

*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 Searfoorce, Temporary Rector

Sub-Deacon Edward Dawson    Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Sub-Deacon Edward

## HYMNS OF THE DAY

### [Troparion in Tone 7 \(Resurrection\)](#)

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 in Tone 1 \(Mary Magdalene\)](#)

By keeping His commandments and laws, holy Mary Magdalene, thou didst follow Christ, Who for our sake was born of the Virgin, and in celebrating thy most holy memory today, we receive forgiveness of sins by thy prayers.

### [Troparion in Tone 4 \(Hieromartyr Phocas\)](#)

By sharing in the ways of the Apostles, thou didst become a successor to their throne. Through the practice of virtue, thou didst find the way to divine contemplation, O inspired one of God; by teaching the word of Truth without error, thou didst defend the Faith, even to the shedding of thy blood. Hieromartyr Phocas, entreat Christ God to save our souls!

### [Kontakion in Tone 7 \(Resurrection\)](#)

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 in Tone 3 \(Mary Magdalene\)](#)

Standing before the Cross of the Savior, suffering with the Mother of the Lord, the most glorious Mary Magdalene didst offer praise with tears. She cried out: “What is this strange wonder? He Who holds the whole creation in His hand chooses to suffer. Glory to Thy power, O Lord!”

### [Kontakion in Tone 2 \(Hieromartyr Phocas\)](#)

The Master established thee as a brilliant sun, shining on all the faithful, glorious O hieromartyr Phocas. He accepted thy life, faith, and contest as myrrh, for He is rich in mercy.

## *Prayer Requests*

### *For Health of:*

**Rich & Lisa**, on their anniversary, offered by their family with love.

**Martha**, retired cook at St. Tikhon's Seminary, battling cancer; **Peter**, long-time Council President of Holy Trinity Church, Rahway, recovering from surgery, and **Lauren**, recovering from severe assault injuries, on their anniversary, offered by their family with love, offered by Archbishop Michael and the Diocese of NY/NJ.

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## SAINTS AND FEASTS OF THE DAY

**JULY 22, 2018**

**8<sup>TH</sup> SUNDAY AFTER PENTECOST: HOLY MYRRHBEARER AND EQUAL-TO-THE-APOSTLES**

**MARY MAGDALENE**



### *Myrrhbearer and Equal of the Apostles Mary Magdalene*

The Holy Myrrh-Bearer Equal of the Apostles Mary Magdalene. On the banks of Lake Genesareth (Galilee), between the cities of Capharnum and Tiberias, was the small city of Magdala, the remains of which have survived to our day. Now only the small village of Mejhdel stands on the site.

A woman whose name has entered forever into the Gospel account was born and grew up in Magdala. The Gospel tells us nothing of Mary's younger years, but Tradition informs us that Mary of Magdala was young and pretty, and led a sinful life. It says in the Gospels that the Lord expelled seven devils from Mary (Luke. 8:2). From the moment of her healing Mary led a new life, and became a true disciple of the Savior.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. Together with the pious women Joanna, wife of Choza (steward of Herod), Susanna and others, she served Him from her own possessions (Luke 8:1-3) and undoubtedly shared with the Apostles the evangelic tasks in common with the other women. The Evangelist Luke, evidently, has her in view together with the other women, stating that at the moment of the Procession of Christ onto Golgotha, when after the Scourging He took on Himself the heavy Cross, collapsing under its weight, the women followed after Him weeping and wailing, but He consoled them. The Gospel relates that Mary Magdalene was present on Golgotha at the moment of the Lord's Crucifixion. While all the disciples of the Savior ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

The Evangelists also list among those standing at the Cross the mother of the Apostle James, and Salome, and other women followers of the Lord from Galilee, but all mention Mary Magdalene first. Saint John, in addition to the Mother of God, names only her and Mary Cleopas. This indicates how much she stood out from all the women who gathered around the Lord.

