

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 Tone 7

By Thy Cross Thou didst destroy death. To the thief Thou didst open Paradise. For the Myrrhbearers Thou didst change weeping into joy, and Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

Troparion of the Feast in Tone 1

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee, and called Thee His beloved Son; and the Spirit in the form of a dove confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee.

Resurrectional Kontakion in Tone 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: “The Savior has come to those in faith; enter, you faithful, into the Resurrection!”

Kontakion of the Feast in Tone 4

Today Thou hast shone forth to the world, O Lord, and the light of Thy countenance has been marked on us. Knowing Thee, we sing Thy praises: “Thou hast come and revealed Thyself, O unapproachable Light.”

Prayer Requests

For Health of:

Tamara Zimmerman, on her birthday, offered with love by her family.

Alexander, on his birthday offered by his grandmother Lore Stefy.

Laura Evans, offered by Sub-Deacon Vlashi.

In Memory of:

Olga Romanofsky, offered by the Romanofsky family.

His Grace, the newly departed + Bishop MARK (Forsberg), Former Bishop of Boston, who fell asleep in the Lord on Monday, January 8, offered by Archbishop Michael & the Diocese of NY/NJ.

Bulletin Sponsors

Romanofsky Family; Dantine & Zimmerman Family; Lore Stefy

SAINTS AND FEASTS OF THE DAY

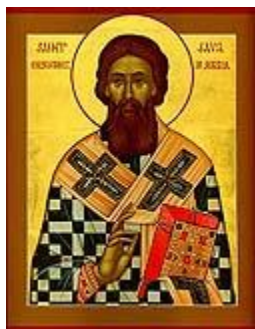
JANUARY 14, 2018

32ND SUNDAY AFTER PENTECOST. LEAVETAKING OF THE THEOPHANY. ST. SAVA I, FIRST ARCHBISHOP OF SERBIA (1237). THE HOLY FATHERS SLAIN AT SINAI AND RAITHU.



Leavetaking of the Theophany of our Lord and Savior Jesus Christ

The Leavetaking of the Feast of Theophany takes place on January 14. The entire office of the Feast is repeated except for the Entrance, festal readings, Litya, Blessing of Loaves at Vespers, and the Polyeleos and festal Gospel at Matins. The festal Antiphons are not sung at Liturgy, and the Epistle and Gospel of the day are read.



St. Sava I, First Archbishop of Serbia

Saint Sava, First Archbishop of Serbia, in the world Rostislav (Rastko), was a son of the Serbian king Stephen Nemanya and Anna, daughter of the Byzantine Emperor Romanus. From his early years he fervently attended church services and had a special love for icons.

At seventeen years of age, Rostislav met a monk from Mount Athos, secretly left his father's house and set off for the Saint Panteleimon monastery. (By divine Providence in 1169, the year of the saint's birth, the ancient monastery of the Great Martyr and healer Panteleimon was given to Russian monks.)

Knowing that his son was on Athos, his father mobilized his retainers headed by a faithful voevod and wrote to the governor of the district which included Athos, saying that if his son were not returned to him, he would go to war against the Greeks. When they arrived at the monastery, the voevod was ordered not to take his eyes off Rostislav. During the evening services, when the soldiers had fallen asleep under the influence of wine, Rostislav received monastic tonsure (in 1186) and sent to his parents his worldly clothes, his hair and a letter. Saint Sava sought to persuade his powerful parents to accept monasticism. The monk's father (in monasticism Simeon. He is commemorated on February 13) and his son pursued asceticism at the Vatopedi monastery. On Athos they established the Serbian Hilandar monastery, and this monastery received its name by imperial grant. At Hilandar monastery, Saint Sava was ordained to the diaconate and then presbyter. His mother Anna became a nun with the name Anastasia (June 21).

For his holy life and virtuous deeds on Mount Athos, the monk was made an archimandrite at Thessalonica. At Nicea in the year 1219 on the Feast of the Dormition of the Most Holy Theotokos, the Ecumenical Patriarch Germanus consecrated Archimandrite Sava as Archbishop of Serbia. The saint petitioned the Byzantine Emperor to grant permission for Serbian bishops to elect their own Archbishop in future. This was a very important consideration in a time of frequent wars between the eastern and western powers.

Having returned to the Holy Mountain from Nicea, the saint visited all the monasteries for the last time. He made prostrations in all the churches and, calling to mind the blessed lives of the wilderness Fathers, he made his farewells to the ascetics with deep remorse, "leaving the Holy Mountain, as if from Paradise."

