

*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: Trudy Ellmore

Parish Council Vice President: Holly Dawson



**Sunday, February 21, 2016**

**Tone 5**

Gospel: Luke 18:10-14

Epistle: 2 Timothy 3:10-15

*Sunday of the Publican and the Pharisee: Beginning of the Lenten Triodion*



**Glory to  
Jesus Christ!**

**Glory  
Forever!**

*Sunday of the Publican  
and the Pharisee:  
Beginning of the Lenten  
Triodion*

*Let us flee from the pride of the Pharisee! And learn humility from the  
Publican's tears! Let us cry to our Savior, have mercy on us,  
only merciful One!*

### **Today's Commemorated Feasts and Saints**

**Sunday of the Publican and the Pharisee — Tone 5. Beginning of the Lenten Triodion.** Ven. Timothy of Symbola in Bithynia (9th c.). St. Eustathius (Eustace), Archbishop of Antioch (377). St. George, Bishop of Amastris on the Black Sea (802-811). The "KOZEL'SHCHANSKAYA" Icon of the Most-holy Theotokos (1881).

### **Prayer Requests**

#### **For Health of:**

**Andrew Romanofsky**, on his birthday, offered by his family.  
**Matushka Tamara Skvir**, preparing for surgery March 1<sup>st</sup>; **Matushka Marion Swencki**, & **Larissa Sovyrda** (choir director, Syracuse NY)  
Both recovering from surgery, offered by the Diocese of NY/NJ.

#### **For Memory of:**

**Josephine Danish**, mother of Linda Jankowski, offered by the Jankowski family.

**Liturgical Schedule:**

**Sunday, February 21<sup>st</sup>**

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

**Saturday, February 27<sup>th</sup>**

6:30 pm: Vespers

**Sunday, February 28<sup>th</sup>**

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

**Saturday, March 5<sup>th</sup>**

6:30 pm: Vespers

**Sunday, March 6<sup>th</sup>**

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

**Saturday, March 12<sup>th</sup>**

6:30 pm: Vespers

**Sunday, March 13<sup>th</sup>**

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

**Wednesday, March 16<sup>th</sup>**

6:30 pm: Presanctified Liturgy

**Saturday, March 19<sup>th</sup>**

6:30 pm: Vespers

**Bulletin Sponsors:**

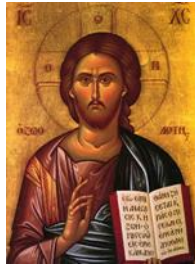
**Romanofsky Family  
Jankowski Family**

**Readings:**



**Epistle: 2 Timothy 3:10-15**

**Timothy**, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.



**Gospel: Luke 18:10-14**

**The Lord said this parable**, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."



**Sunday of the Publican and the Pharisee:  
Beginning of the Lenten Triodion**

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the TRIODION (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson to be learned is that we possess neither the Pharisee’s religious piety, nor the Publican’s repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ’s teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.



**Bulletin Sponsors/Prayer Requests:** 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. Bulletin Sponsors/Prayer Requests will be remembered during Divine Liturgy for the day/week that you signed up for.

**Candles/Memorial Candles:** Candles may be purchased at the candle stand, suggested donation of \$10 for a large one and \$2 for a small one.

**Private Confessions:** Can be heard a half hour before any service. See Father Matthew for other times and **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](mailto: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*

*Presanctified Liturgies will begin on Wednesday, March 16<sup>th</sup>.*

*Trudy Ellmore will be returning from her mission trip to the Dominican Republic on Tuesday, February 23. Please keep her and her team members in your prayers as they travel and minister to those they meet.*



### *NY/NJ Diocese News*

**Help Wanted:  
Saint Andrew’s Camp  
Jewell NY**

It is still winter, but summer will be here soon. Now is the time to make plans for another summer camping program at Saint Andrew’s Camp! **Counselors and**



**volunteers are needed and are now being recruited.** We cannot “get the word out” to eligible workers and volunteers without your assistance. Please help us in making this year’s Orthodox camping experience a success. This year the program will be a total of 7 weeks with an additional work week at the beginning.

