

*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, July 12, 2015**

**Tone 5**

Gospel: Matthew 9:1-8

Epistle: Romans 12:6-14

*6<sup>th</sup> Sunday after Pentecost; Martyrs Proclus and Hilary of Ancyra (2nd c.).*



**Glory to  
Jesus Christ!**

**Glory  
Forever!**

*Martyrs Proclus and  
Hilary of Ancyra*

*Your holy martyrs Proclus and Hilary, O Lord,  
through their sufferings have received incorruptible crowns from You,  
our God. For having Your strength, they laid low their adversaries,  
and shattered the powerless boldness of demons.  
Through their intercessions, save our souls!*

**Today the Church Remembers**

**6<sup>th</sup> Sunday After Pentecost — Tone 5. Martyrs Proclus and Hilary of Ancyra (2nd c.).** Ven. Michael of Maleinus (962). Martyrs Theodore and his son, John, of Kiev (983). Ven. Arseny of Novgorod, Fool-for-Christ (1570). Ven. Simon, Abbot of Volomsk (1641). Martyr Golinduc (in Baptism Mary), of Persia (591). Ven. John (998) and Gabriel, of the Holy Mountain (Georgian). Icon of the Most-holy Theotokos, “THE THREE HANDS.” (8th c.).

**Weekly Bulletin Sponsors**

**For Health of:**

**To all Graduates, congratulations from the Sisterhood.**

**Liturgical Schedule:**

**Sunday, July 12<sup>th</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

**Saturday, July 18<sup>th</sup>**

No Vespers

**Sunday, July 19<sup>th</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

**Saturday, July 25<sup>th</sup>**

6:30 pm: Vespers

**Sunday, July 26<sup>th</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

**Readings:**

**Epistle:** Romans 12:6-14

**Brethren**, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honour. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

**Gospel:** Matthew 9:1-8

**At that time**, he crossed over in a boat, and came to his own city. And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do

you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins" --he then said to the Paralytic--"rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

**Thoughts for Each Day of the Year  
According to the Daily Church  
Readings from the Word of God  
By St. Theophan the Recluse**

The Lord forgives the sins of the man sick of the palsy. One should rejoice; but the evil mind of the learned scribes says: "This man blasphemeth." Even after the miracle of the healing of the man sick of the palsy—a confirmation of the comforting truth that *the Son of man hath power on earth to forgive sins*—the people glorified God; but nothing is said about the scribes, probably because they continued to weave their deceitful questions even after such a miracle. The mind without faith is a schemer; it constantly hammers out its evil suspicions and weaves blasphemy against the whole realm of faith. As for miracles—it either doesn't believe in them, or it demands a tangible one. But when a miracle is given that would obligate one to submit to the faith, this mind is not ashamed to turn away from it, distorting or slandering the miraculous works of God. It treats irrefutable evidence of God's truth in the same way. It is sufficiently and cogently presented with both experiential and intellectual proof, but it covers even this with doubt. Sort out all that it produces and you will see that in this there is only deceit, although its own language calls it cleverness, and you are unwillingly led to the conclusion that cleverness and deceit are one and the same. In the realm of faith the Apostle says, *We have the mind of Christ*. Whose mind is outside of the realm of faith? The evil one's. That is why deceit has become its distinguishing characteristic.



**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 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:

[Bulletin@ChurchMotherOfGod.org](mailto:Bulletin@ChurchMotherOfGod.org)

**The Living Clean Group** of Narcotics Anonymous meets every Friday from 8-9:15 pm downstairs in the community room.



### ***Orthodox Church of the Mother of God: Parish News*** **Coming Events for Your Calendar**

August 20, 2015  
Orthodox Youth Day  
Nativity of the Virgin Mary Church, Jackson, NJ

Six Flags Great Adventure

August 23, 2015  
NJ Deanery Clergy Family Picnic

September 2-3, 2015  
Clergy Conference  
Assumption of the Virgin Church, Clifton, NJ