She was faithful to Him not only in the days of His Glory, but also at the moment of His extreme humiliation and insult. As the Evangelist Matthew relates, she was present at the Burial of the Lord. Before her eyes Joseph and Nicodemus went out to the tomb with His lifeless Body. She watched as they covered over the entrance to the cave with a large stone, entombing the Source of Life.

Faithful to the Law in which she was raised, Mary together with the other women spent following day at rest, because it was the great day of the Sabbath, coinciding with the Feast of Passover. But all the rest of the peaceful day the women gathered spices to go to the Grave of the Lord at dawn on Sunday and anoint His Body according to the custom of the Jews.

It is necessary to mention that, having agreed to go on the first day of the week to the Tomb early in the morning, the holy women had no possibility of meeting with one another on Saturday. They went separately on Friday evening to their own homes. They went out only at dawn the following day to go to the Sepulchre, not all together, but each from her own house.

The Evangelist Matthew writes that the women came to the grave at dawn, or as the Evangelist Mark expresses, extremely early before the rising of the sun. The Evangelist John, elaborating upon these, says that Mary came to the grave so early that it was still dark. Obviously, she waited impatiently for the end of night, but it was not yet daybreak. She ran to the place where the Lord's Body lay.

Mary went to the tomb alone. Seeing the stone pushed away from the cave, she ran away in fear to tell the close Apostles of Christ, Peter and John. Hearing the strange message that the Lord was gone from the tomb, both Apostles ran to the tomb and, seeing the shroud and winding cloths, they were amazed. The Apostles went and said nothing to anyone, but Mary stood about the entrance to the tomb and wept. Here in this dark tomb so recently lay her lifeless Lord.

Wanting proof that the tomb really was empty, she went down to it and saw a strange sight. She saw two angels in white garments, one sitting at the head, the other at the foot, where the Body of Jesus had been placed. They

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asked her, "Woman, why weepst thou?" She answered them with the words which she had said to the Apostles, "They have taken my Lord, and I do not know where they have laid Him." At that moment, she turned around and saw the Risen Jesus standing near the grave, but she did not recognize Him.

He asked Mary, "Woman, why weepst thou? Whom dost thou seek?" She answered thinking that she was seeing the gardener, "Sir, if thou hast taken him, tell where thou hast put Him, and I will take Him away."

Then she recognized the Lord's voice. This was the voice she heard in those days and years, when she followed the Lord through all the cities and places where He preached. He spoke her name, and she gave a joyful shout, "Rabbi" (Teacher).

Respect and love, fondness and deep veneration, a feeling of thankfulness and recognition at His Splendor as great Teacher, all came together in this single outcry. She was able to say nothing more and she threw herself down at the feet of her Teacher to wash them with tears of joy. But the Lord said to her: "Touch me not; for I am not yet ascended to My Father; but go to My brethren and tell them: "I ascend to My Father, and your Father; to My God and to your God."

She came to herself and again ran to the Apostles, to do the will of Him sending her to preach. Again she ran into the house, where the Apostles still remained in dismay, and proclaimed to them the joyous message, "I have seen the Lord!" This was the first preaching in the world about the Resurrection.

The Apostles proclaimed the Glad Tidings to the world, but she proclaimed it to the Apostles themselves.

Holy Scripture does not tell us about the life of Mary Magdalene after the Resurrection of Christ, but it is impossible to doubt, that if in the terrifying minutes of Christ's Crucifixion she was at the foot of His Cross with His All-Pure Mother and Saint John, she must have stayed with them during the happier time after the Resurrection and Ascension of Christ. Thus in the Acts of the Apostles Saint Luke writes that all the Apostles with one mind stayed in prayer and supplication, with certain women and Mary the Mother of Jesus and His brethren.