- **June 19-June 25 Work Week**
- **June 26-July 2 Orientation Week**
  - **July 3-July 9 Teen Week**
  - **July 10-July 16 Horse Week**
  - **July 17-July 23 Art Week**
- **July 24-July 30 Ecology Week**
- **July 31-Aug 6 Music Week**

**CONTACT:**

**Shelby Duchow at [shelby.duchow@gmail.com](mailto:shelby.duchow@gmail.com)  
[saintandrewscamp.org](http://saintandrewscamp.org)**



*Orthodox Church in America (OCA) News*

**Canton, OH site of Third Small Parish Forum July 14-16**

The [Archdiocese of Western Pennsylvania](#) and the [Diocese of the Midwest](#) recently announced that the third annual Small Parish Forum will be held at Holy Assumption Church, Canton, OH July 14-16, 2016.

The Forum will focus on specific parish situations common to the numerous “small” parishes throughout the Orthodox Church in America and other jurisdictions. Workshops and presentations will explore ways to assist parishes with memberships of 75 or fewer souls to achieve stability, build a positive self-image, and accept their calling to live a life in Christ without necessarily becoming “big.”

“Small Parishes can bring people to Christ in intimate and exciting ways often unavailable to larger parishes,” said Joseph Kormos, Forum Co-chairperson and Parish Development Ministry Leader for the Archdiocese of Pittsburgh. “Forum sessions will offer actionable information, tips and good practices for strengthening small parishes that will be valuable to clergy and lay leaders alike.”

The Forum’s agenda, yet to be finalized, will include panel discussions, interactive workshops, sessions focusing on worship, an array of speakers, parallel sessions for clergy and laity, and case studies. Sessions will begin at 3:00 p.m. on Thursday, July 14 and conclude at noon on Saturday, July 16.

Archpriest Daniel Rentel, Co-chairperson for the Forum said, “The previous Forums, held in Byesville OH and Weirton WV, were a big success. In each of those sessions we drew 60 persons from six OCA dioceses and three other jurisdictions. We’ve created a great advisory team of past attendees and speakers to guide our agenda and enable people to leave with actionable ideas. And about half of the OCA’s parishes are within a manageable drive to Canton.”

Registration will be open April 1, 2016. Additional information on the registration procedure will be made available in advance. To maintain an atmosphere of fellowship and dialogue among attendees, registration will again be limited to 65 persons.

Sessions will take place at Canton’s Holy Assumption Church. A block of rooms will be reserved at local hotels. A \$100.00 per person registration fee will include meals, breaks, a hospitality reception and Forum materials. Attendees from the Archdiocese of Pittsburgh and the Diocese of the Midwest are eligible for tuition rebates and grants to assist with travel costs. Many other OCA Dioceses offer scholarships to small parishes desiring to send attendees.



## **Remembering Michael Jaharis: A Man Dedicated to Sharing the Faith**

by Alex Goodwin

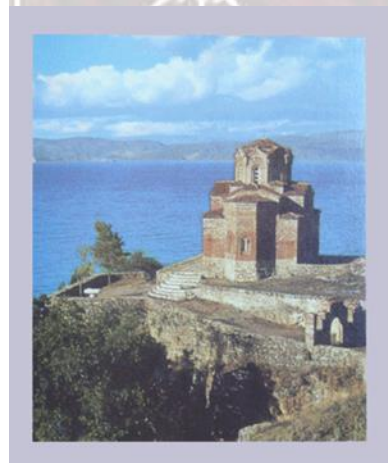
This Tuesday we lost a dear brother in Christ. Mr. Michael Jaharis fell asleep in the Lord, peacefully, in his home. It is difficult to express how much Mr. Jaharis and his family supported the Church and helped spread the Orthodox Faith. His generosity spread so many aspects of the Church.

We here at the Orthodox Christian Mission Center, of course, remember his dedication to Orthodox missions. He helped make the dream of the Archbishop Anastasios and Archbishop Demetrios Missionary Training and Administration Center a reality – the first pan-Orthodox facility of its kind. He also suggested naming the building for Archbishop Anastasios and Archbishop Demetrios, wanting to honor both missionary pioneers.

OCMC Board Member Helen Nicozisis reflects, “He established an endowment to maintain our new facilities after he and his lovely wife Mary donated substantially to the capital campaign. He was always gracious enough to grant us time to visit with him and Mary to bring them up to date on our ministries. His jovial, upbeat demeanor encouraged and nurtured us.”

OCMC Executive Director Fr. Martin Ritsi adds, “Michael Jaharis’ philanthropic spirit has reached far and wide. With his wife Mary, he has helped to establish the foundation of our missionary outreach. We thank God for having brought him into our lives and will miss him dearly.”

The staff, board, missionaries, and volunteers mourn the passing of our beloved brother. He impacted the lives of us all and impacted the lives of countless people around the world who he helped bring to Christ through his support of missions. We thank him, and we pray that his memory be eternal!