### ***Sisterhood of the Protector of the Mother of God News***

### *Martyrs Proclus and Hilary of Ancyra*



The Holy Martyrs Proclus and Hilarion were natives of the village of Kallippi, near Ancyra, and they suffered during the time of a persecution under the emperor Trajan (98-117). St Proclus was put under arrest first. Brought before the governor Maximus, he fearlessly confessed his faith in Christ. The governor decided to compel the saint to submit himself to the emperor and offer sacrifice to the pagan gods. During his tortures, the martyr predicted to Maximus that soon he himself would be compelled to confess Christ as the true God. They forced the martyr to run after the chariot of the governor, heading towards the village Kallippi. Exhausted, St Proclus prayed that the Lord would halt the chariot. By the power of God the chariot halted, and no force could move it from the spot. The dignitary sitting in it became petrified. The martyr told him that he would remain unmoving until such time as he would sign a document with a confession of Christ. Only after this could the chariot continue on its way with the governor.

The humiliated pagan took fierce revenge on St Proclus. He commanded that Proclus be led out beyond the city, tied to a pillar and shot with arrows. The soldiers, leading St Proclus to execution, told him to give in and save his life, but the saint said that they should follow their orders.

Along the way to the place of execution, they met Hilarion, the nephew of St Proclus, who with tears embraced his uncle and also confessed himself a Christian. The soldiers seized him, and he was thrown into prison. The holy Martyr Proclus prayed for his tormentors and surrendered his soul to God beneath a hail of arrows.

St Hilarion was brought to trial and, with the same courage as St Proclus, confessed himself a Christian. After tortures he was sentenced to death. They tied the martyr's hands and dragged him by his feet through the city, wounded and bloody, and then they beheaded him three days after the death of his uncle, the holy Martyr Proclus. Christians buried them together in a single grave.

### *Patristic Wisdom for Daily Living with the Church Fathers:*

#### **Praise God for the beauty of light**

*Light was God's first creation, and God saw that it was good. This goodness, says St. Basil, is a kind of absolute beauty—not the beauty of harmonious proportions, but the beauty of pure joy, much like the beauty of God.*

“And God saw that the light was good” (Genesis 1:4).

How can we praise light enough, after the Creator himself has given testimony to its goodness? Even among us, the word “good” or “beautiful” (the words are the same in Greek) refers to the judgment of the eyes, incapable of raising itself to the idea that the senses have already received.

But if beauty in bodies comes from the symmetry of the parts, and the harmonious appearance of the colors, how can we keep this idea of beauty in a simple and uniform essence like light? Wouldn't the symmetry in light be shown less in its parts than in the pleasure and delight at the sight of it? The beauty of gold is also like this: it owes its beauty not to be the happy arrangement of its parts, but only to its

beautiful color, which has a charm that attracts the eyes.

In the same way, the evening star is the most beautiful of the stars, not because the parts of which it is made from a harmonious whole, but because of the unalloyed and beautiful brightness that meets our eyes.

Furthermore, when God proclaimed that the light was good or beautiful, it was not because it was charming to the eye, but because of its future advantages—because at that time there were not yet any eyes to judge its beauty.

—St. Basil, *Hexameron*, 2.7

**In God’s Presence, consider....**

We often remember to thank God for the beautiful things of the world. But have I remembered to praise God for the light that makes them beautiful?

**Closing Prayer:**

*Father, I praise you and thank you for the light you have given to lead me on my way to you, who send your beams down on all your creation.*

***Prayers by the Lake, St. Nikolai Velimirovich, XIII:***

*You do not ask much of me, my love. Indeed, people ask more.*

I am wrapped in a thick wrapping of nonexistence that covers the eyes of my soul. You only ask my soul to take off her misty wrapping and open her eyes to You, my might and my truth. People ask my soul to wrap herself more and more thickly with heavier and heavier wrappings.

O help me, help me! Help my soul to attain freedom and lightness, to attain lightness and aerial wings, to attain aerial wings and fiery wheels.

Stories are long, too long; the moral is short - one word. Stories spill over into stories, the way the smooth face of my lake spills over from color to color. Where does the colorful

overflowing of the water under the sun end, and where does the overflowing of stories into stories end?

Stories are long, too long; the moral is short-one word. You are that word, O Word of God. You are the moral of all stories.