Holy Tradition testifies that when the Apostles departed from Jerusalem to preach to all the ends of the earth, then Mary Magdalene also went with them. A daring woman, whose heart was full of reminiscence of the Resurrection, she went beyond her native borders and went to preach in pagan Rome. Everywhere she proclaimed to people about Christ and His teaching. When many did not believe that Christ is risen, she repeated to them what she had said to the Apostles on the radiant morning of the Resurrection: "I have seen the Lord!" With this message she went all over Italy.

Tradition relates that in Italy Mary Magdalene visited Emperor Tiberias (14-37 A.D.) and proclaimed to him Christ's Resurrection. According to Tradition, she brought him a red egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told the emperor that in his Province of Judea the unjustly condemned Jesus the Galilean, a holy man, a miracleworker, powerful before God and all mankind, had been executed at the instigation of the Jewish High Priests, and the sentence confirmed by the procurator appointed by Tiberias, Pontius Pilate.

Mary repeated the words of the Apostles, that we are redeemed from the vanity of life not with perishable silver or gold, but rather by the precious Blood of Christ.

Thanks to Mary Magdalene the custom to give each other paschal eggs on the day of the Radiant Resurrection of Christ spread among Christians over all the world. In one ancient Greek manuscript, written on parchment, kept in the monastery library of Saint Athanasius near Thessalonica, is a prayer read on the day of Holy Pascha for the blessing of eggs and cheese. In it is indicated that the igumen in passing out the blessed eggs says to the brethren: "Thus have we received from the holy Fathers, who preserved this custom from the very time of the holy Apostles, therefore the holy Equal of the Apostles Mary Magdalene first showed believers the example of this joyful offering."

Mary Magdalene continued her preaching in Italy and in the city of Rome itself. Evidently, the Apostle Paul has her in mind in his Epistle to the Romans (16: 6), where together with other ascetics of evangelic preaching he mentions Mary (Mariam), who as he expresses "has bestowed much labor on us." Evidently, she extensively served the Church in its means of subsistence and its difficulties, being exposed to dangers, and sharing with the Apostles the labors of preaching.

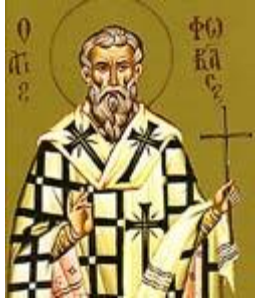
According to Church Tradition, she remained in Rome until the arrival of the Apostle Paul, and for two more years following his departure from Rome after the first court judgment upon him. From Rome, Saint Mary Magdalene, already bent with age, moved to Ephesus where the holy Apostle John unceasingly labored. There the saint finished her earthly life and was buried.

Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of Saint Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are said to be in Provage, France near Marseilles, where over them at the foot of a steep mountain a splendid church is built in her honor.

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The Orthodox Church honors the holy memory of Saint Mary Magdalene, the woman called by the Lord Himself from darkness to light, and from the power of Satan to God.

Formerly immersed in sin and having received healing, she sincerely and irrevocably began a new life and never wavered from that path. Mary loved the Lord Who called her to a new life. She was faithful to Him not only when He was surrounded by enthusiastic crowds and winning recognition as a miracle-worker, but also when all the disciples deserted Him in fear and He, humiliated and crucified, hung in torment upon the Cross. This is why the Lord, knowing her faithfulness, appeared to her first, and esteemed her worthy to be first to proclaim His Resurrection.



### ***Translation of the relics of the Hieromartyr Phocas the Bishop of Sinope***

The Transfer of the Relics of the Hieromartyr Phocas from Sinope to Constantinople occurred on July 22 in either the year 403 or 404. His life is found under September 22.

### ***Repose of the Venerable Cornelius of Pereyaslavl***

Saint Cornelius of Pereyaslavl, in the world Konon, was the son of a Ryazan merchant. In his youth he left his parental home and lived for five years as a novice of the Elder Paul in the Lukianov wilderness near Pereyaslavl. Afterwards the young ascetic transferred to the Pereyaslavl monastery of Saints Boris and Gleb on the Sands [Peskakh]. Konon eagerly went to church and unquestioningly did everything that they commanded him.