Saddened by his separation from the Holy Mountain, the saint went along the path from Athos just barely moving. The Most Holy Theotokos spoke to the saint in a dream, "Having My Patronage, why do you remain sorrowful?" These words roused him from despondency, changing his sorrow into joy. In memory of this appearance, the saint commissioned large icons of the Savior and of the Mother of God at Thessalonica, and put them in a church.

In Serbia, the activity of the Hierarch in organizing the work of his native Church was accompanied by numerous signs and miracles. During the Liturgy and the all-night Vigil, when the saint came to cense the grave of his father the monk Simeon, the holy relics exuded fragrant myrrh.

Being in charge of negotiations with the Hungarian King Vladislav, who had declared war on Serbia, the holy bishop not only brought about the desired peace for his country, but he also brought the Hungarian monarch to Orthodoxy. Thus he facilitated the start of the historical existence of the autonomous Serbian Church, Saint Sava contributed also to strengthening the Serbian state. In order to insure the independence of the Serbian state, Archbishop Sava crowned his powerful brother Stephen as king. Upon the death of Stephen, his eldest son Radislav was crowned king, and Saint Sava set off to the Holy Land “to worship at the holy tomb of Christ and fearsome Golgotha.”

When he returned to his native land, the saint blessed and crowned Vladislav as king. To further strengthen the Serbian throne, he betrothed him to the daughter of the Bulgarian prince Asan. The holy hierarch visited churches all across Serbia, he reformed monastic rules on the model of Athos and Palestine, and he established and consecrated many churches, strengthening the Orthodox in their faith. Having finished his work in his native land, the saint appointed the hieromonk Arsenius as his successor, consecrating him bishop and giving his blessing to all.

He then set off on a journey of no return, desiring “to end his days as a wanderer in a foreign land.” He passed through Palestine, Syria and Persia, Babylon, Egypt and Anatolia, everywhere visiting the holy places, conversing with great ascetics, and collecting the holy relics of saints. The saint finished his wanderings at Trnovo in Bulgaria at the home of his kinsman Asan, where with spiritual joy he gave up his soul to the Lord (+ 1237).

At the time of transfer of the holy relics of Saint Sava to Serbia in 1237, there were so many healings that the Bulgarians began to complain about Asan, “because he had given up such a treasure.” In the saint’s own country, his venerable relics were placed in the Church of Mileshevo, bestowing healing on all who approached with faith. The inhabitants of Trnovo continued to receive healing from the remnants of the saint’s coffin, which Asan ordered to be gathered together and placed in a newly built sarcophagus.

The legacy of Saint Sava lives on in the Orthodox Church traditions of the Slavic nations. He is associated with the introduction of the Jerusalem Typikon as the basis for Slavic Monastic Rules. The Serbian Hilandar monastery on Mt. Athos lives by the Typikon of Saint Sava to this day. Editions of The Rudder (a collection of church canons) of Saint Sava, with commentary by Alexis Aristines, are the most widely disseminated in the Russian Church. In 1270 the first copy of The Rudder of Saint Sava was sent from Bulgaria to Metropolitan Cyril of Kiev. From this was copied one of the most ancient of the Russian Rudders, the Ryazan Rudder of 1284. It in turn was the source for a printed Rudder published in 1653, and since that time often reprinted by the Russian Church. Such was the legacy of Saint Sava to the canonical treasury of Orthodoxy.



Fathers slain at Sinai and Raithu

The Holy Monastic Fathers Slain at Sinai and Raithu. There were two occasions when the monks and hermits were murdered by the barbarians. The first took place in the fourth century when forty Fathers were killed at Mt. Sinai, and thirty-nine were slain at Raithu on the same day.

Mount Sinai, where the Ten Commandments had been given to Moses, was also the site of another miracle. Ammonios, an Egyptian monk, witnessed the murder of the forty holy Fathers at Sinai. He tells of how the Saracens attacked the monastery and would have killed them all, if God had not intervened. A fire appeared on the summit of the peak, and the whole mountain smoked. The barbarians were terrified, and fled, while the surviving monks thanked God for sparing them.

That day, the Blemmyes (an Arab tribe) killed thirty-nine Fathers at Raithu (on the shores of the Red Sea). Iguumen Paul of Raithu exhorted his monks to endure their suffering with courage and a pure heart.

The second massacres occurred nearly a hundred years later, and was also recorded by an eyewitness who miraculously escaped: Saint Nilus the Faster (November 12). The Arabs permitted some of the monks run for their lives. They crossed the valley and climbed up a mountain. From this vantage point, they saw the bedouin kill the monks and ransack their cells.