### *Prayers by the Lake, St. Nikolai Velimirovich, XLV:*

*I descend deep into my mind, and I find within it the Jews, who prevent You from entering, my Light-bearing King, and who have filled the whole world with stories about their flight from the kingdom of Pharaoh, a kingdom which has not fled from them.*

*And after I looked around at everything that was swelling in my mind, I exclaimed: All this is neither myself, nor my God, nor the Kingdom of my God.*

*All these things are echoes and images of the world, which my overly assiduous senses have brought in from outside and have amassed in my mind.*

*So where am I? Where is my King and my Lord? Where is the*



Kingdom of my King? Have you actually dragged the entire realm of Egypt into the promised land? And have you brought all the mud of the Nile into the city of my King?

Wretched is the nourishment of my mind, as long as it is nourished only with what the senses offer it. External vestiges and notions, shadows of shadows, magnified to monstrous proportions (for shadows always grow monstrously huge where there is little light) -- is this in fact my mind? I have discovered that all the cogitation of my mind amounts to nothing more than constructing frail structures out of frail shadows.

Yet again I surveyed the vast field of my mind, where with the speed of many spiders entire cities, more fragile than cobwebs, had been constructed from shadows and demolished --and I became sad, and I reasoned with my inner self:

Where can shadows dance except in light? Is this light not my mind? Would the shadows not gradually grow smaller to the degree that the light of the mind grows stronger? Yet is not even my mind nothing more than a frail shadow of the mind of God?

Alas for me if my mind--after it is separated from the body, which is bequeathing it such an inheritance--is to be left alone in eternity with such a terrifying tapestry!

And in solitude I repeat to my mind: now, while I am seeing nothing, while I am hearing nothing, while I am smelling nothing, while I am tasting nothing, while I am touching nothing -- what is filling you now, if not merely the shadowy images and memories of what you have heard, seen, smelled, tasted and touched? All this has disappeared into the past, has changed, become disfigured, disintegrated, and died. Why do you not bury the dead once and then leave the dead to the dead and flee, instead of standing there like a graveyard, in which the shadows of the dead dance while waiting for new corpses?

How the Jerusalem on high, the city of my King, has transformed itself into a kingdom of the dead and into the trash dump of the world.

O my King, I hear Your mysterious whisper, and I understand; I see Your light, and I comprehend.

And when I understand and comprehend, joy brings tears to my eyes, and I cry: "My salvation is in my Lord!"

He is the light of my mind, for which I have been a sleepy sentry, and as a result strangers have crept in and have darkened the royal light.

My Lord will help me -- once I admit that there is no other helper in all realms -- to expel the darkness and the dark strangers from my mind.

Let the groom of gloom hover around my mind, but let him not enter into the city of the King of Light.

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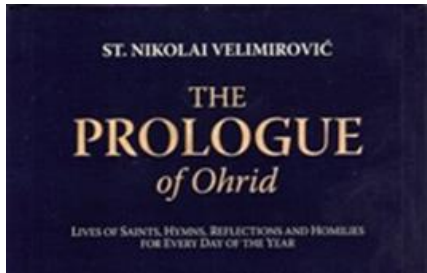
*Sayings of the Ascetics of the Orthodox Church, XLIV:*

**II. The Realities of the Spiritual World**  
**Freedom**

The Lord wants us to love one another. Here is freedom: in love for God and neighbor. In this freedom, there is equality. In earthly orders, there may not be equality, but this is not important for the soul. Not everyone can be a king, not everyone a patriarch or a boss. But in any position it is possible to love God and to please Him, and only this is important. And whoever loves God more on earth will be in greater glory in His Kingdom.

St. Silouan the Athonite, Writings, VI.23

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### **1. Saint Zacharias Patriarch of Jerusalem**

During the reign of the Greek Emperor Heraclius, the Persian Emperor Chozroes attacked Jerusalem in the year 614 A.D. Chozroes pillaged the city, removed the Honorable Cross [of Christ] to Persia and took an enormous number of Christians into bondage, among them was Patriarch Zacharias. The Jews assisted Chozroes in committing evil against the Christians. Among the other Jewish acts of wickedness, this one is mentioned: the Jews purchased from Chozroes 90,000 Christians as their slaves and slew them all. The aged Patriarch Zacharias remained in bondage for fourteen years. Many miracles occurred in Persia as a result of the Honorable Cross, so even the Persians said: "The Christian God has come to Persia." Later on, Heraclius forced the Persian emperor to return the Honorable Cross to Jerusalem, along with the patriarch and the remaining captives. Emperor Heraclius himself bore the Cross on his shoulders into the Holy City. St. Zacharias spent his remaining days in peace and took up habitation with the Lord in the year 631 A.D. He was succeeded on the throne by Patriarch Modestus and followed by St. Sophronius (March 11).