The holy novice did not sit down to eat in the trapeza with the brethren, but contented himself with whatever remained, accepting food only three times a week. After five years, he received monastic tonsure with the name Cornelius. From that time no one saw the monk sleeping on a bed. Several of the brethren scoffed at Saint Cornelius as foolish, but he quietly endured the insults and intensified his efforts. Having asked permission of the igumen to live as a hermit, he secluded himself into his own separately constructed cell and constantly practiced asceticism in fasting and prayer.

Once the brethren found him barely alive, and the cell was locked from within. Three months Saint Cornelius lay ill, and he could take only water and juice. The monk, having recovered and being persuaded by the igumen, stayed to live with the brethren. Saint Cornelius was the sacristan in church, he served in the trapeza, and also toiled in the garden. As if to bless the saint's labors, excellent apples grew in the monastery garden, which he lovingly distributed to visitors.

The body of Saint Cornelius was withered up from strict fasting, but he did not cease to toil. With his own hands he built a well for the brethren. For thirty years Saint Cornelius lived in complete silence, being considered by the brethren as deaf and dumb. Before his death on July 22, 1693, Saint Cornelius made his confession to the monastery priest Father Barlaam, received the Holy Mysteries and took the schema.

He was buried in the chapel. Nine years later, during the construction of a new church, his relics were found incorrupt. In the year 1705, Saint Demetrius, Metropolitan of Rostov (October 28), saw the relics of Saint Cornelius, and they were in the new church in a secluded place. The holy bishop composed a Troparion and Kontakion to the saint.



### ***Martyr Markella of Chios***

Saint Markella lived in the village of Volissos, Chios sometime after the middle of the fourteenth century. Her parents were Christians, and among the wealthiest citizens of Volissos. The saint's mother died when she was young, and so her father, the mayor of the village, saw to her education.

She had been trained by her mother to be respectful and devout, and to guard her purity. She avoided associations with other girls who were more outgoing than she was so that she would not come to spiritual harm through such company. Her goal was to attain the Kingdom of Heaven, and to become a bride of Christ.

Saint Markella increased in virtue as she grew older, fasting, praying, and attending church services. She tried to keep the commandments and to lead others to God. She loved and respected her father,

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and comforted him in his sorrow. She told him she would take care of him in his old age, and would not abandon him.

As an adult, Saint Markella was loved by everyone for her beauty and for her spiritual gifts. The Enemy of our salvation tried to lure her into sin by placing evil thoughts in her mind. She resisted these temptations, and so the devil turned away from a direct confrontation with the young woman. Instead, he incited her father with an unnatural desire for his daughter.

Markella's father changed in his behavior toward her. He became moody and depressed, forbidding her to go into the garden or to speak with the neighbors. Unable to understand the reason for this change, the saint went to her room and wept. She prayed before an icon of the Mother of God, asking Her to help her father. Soon she fell asleep, only to be awakened by her father's shouting.

The unfortunate man had spent a long time struggling against his lust, but finally he gave in to it. At times he would speak to his daughter roughly, then later he would appear to be gentle. He wanted to be near her, and to stroke her hair. Unaware of her father's intentions, Saint Markella was happy to see him emerge from his melancholy state, thinking that her prayer had been answered.

One day, her father openly declared the nature of his feelings for her. Horrified, the saint tried to avoid him as much as she could. Even the neighbors realized that there was something wrong with the man, so they stopped speaking to him.

A shepherd was tending his sheep near the beach one morning, and was leading them into the shade of a plane tree to avoid the hot July sun. Just as he was about to lie down, he heard a noise and looked up. He saw a young woman with a torn dress running down the hill. She hid in a nearby bush, ignoring its thorns.