The Sinai and Raithu ascetics lived a particularly strict life: they spent the whole week at prayer in their cells. On Saturday they gathered for the all-night Vigil, and on Sunday they received the Holy Mysteries. Their only food was dates and water. Many of the ascetics of the desert were glorified by the gift of wonderworking: the Elders Moses, Joseph and others. Mentioned in the service to these monastic Fathers are: Isaiah, Sava, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius and Elias.



St. Nino (Nina), Equal of the Apostles and Enlightener of Georgia

The virgin Nino of Cappadocia was a relative of Great-martyr George and the only daughter of a widely respected and honorable couple. Her father was a Roman army chief by the name of Zabulon, and her mother, Sosana, was the sister of Patriarch Juvenal of Jerusalem. When Nino reached the age of twelve, her parents sold all their possessions and moved to Jerusalem. Soon after, Nino's father was tonsured a monk. He bid farewell to his family and went to labor in the wilderness of the Jordan.

After Sosana had been separated from her husband, Patriarch Juvenal ordained her a deaconess. She left her daughter Nino in the care of an old woman, Sara Niaphor, who raised her in the Christian Faith and related to her the stories of Christ's life and His suffering on earth. It was from Sara that Nino learned how Christ's Robe had arrived in

Georgia, a country of pagans.

Soon Nino began to pray fervently to the Theotokos, asking for her blessing to travel to Georgia and be made worthy to venerate the Sacred Robe that she had woven for her beloved Son. The Most Holy Virgin heard her prayers and appeared to Nino in a dream, saying, "Go to the country that was assigned to me by lot and preach the Gospel of our Lord Jesus Christ. He will send down His grace upon you and I will be your protector."

But the blessed Nino was overwhelmed at the thought of such a great responsibility and answered, "How can I, a fragile woman, perform such a momentous task, and how can I believe that this vision is real?" In response, the Most Holy Theotokos presented her with a cross of grapevines and proclaimed, "Receive this cross as a shield against visible and invisible enemies!"

When she awoke, Nino was holding the cross in her hands. She dampened it with tears of rejoicing and tied it securely with strands of her own hair. (According to another source, the Theotokos bound the grapevine cross with strands of her own hair.)

Nino related the vision to her uncle, Patriarch Juvenal, and revealed to him her desire to preach the Gospel in Georgia. Juvenal led her in front of the Royal Doors, laid his hands on her, and prayed, "O Lord, God of Eternity, I beseech Thee on behalf of my orphaned niece: Grant that, according to Thy will, she may go to preach and proclaim Thy Holy Resurrection. O Christ God, be Thou to her a guide, a refuge, and a spiritual father. And as Thou didst enlighten the Apostles and all those who feared Thy name, do Thou also enlighten her with the wisdom to proclaim Thy glad tidings."

When Nino arrived in Rome, she met and baptized the princess Rhipsimia and her nurse, Gaiana. At that time the Roman emperor was Diocletian, a ruler infamous for persecuting Christians. Diocletian (284-305) fell in love with Rhipsimia and resolved to marry her, but Saint Nino, Rhipsimia, Gaiana, and fifty other virgins escaped to Armenia. The furious Diocletian ordered his soldiers to follow them and sent a messenger to Tiridates, the Armenian king (286-344), to put him on guard.

King Tiridates located the women and, following Diocletian's example, was charmed by Rhipsimia's beauty and resolved to marry her. But Saint Rhipsimia would not consent to wed him, and in his rage the king had her tortured to death with Gaiana and the fifty other virgins. Saint Nino, however, was being prepared for a different, greater task, and she succeeded in escaping King Tiridates' persecutions by hiding among some rose bushes.

When she finally arrived in Georgia, Saint Nino was greeted by a group of Mtskheta shepherds near Lake Paravani, and she received a blessing from God to preach to the pagans of this region.

With the help of her acquaintances Saint Nino soon reached the city of Urbnisi. She remained there a month, then traveled to Mtskheta with a group of Georgians who were making a pilgrimage to venerate the pagan idol Armazi. There she watched with great sadness as the Georgian people trembled before the idols. She was exceedingly sorrowful and prayed to the Lord, "O Lord, send down Thy mercy upon this nation ...that all nations may glorify Thee alone, the One True God, through Thy Son, Jesus Christ."

Suddenly a violent wind began to blow and hail fell from the sky, shattering the pagan statues. The terrified worshipers fled, scattering across the city.

