wolf into a shepherd. God's patient endurance made the tax collector into an evangelist. God's patient endurance has granted mercy to all of us. It has changed all of us; it has converted all of us. When you see the former drunkard become one who fasts, when you see the former blasphemer become a theologian, when you see the one who formerly infected his mouth with shameful songs cleanse his soul now with divine hymns, marvel at the patient endurance of God and praise repentance."

**+St John Chrysostom**

#### **Ezekiel 33:11**

Say to them, 'As I live, thus says the Lord: "I do not will the death of the ungodly man. So the ungodly man should turn from his way and live. Turn heartily from your way, for why should you die, O house of Israel?"'

#### **2 Peter 3:9**

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.†

#### **1 Timothy 1:13-17**

although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.† However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

---

### *The Philokalia: Daily Readings*

Our actions disclose what goes on within us, just as its fruit makes known a tree otherwise unknown to us.

**+ St Thalassios the Libyan, 400 Texts on Love and Self-Control**

---

### *Ancient Christian Wisdom*

Above all, what sets us apart as Christians is love. We shall be asked by God: how much did you love? Whom did you love? Did you love everyone or only some? How did you love them? Nothing can transform people the way love can. Nothing can transform your children the way love can. Nothing can transform your service the way love can. Nothing can lead others to repentance the way love can. Neither logic, nor sermons, not even miracles, can have the same transformative effect which pure Christian love has. Christian love is derived; meaning, that it is the love of Christ towards his children through you. Christian love is a grace from God above all.

**+ Fr. Dawoud Lamei**

---