The shepherd wondered who was chasing her, and how she had come to this spot. Then he heard the sound of a horse approaching, and recognized the mayor of the village. He asked the shepherd if he had seen his daughter. He said that he had not seen her, but pointed to her hiding place with his finger.

The mayor ordered Markella to come out of the bush, but she refused. Therefore, he set fire to the bush in order to force her out. She emerged on the side opposite her father, and ran toward the rocky shore, calling out to the Mother of God for help.

Markella continued to run, even though blood was flowing from her face and hands. Feeling a sharp pain in her leg, she saw that she had been shot with an arrow. She paused to pull it out, then took to flight once more. She scrambled over the rocks, staining them with her blood. Hearing her father getting closer, she prayed that the earth would open up and swallow her.

The saint sank to her knees, her strength all gone, and then a miracle took place. The rock split open and received her body up to the waist. Her father drew near with wild-eyed joy shouting, "I have caught you. Now where will you go?"

Drawing his sword, he began to butcher his helpless daughter, cutting off pieces of her body. Finally, he seized her by the hair and cut off her head, throwing it into the sea. At once the calm sea became stormy, and large waves crashed to the shore near the murderer's feet. Thinking that the sea was going to drown him because of his crime, he turned and fled. His ultimate fate has not been recorded.

In later years, pious Christians built a church on the spot where Saint Markella hid in the bush. The spot where she was killed became known as "The Martyrdom of Saint Markella," and the rock that opened to receive her is still there. The rock appears to be a large stone that broke off from a mountain and rolled into the sea. Soil from the mountain covers the spot on the side facing the land. On the side facing the ocean is a small hole, about the size of a finger. A healing water flows from the opening, which cures every illness.

The flow of water is not due to the movements of the tide, because when the tide is out, there would be no water. This, however, is not the case. The water is clear, but some of the nearby rocks have been stained with a reddish-yellow color. According to tradition, the lower extremities of Saint Markella's body are concealed in the rock.

The most astonishing thing about the rock is not the warmth of the water, nor the discoloration of the other rocks, but what happens when a priest performs the Blessing of Water. A sort of steam rises up from the water near the rock, and the entire area is covered with a mist. The sea returns to normal as soon as the service is over. Many miracles have occurred at the spot, and pilgrims flock there from all over the world.



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## GOSPEL AND EPISTLE READINGS

### **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*)

### **Epistle Reading**

**The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians 1:10-18**

**Brethren**, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

### **Alleluia, Tone 7:**

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*)

### **Gospel Reading**

**The Reading is from Matthew 14:14-22**

**At that time**, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.



### *Daily Inspirations by Abbott Tryphon*

#### **Unchanging**

*The transformational power of a Faith  
unchanged*



In an age when many Christian denominations are trying to appear relevant and modern, I am finding that large numbers of people are drawn to the Ancient Faith by the beard and robe. I am constantly thanked for dressing as I do by people who appreciate symbols of faith in the midst of a secular world. Many Orthodox jurisdictions that previously wanted to blend in with their Catholic and Protestant neighbors by having our clergy put off the traditional "look" of Orthodoxy, are now rediscovering the wisdom of these traditions. Now that large numbers of the clean shaven, and modern attired, heterodox clergy have been discredited in the minds of the world, due to theological and moral lapses, is there any logical reason we Orthodox would really want to imitate them?

Like so many other Orthodox clergy, I can also attest to the fact that my beard, and my way of dress, are a great aid in keeping me, sinner that I am, constantly attuned to my vocation as a monk, and as a priest. It is hard to forget your high calling when you "dress for work" each and every hour of every day. Our appearance is a constant reminder that we, as priests, have been set apart as Guardians of the Mysteries, and Servants of the Most High.