Saint Nino made her home beneath a bramble bush in the garden of the king, with the family of the royal gardener. The gardener and his wife were childless, but through Saint Nino's prayers God granted them a child. The couple rejoiced exceedingly, declared Christ to be the True God, and became disciples of Saint Nino. Wherever Saint Nino went, those who heard her preach converted to the Christian Faith in great numbers. Saint Nino even healed the terminally ill Queen Nana after she declared Christ to be the True God.

King Mirian, a pagan, was not at all pleased with the great impression Saint Nino's preaching had made on the Georgian nation. One day while he was out hunting, he resolved to kill all those who followed Christ.

According to his wicked scheme, even his wife, Queen Nana, would face death for failing to renounce the Christian Faith. But in the midst of the hunt, it suddenly became very dark. All alone, King Mirian became greatly afraid and

prayed in vain for the help of the pagan gods. When his prayers went unanswered, he finally lost hope and, miraculously, he turned to Christ: “God of Nino, illumine this night for me and guide my footsteps, and I will declare Thy Holy Name. I will erect a cross and venerate it and I will construct for Thee a temple. I vow to be obedient to Nino and to the Faith of the Roman people!”

Suddenly the night was transfigured, the sun shone radiantly, and King Mirian gave great thanks to the Creator. When he returned to the city, he immediately informed Saint Nino of his decision. As a result of the unceasing labors of Equal-to-the-Apostles Nino, Georgia was established as a nation solidly rooted in the Christian Faith.

Saint Nino reposed in the village of Bodbe in eastern Georgia and, according to her will, she was buried in the place where she took her last breath. King Mirian later erected a church in honor of Saint George over her grave.

St. Joseph Analytinus of Raithu

Saint Joseph Analytinus of Raithu was a strict ascetic. He attained such a high degree of perfection in the spiritual life that a light shone upon him while he prayed. He foretold the time of his death to his disciple Gelasius, and died in peace, before the slaughter of the Sinai Fathers.

Venerable Theodulus, son of the Venerable Nilus of Sinai

Saint Theodulus was the son of Saint Nilus the Faster (November 12), and he recorded the slaughter of the holy Fathers at Raithu in the fifth century. While still a child, Saint Theodulus left the world and went to Mount Sinai with his father.

During a barbarian assault on the desert dwellers, the saint fell into the hands of brigands, who decided to offer the youth as a sacrifice to the morning dawn, which they worshipped in place of God. But the Lord saved the boy through the prayers of his father, Saint Nilus. The barbarians slept past sunrise, and giving up on the idea of making him a sacrificial offering, they took the youth with them.

Brought by the brigands to the city of Eluza, Saint Theodulus was ransomed by the local bishop, in whose house he was later found by his grateful father. Blessed by the bishop and presbyters, Saints Theodulus and Nilus returned to Mount Sinai, where they served the Lord until the end of their days. Their incorrupt relics were transferred to Constantinople under Emperor Justin the Younger (565-578) and placed in the church of the holy Apostles at Orphanotrophia.

Venerable Stephen the Abbot of Chenolakkos Monastery, Near Chalcedon

Saint Stephen lived during the eighth century. Impressed by the lives of the great ascetics, he made the rounds of many monasteries in Palestine, and in the wilderness visited also the great Fathers Euthymius the Great (January 20), Sava the Sanctified (December 5) and Theodosius the Great (January 11). Tonsured into monasticism, Saint Stephen founded his own monastery in Bithynia, near Mount Oxos near Chalcedon. Many monks gathered at the monastery near Moudania in Asia Minor, which was called “Chenolakkos” [“by the goose-pond”].

The holy ascetic foresaw his own death, and certain of the brethren were granted to behold his glorious departure into Heaven with the angels.



St. Kentigern, first Bishop of Glasgow, Scotland

Saint Kentigern was from Lothian (in Scotland), and may have been of royal blood. He left home at an early age and was brought up by a hermit named Servan (July 1) on the Firth of Forth. It was Saint Servan who gave him the name Mungo (or dear friend).

Saint Kentigern Mungo labored in Strathclyde, and founded a monastery where the city of Glasgow stands today. He was made a bishop, taking Glasgow for his See.

Driven from Scotland by the enmity of a local ruler, Saint Kentigern went to Wales and founded the monastery of Saint Asaph. Eventually, he returned to Scotland and resumed his missionary work, baptizing many people.

In 584 he met Saint Columba (June 9), and exchanged croziers with him.

Saint Kentigern was a strict ascetic who traveled everywhere on foot. It is believed that he died in Glasgow around 612 at the age of eighty-five. A Gothic cathedral was built over his shrine in the thirteenth century.