### **2. The Venerable Timothy**

Timothy was a recluse in a place called Symbola on the Asiatic side of Mount Olympus. In his youth, Timothy entered a monastery, was tonsured a monk, and until old age spent his earthly time in fasting, prayer, vigils and ceaseless labor. He remained pure and chaste throughout his entire life. To the pure and chaste, God gives authority over evil spirits, and He gave this to Timothy. Through his labors for the salvation of his soul, St. Timothy succeeded to build in himself a beautiful home for the Holy Spirit. This holy man died in the year 795 A.D.

### **3. Saint Eustathius the Archbishop of Antioch**

Eustathius was a great zealot and defender of Orthodoxy. As such, he was especially prominent at the First Ecumenical Council [Nicaea 325 A.D.], where he intellectually and systematically refuted the teaching of Arius. With the other Holy Fathers, Eustathius confessed correctly that Jesus Christ, as the Son of God, is equal to the Father and the Holy Spirit according to Divine Essence [nature]. Following the death of Emperor Constantine, the Arians somehow again gained prevalence and began to bitterly persecute Orthodoxy. St. Eustathius was ousted from his throne and exiled, at first to Thrace and after that to Macedonia. Eustathius suffered much and long until, in the end, he gave up his holy soul to God in the year 345 A.D.

### **4. Saint John III Scholasticus, Patriarch of Constantinople**

As an advocate, John was ordained a priest, and after that became patriarch in the year 565 A.D. He compiled canons, which were included in the Nomo-Canon. During his time, the divine hymn, The Cherubic Hymn, as well as the prayer before Holy Communion, "Of Thy Mystical Supper," were included in the Holy and Divine Liturgy.

#### **The Cherubic Hymn**

"Let us who mystically represent the Cherubim,  
and who sing the thrice-holy hymn to the life-  
creating Trinity, now lay aside all earthly cares.  
That we may receive the King of All, who

comes invisible upborne by the angelic hosts.  
Alleluia! Alleluia! Alleluia!"

### **Prayer Before Holy Communion**

"I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am first. I believe also that this is truly Thine own pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed knowingly and unknowingly, of knowledge and of ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

May the communion of Thy holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body."

John died peacefully and gave up his soul to God in the year 577 A.D.

### **Hymn of Praise**

#### *The Honorable Cross*

Covered with blood, the saving Cross,  
As though in a grave, for a long time, covered with darkness!  
For three days in darkness, from you [the Cross] a Hero [Christ] dwelt,  
And you [the Cross], three hundred years, under the ground lay.  
When, from Hades the forefathers He liberated, the Lord arose,  
And, when freedom for the Church reigned, You [the Cross] arose.  
After that, the Lord, for a little while, remained on earth,  
And to the faithful, you [the Cross] for sometime, still shown,  
Until you [the Cross] adequately helped them to strengthen the Faith,  
Until with the sign of the Cross, everyone learned to sign themselves,  
Until, by their conscience, the baptized recognized the power of the Cross--  
With this, you [the Cross] completed your service with honor.  
A thousand seasons may come and pass,  
But still, Your image, your power will not perish.  
The faithful, before the Honorable Cross, pray to Christ the God,  
Heal all difficulties, heal all pains, by the Honorable Cross.



### **Reflection**

What is fortune telling? There are three kinds of belief, which have their origin in fortune telling: belief in blind chance, belief in things and belief in the almighty power of the spirits of darkness. Through fortune telling, events are prophesied, the power of things differentiated, and an oath is sworn to the spirits of darkness. Not any faith so decisively condemned and rejected fortune telling as did the Christian Faith. Not any faith, except Christianity, is free and pure of fortune telling. Other faiths are, more or less, fortune telling and some consist only of fortune telling. Fortune telling means to subject man to lower things and beings lower than man. From this, one can say that fortune telling can be called a belief in darkness. That is why the Apostle Paul speaks: *Avoid profane and silly myths. Train yourself for devotion [godliness] (1 Timothy 4:7).* Christianity is a Faith of light in two senses: First, because it elevates man above chance, above all things, and above the spirits of darkness; and Second, that it subordinates man only to the authority of the Living, Wise and Almighty God. The All-seeing God exists, and that is why blind chance does not exist. In spiritual union with this All-seeing and Living God, man can be more exalted than all things and more powerful than all the spirits of darkness.