From my personal observations, I have come to believe that Orthodoxy, if it is to thrive into the next century, must adhere to the ancient traditions and roots of the faith that have set her apart from the religions. The Church

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must proclaim the Good News of Christ in all its purity, so that the mystical and sacramental core of her very being be clearly seen by a world that so needs this ancient, unchanging faith. The world must see by our differences that Orthodoxy offers the transformational healing that comes through the life of Christ's Church. By clinging to her ancient, God inspired Tradition, the Church takes seriously the mystical and sacramental roots of her divinely founded self.

As we Orthodox look in amazement at the phenomenal resurrection of our Church following the fall of communism, what with the thousands of new churches being reopened, new ones built, and monasteries growing at a phenomenal rate, we will see that the twenty-first century could well be the Age of Orthodoxy. And for this to happen, we must put off everything that has brought down Western Christianity.

Accountability must be foremost in how we operate as religious institutions. Bishops and priests must be accountable to one another, transgressions against the Body of Christ must be rooted out, and the clergy (including our bishops) must serve others as humble servants of Christ, and as living icons of the Gospel message. Our co-suffering Saviour must be seen in how we serve, and in how we live, and in how we love. The transformational power of Orthodoxy must be allowed to change the world, as the "institutional" church is replaced with the gospel vision of the Church as Hospital of the Soul.

The Orthodox Church will thrive in the twenty-first century only if we commit to being the otherworldly people we are called to be, living in the world, but not being of the world. The Church will thrive, not because she adapts to modern styles of dress, and modern trends of moral and theological thought, but because of her willingness to serve the world in imitation of the holy fathers of the Church who have gone on before us, and who refused to conform to the styles and fashions of a world that has always been in need of the unchanging Faith that has the power to transform lives, and usher the human race into communion with the Most High God.



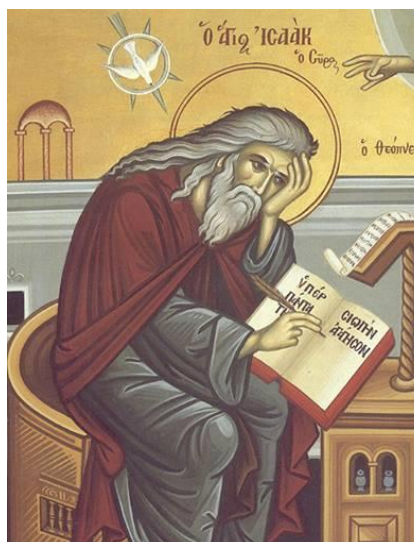
### *Daily Reflection* **Abiding in the Shelter**

*"He that dwells in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: You are my helper and my refuge. He is my God, and I will hope in him." (Ps 90: 1-2, Septuagint-translation)*



The words we choose to say about ourselves affect the way we act and are. These words of Psalm 90 paint a picture for me, of how I'd like to see myself throughout this day, "abiding in the shelter" of God's grace. I will go about my business, doing the things I need to do and having the conversations I need to have. But all the while I will also be walking in God's "house," in His presence, and "dwelling" in His help.

Lord, I open my heart to Your presence this morning, because I can. "You are my helper and my refuge," and I will hope in You.



If you do not know God, the love of Him cannot be stirred within you; and you cannot love God if you do not see Him.

St. Isaac the Syrian

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## PARISH NEWS & ANNOUNCEMENTS

### LITURGICAL SCHEDULE

**Sunday, July 22<sup>nd</sup>**

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

**Saturday, July 28<sup>th</sup>**

6:30 pm: No Vespers

**Sunday, July 29<sup>th</sup>**

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

**Saturday, August 4<sup>th</sup>**

6:30 pm: Vespers

**Sunday, August 5<sup>th</sup>**

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

**Saturday, August 11<sup>th</sup>**

6:30 pm: Vespers

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

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

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

6:30 pm: Vespers

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

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

[The next meeting of the Sisterhood of the Protection of the Mother of God will be on Sunday, August 12th after coffee hour.](#)

[Next council meeting will be on July 29th.](#)

**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](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.