GOSPEL AND EPISTLE READINGS

Epistle Reading

Prokeimenon, Tone 7:

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*)

The reading from the First Epistle of the Holy Apostle Paul to the Timothy: 4:7-13

Brethren, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience for an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

Alleluia, Tone 4 (Feast):

Offer to the Lord, O ye sons of God! Offer young rams to the Lord! (*Psalm 28:1*)
vs. The voice of the Lord is upon the waters, the God of glory thunders: the Lord is upon the many waters!
(*Psalm 28:3*)

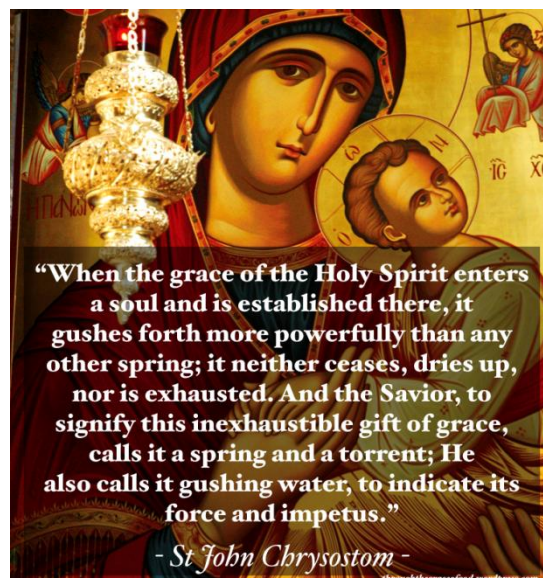
Alleluia, Tone 7(Resurrection):

It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High! (*Psalm 91:2*)

Gospel Reading

The Reading is from Luke

At that time, as he drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.



PARISH NEWS & ANNOUNCEMENTS

The Sisterhood of the Protection of the Mother of God will have their next meeting on Sunday January 21st, after coffee hour. All Sisterhood members should attend.

There will be a Parish Council meeting on Sunday January 28th, after coffee hour.

The Annual Parish Meeting of the parishioners is scheduled for Sunday February 4th, after coffee hour. All members of the parish are invited to attend this important meeting.

LITURGICAL SCHEDULE

Sunday, January 14th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K -
Grade 3

Saturday, January 20th

6:30 pm: Vespers

Sunday, January 21st

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K -
Grade 3

Saturday, January 27th

6:30 pm: Vespers

Sunday, January 28th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Liturgy of St. John Chrysostom
After Communion: Sunday School pre-K -
Grade 3

Saturday, February 3rd

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

Do not let difficulties, lack of understanding, and so on, overwhelm you, but live each day with trust in God, not worrying about the problems of the morrow.

Bishop Nektary Kontzevitch
Not of this World 559



The Morning Offering – Daily Inspiration by Abbott Tryphon

The Quest for Holiness

Holiness comes only to those who struggle

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. When we practice examination of the heart, we do so with the knowledge that there is no spiritual improvement if we do not seek to please God with holiness of life. If we find good in our deeds, we must attribute it to God. If we find we've neglected our spiritual struggle, and acted with foolish abandon, we must turn to God in repentance. Each moment of each hour we must resolve to turn ourselves around, and with God's help, fight against the enemy of our souls. Holiness comes only to those who struggle.



Daily Reflection

Women & Laymen, Receiving & Losing For Christ

“Peter began to say to him, ‘Lo, we have left everything and followed you.’ Jesus said, ‘Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake

and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions (μετὰ διωγμῶν), and in the age to come eternal life. But many that are first will be last, and the last first.’” (Mk 10: 28-31)



Indeed, we receive “a hundredfold“ of whatever we have had to let go of, or have had to “leave,“ for the sake of Christ and for the gospel, already “now in this time.“ But we also receive “persecutions,“ either from within ourselves or from outside, or both. And, whether we are “last“ or “first“ in the here and now, even in our own Church, as we serve His word, our Lord relativizes the importance of our earthly status and says, “many that are first will be last, and the last first.“ So, if we are “last,“ say, as women and laymen are in the Church today, we have our Lord's consolation, if we choose to embrace it, of His, rather different, vision of the “first“ and the “last.“

Today I thank You, Lord, for the quiet rewards of “leaving“ certain someones and certain things, as well as the “status“ attached to them, to follow You in my imperfect way. Let me not slip into a concern for any of that, which is left behind, even if I come in “last“ in so many ways, in the here and now. “May Your mercy be upon us, O Lord, according as we have hoped in You“ (Ps 32/33: 22), and not in “princes or the sons of men.“ (Ps 145/146: 3)