What the stars write across heaven, the grass whispers on earth. What the water gurgles in the sea, fire rumbles beneath the sea. What an angel says with his eyes, the imam shouts from his minaret. What the past has said and fled, the present is saying and fleeing.

There is one essence for all things; there is one moral for all stories. Things are tales of heaven. You are the meaning of all tales. Stories are Your length and breadth. You are the brevity of all stories. You are a nugget of gold in a knoll of stone.

When I say Your name, I have said everything and more than everything:

O my love, have mercy on me!

O my Might and Troth, have mercy on me!

***Sayings of the Ascetics of the Orthodox Church***

**God and Us – How do we relate God?**

Having God, fear nothing, but cast all of your care upon Him, and He will take care of you. Believe undoubtingly, and God will help you according to His mercy.

St. Barsanuphious the Great, Instructions, 166.

***The Prologue of Ohrid***  
*St. Nikolai Velimirovic*

**Reflection**

The fabric of justice is thinner than silk, but it is more durable and less easily torn, and encompasses both worlds, while the fabric of

injustice and violence is thick and easily breaks. During the reign of Prince Vladimir of Kiev, only one Christian family lived in Kiev: Theodore the Varangian and his son John. During a foul idolatrous feast, the pagan Kievans, directed by a demon, decided to offer Theodore's son John as a sacrifice to the idols. When they came to Theodore and sought his son John in the name of their "gods," Theodore said: "If your gods are alive, let them come themselves and take my son." The enraged pagans rushed into Theodore's house, destroyed it, and left the bodies of the God-pleasing Theodore and his son John in the ruins. Thus far did the fabric of violence extend. But the fabric of justice went further: Prince Vladimir was baptized shortly thereafter, and he baptized his people as well. Then, on the very spot where the house (and grave) of the first Russian martyrs--Theodore and John--had stood, a church was erected and dedicated to the All-Holy Birth-giver of God.

### **Contemplation**

To contemplate the miraculous punishment and healing of Miriam [Mary], the sister of Moses (Numbers 12):

1. How Miriam spoke against Moses, who was *very meek, above all the men on the face of the earth* (Numbers 12:3);
2. How God punished her with sudden leprosy, and how God healed her through the prayer of Moses;  
How God's punishment strikes those who cry out against the men of God even today.

### **Homily:**

#### **About God's attitude toward the proud and toward the humble**

*"For God resists the proud and gives grace to the humble" (1 Peter 5:5).*

Brethren, before whom and before what can a man be proud? Before angels? Behold, the angels are immortal and man is mortal. Before men? Behold, he is dependent on many men and he is mortal, as are all men. Before the animals?

But how could he live without the service of animals? Before the sun and stars? But, without their light, he would stagger in the darkness, and in a few days he would cease to be. Before vegetation? But vegetation is his main food. Before the black earth? But his body was created from the earth. Before the dead? But he could not have entered into life without them. Before the living? But the living are so numerous that, among them, he is as a single fiber in a rug. Before God? But if it were not for the will of God, he would not be either among the living or among the dead. Before whom and before what, brethren, can man be proud?

God gives grace to the lowly and humble. That is, He gives them all that they need, all that for which they pray to Him in their lowliness and humility. Who are they, the lowly and humble? They are those who feel their weakness and their complete dependence on the Creator of all. They are as full as the sea, and as dependent as the sea. What water is there that is fuller than the sea, and what is more dependent on the rains and the rivers? But the proud man is like an enclosed well, closed off from heaven and earth and self-sufficient as long as it is full. But, being closed off and cut off, it soon becomes empty.

The wise Solomon speaks wisely about God: *Surely He scorns the scorers: but He gives grace to the lowly* (Proverbs 3:34). But God's scorn does not gloat over another's misfortune as does human scorn, but rather it is pity and wrath. Nor is God's mercy limited as is man's mercy, for it is a royal mercy, which startles by its radiance, beauty and limitlessness.

O Lord God, our Creator, humble our hearts when they are puffed up by pride, and humble our minds when they are puffed up by haughtiness. Help us in the hour of our prideful nothingness to remember the Cross on Golgotha and Your Only-begotten Son, bleeding and suffering for our sake.

**To You be glory and thanks always. Amen.**