### **Contemplation**

To contemplate the Lord Jesus in conversation with the rich young man: *An official asked him this question, "Good teacher, what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments, 'You shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; honor your father and your mother.'" And he replied, "All of these I have observed from my youth." When Jesus heard this he said to him, "There is still one thing left for you: sell all that you have and distribute it to the poor, and you will have a treasure in heaven. Then come, follow me." But when he heard this he became quite sad, for he was very rich (St. Luke 18:18-23).*

1. How the rich man sought counsel and was not prepared to sacrifice;
2. How our Lord pointed out to him the way to sacrifice, which is necessary for the purchase of eternal life;
3. How the rich man left sorrowfully, for he could not part with his riches.

### **Homily: About fasting and prayer**

*"This kind can come out by nothing, but prayer and fasting" (St. Mark 9:29).*

This is the saving prescription of the greatest Physician of human souls. This is the remedy tried and proved. Another remedy for lunacy, there is not. What kind of sickness is this? This is the presence and dominance of an evil spirit in a man, a dangerous evil spirit, who labors to eventually destroy the body and soul of man. The boy, whom our Lord freed from an evil spirit, had been hurled by it at times in the fire, at times in the water, just in order to destroy him.

As long as a man only philosophizes about God, he is weak and completely helpless against the evil spirit. The evil spirit ridicules the feeble sophistry of the world. But as soon as a man begins to fast and to pray to God, the evil spirit becomes filled with indescribable fear. In no way can the evil spirit tolerate the aroma of prayer and fasting. The sweet-smelling aroma chokes him and weakens him to utter exhaustion. In a man who only philosophizes about faith, there is spacious room in him for the demons. But in a man who sincerely begins to pray to God and to fast with patience and hope, for the demon it becomes narrow and constricted, and he must flee from such a man. Against certain bodily ills there exists only one remedy. Against the greatest ill of the soul, demonism, there exists two remedies, which must be utilized

at one and the same time: fasting and prayer. The apostles and saints fasted and prayed to God. That is why they were so powerful against evil spirits.

O gracious Jesus, our Physician and Helper in all miseries, strengthen us by the power of Your Holy Spirit that we may be able to adhere to Your saving precepts concerning fasting and prayer, for the sake of our salvation and the salvation of our fellow men.

**To Thee be glory and praise forever. Amen.**



### *The Morning Offering – Daily Inspiration with Abbot Tryphon*

#### **Watchfulness**

*Holiness comes only to those who keep vigil*

Not an hour should pass without taking time to examine our heart, for the hour of judgement can come at any time, and we must be ready to give account to God for our life. In the Gospel of Matthew (5:8), we read “Blessed are the pure in heart, for they shall see God”. It is clear that without a humble and contrite heart we shall not see God.

Saint Isaac of Syria tells us, “No one has understanding if he is not humble, and he who lacks humility lacks understanding.” The prescription given to us by all the Holy Fathers point that discrimination and watchfulness are the path to achieve purity of heart, for someone who is proud, and who has not rooted out the sickness that is within his heart, will be unable to please God, for only holiness of life opens the doors to the Paradise that awaits us.

No spiritual improvement can be made if we do not seek to please God with holiness of life, yet any good in our deeds must be attributed to God. “There is none that doeth good, no not one (Romans 3:12)”, and “For there is not a just man upon earth, that doeth good, and sinneth not (Ecclesiastes 7:20)”.

If we find we’ve neglected our spiritual struggle, and acted with foolish abandon, we, in our weakness, must turn to God in repentance, and this can happen only with an hourly examination of the heart. We must resolve to turn ourselves around, with God’s help, and fight against the enemy of our souls, for holiness comes only to those who struggle.

With love in Christ,  
Abbot Tryphon



#### **Daily Reflection Arrogance Blinds Ministry**

*“He also told them a parable: ‘Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his*

*teacher, but everyone when he is fully trained will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?...” (Lk 6: 39-41)*



If I attempt to help a newcomer to the faith, but am myself infected with arrogance, that is, self-seeking (“arrogance” comes from the Latin “arrogare,” which literally means “to claim for oneself”), we both



“fall into a pit.” And that’s not a pleasant place to be, particularly for two self-seeking people. We both end up pointing out each other’s “specks,” rather than doing anything constructive.

Today I am reminded that ministry to others on the path of salvation is ineffective or even damaging, if the “minister” has neglected to minister to his or her own self. Because service to others on this path is about sharing a lived experience, rather than teaching a set of abstract principles. Today let me take up my cross, once again, and tend to “the log” that is in my own eye, so that, if necessary, I can share the experience with someone else in the same predicament.

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### *Daily Readings with Early Church Fathers and Mothers*

#### **"Secret Sin" by Tertullian**

Most people think idolatry is only burning incense, sacrificing a victim, committing to sacred ceremonies or priesthoods. Similarly, some find adultery only in kisses, embraces, and actual fleshly contact, or murder only in the shedding of blood and the actual taking of life. But the Lord looks at these crimes in much broader terms. He says adultery exists even in lust, "If one shall have cast an eye lustfully on" and stirred his soul with immodest excitement. He sees murder even in a curse or reproach, in every impulse of anger, and in the neglect of kindness toward a neighbor. As John teacher, he who hates his neighbor is a murderer. Is we were judged only by the faults even wicked nations consider punishable, then both the devil's schemes and the Lord's discipline by which He strengthens us against the devil would have little significance. For how, unless we have stood firm through an abundance of unrighteousness, will our "righteousness abound above that of the scribes and Pharisees," as the Lord commanded? So if the head of unrighteousness is idolatry, we must strengthen ourselves ahead of time against both secret and evident manifestations of sin.

*From Hudson, CD, Sharrer, JA, and Vanker, L. Day by Day with the Early Church Fathers. Hendrickson: MA, 1999. Pg. 43.*

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### *The Philokalia: Daily Readings*

For inevitably those who put on a show of holiness for the sake of self-display not only fail to achieve anything through their false piety, but also are wounded by their conscience.

- St Maximus the Confessor, 200 Chapters on Theology

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### ***"LOVE THY NEIGHBOR" Lenten Retreat at Holy Trinity Church, EHT.***

The Holy Trinity Greek Orthodox Church’s St. Elphitha Philoptochos Society invites members of the community to their annual Lenten Retreat.

The focus of this year’s event is “Love Thy Neighbor: The Orthodox Faith in Today’s Challenging Society”. The retreat will be led by our Parish Priest, Father George Liacopulos. Our guest speaker is parishioner and Stockton University Professor of Historical Studies, Tom Papademetriou. There will be ample opportunity for questions and discussion after the talk.

The retreat will be held on Saturday, March 5, from 12.00 noon to 3.00 pm in the Church’s Fellowship Hall, beginning with a light lunch. All are welcome to attend the First Saturday of the Souls services with the Orthros (Matins) at 9.00am and the Divine Liturgy at 10.00am. The event is open to all adults in our parish, as well as surrounding Orthodox parishes of the area. Non-Orthodox friends and friends from other churches are all welcome.



The Ladies Philoptochos Society is the philanthropic arm of the church and belongs to the National Philoptochos of the Greek Orthodox Archdiocese of America. The Egg Harbor Township Chapter, St. Elpitha, meets monthly and participates in charitable works to fulfill their mission to assist those in need. To confirm attendance, please contact Lisa Mitoulis, Parish Administrator, at 609 653-8092ext. 5 or email Eugenia Kramvis, Outreach Coordinator, at [ekramvis@comcast.net](mailto:ekramvis@comcast.net).

## February – 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b> 6:30 Meeting of Christ in the Temple	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b> 8:00-9:15pm – Living Clean NA Group Mtg.	<b>6</b> 6:30 Vespers
<b>7</b> 9:30 No School 9:40 Hours 9:45 Gen'l Confession 10:00 Divine Liturgy / Social	<b>8</b>	<b>9</b> 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	<b>10</b>	<b>11</b>	<b>12</b> 8:00-9:15pm – Living Clean NA Group Mtg.	<b>13</b> 6:30 Vespers
<b>14</b> 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social 12:15 Annual Parish Meeting	<b>15</b>	<b>16</b> 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	<b>17</b>	<b>18</b>	<b>19</b> 7:30-9:30pm – Living Clean NA Group Mtg. 2 yr. Anniversary	<b>20</b> 6:30 Vespers
<b>21</b> 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	<b>22</b>	<b>23</b> 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	<b>24</b>	<b>25</b>	<b>26</b> 8:00-9:15pm – Living Clean NA Group Mtg.	<b>27</b> 6:30 Vespers
<b>28</b> 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	<b>29</b>					