

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 8 \(Resurrection\)](#)

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to Thee!

[Troparion in Tone 4 \(Martyr Callinicus\)](#)

Thy holy martyr Callinicus, O Lord, through his suffering has received an incorruptible crown from Thee our God. For having Thy strength, he laid low his adversaries, and shattered the powerless boldness of demons. Through his intercessions, save our souls!

[Kontakion in Tone 8 \(Resurrection\)](#)

By rising from the tomb, Thou didst raise the dead and resurrected Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

[Kontakion in Tone 2 \(Martyr Callinicus\)](#)

Thou didst worthily inherit joy on high, O Callinicus, for aflame with love for Christ thou didst bravely endure the fire. As thou standest before Him, never cease to intercede for us all!

Prayer Requests

For Health of:

Luba Bodulow, on her birthday, offered by the Bodulow & Inferrera families.

Barbara Searfoorce, on her birthday, offered by the Searfoorce family.

Andrew & Maribeth, on their anniversary, offered by the Romanofsky family.

Matushka Alexandra and Deacon Stephan Karlgut, on the birth of their firstborn baby, **son Ivan**, born Saturday, July 28 offered by Archbishop Michael & the Diocese of NY/NJ.

Deacon Alexander Anderson, undergoing surgery Monday morning, July 30; **Nina**, recovering from back surgery; **John Baumes**, undergoing continuing medical treatment; **Archpriest Daniel Skvir, John, and Mary**; and **Rebecca Matovic**, of Saint Mary Magdalene Church, New York City, who has suffered a stroke, offered by Archbishop Michael & the Diocese of NY/NJ.

In Memory of:

Our mother **Anne**, offered by Linda & Richard Dantine.

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SAINTS AND FEASTS OF THE DAY

JULY 29, 2018

9TH SUNDAY AFTER PENTECOST: MARTYR CALLINICUS OF GANGRA IN ASIA MINOR

Martyr Michael

The Hosiomartyr Michael, a disciple of Saint Theodore of Edessa (July 9), was beheaded during the ninth century for his confession of faith in Christ. His memory is celebrated also on May 23.



Martyr Callinicus of Gangra in Asia Minor

The Holy Martyr Callinicus, a native of Cilicia, was raised from childhood in the Christian Faith. Grieving that many misguided people would perish for eternity because they worshiped idols, he went through the cities and villages to proclaim Jesus Christ and His teachings to the pagans, and with the Word of God he converted many to Christianity.

In the Galatian city of Ancyra the holy confessor was arrested and brought to trial before a governor named Sacerdonus, a fierce persecutor of Christians. The governor, threatening tortures and death, ordered the saint to offer sacrifice to the idols. The saint fearlessly declared that he was not afraid of martyrdom, since every believer in Christ receives from Him strength in ordeals, and through death inherits an eternal blessed life.

They cruelly beat the saint with ox thongs and tore at his body with iron hooks, but he endured everything with patience and calm. This aroused still greater fury in Sacerdonus, and he ordered that sandals with sharp nails be placed on the saint's feet, and that they should drive the martyr with whips to the city of Gangra to be burned.

The pathway was arduous, and the soldiers who accompanied the condemned man were weak from thirst. In despair they began to implore the saint to pray the Lord for water. The saint, taking pity on his tormentors, with the help of God caused a miraculous spring of water to gush forth from a stone. The astonished soldiers were filled with sympathy for their rescuer, and they wanted even to set him free. Fear of execution, however, compelled them to bring the martyr farther. In Gangra, Saint Callinicus joyfully offered thanks to the Lord, Who had vouchsafed him the crown of martyrdom. He went into the blazing fire and gave up his soul to God. His body, remaining unharmed, was reverently buried by believers.

Venerable Constantine & Cosmas Abbots of Kosinsk, Pskov

Sts Constantine and Cosmas were monastic followers of Saint Barlaam of Khutyn (November 6) and his successor, Saint Anthony of Dymsk (January 17). About the year 1220, they left the Khutyn monastery and settled upon a wilderness peninsula, situated 3 versts from the city of Staraya Rus, between the Rivers Polista and Smezhnya. In time they founded a monastery there in the name of Saint Nicholas, headed by Saint Constantine until his death (ca. 1240).

Saint Cosmas continued with the exploits of his mentor. He was buried in the same grave with Saint Constantine. Their bodies rest beneath the vestibule of the Nikolaev church, built in 1820 over the tomb of the saints.



Virginmartyr Seraphima (Serapia) of Antioch

The Holy martyr Seraphima the Virgin, a native of Antioch, lived at Rome during the reign of the emperor Hadrian (117-138) with the illustrious Roman Sabina, whom the saint converted to Christianity. During the persecution against Christians begun by order of the emperor, the governor Virilus gave orders to bring Saint Seraphima to trial. Desiring a crown of martyrdom from the Lord, she fearlessly went to the executioner at the first summons. The devoted Sabina accompanied her. Seeing that illustrious lady, Virilus at first set the maiden free, but after several days he again summoned Saint Seraphima and began the trial.

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Martyr Theodota and her 3 Martyred Sons in Bithynia

The Holy martyr Theodota and her three young children lived during the reign of the emperor Diocletian (284-305). She was a Christian, a native of the city of Nicea, Bithynia. After being widowed, Saint Theodota led a pious life and raised her sons in the Christian Faith. She had a spiritual friendship with Saint Anastasia (December 22).

When the persecution against Christians began, they arrested the holy women. At the trial, the dignitary Leucadius was captivated by the beautiful Theodota and he decided to take her home with him, intending to marry her. Finding herself in the home of Leucadius with her children, Saint Theodota kept herself in purity, yielding neither to inducements nor charms, nor threats by the pagan.

Angered at the steadfastness of the saint, Leucadius sent her and her children to Bithynia, to the district governor Nicetas. At the interrogation, when the judge began to threaten her with torture, Saint Theodota's eldest son Evodus said that Christians do not fear tortures, but rather fear being forsaken by God. They cruelly beat the boy before the eyes of his mother, so that his blood began to flow. Saint Theodota prayed that the Lord would strengthen her son in his sufferings, and rejoiced in that he was being given a martyr's death for the sake of truth.

They gave Saint Theodota over to be defiled, but the Lord preserved her. An angel of the Lord held back everyone who tried to approach the saint. Imputing this miracle to sorcery, the judge sentenced the saint and her children to death by fire.

The memory of the holy Martyrs Theodota, the child Evodus and her other two small sons is celebrated also on December 22, together with the memory of Saint Anastasia the Deliverer from Potions.



Martyr Eustathius of Mtskheta in Georgia

Saint Eustathius, a Persian by descent, was a fire-worshipper named Gvirobandak prior to his baptism into the Christian Faith. When he arrived in Georgia and settled in Mtskheta, he was deeply drawn to the morals and traditions of the Georgian people, and he resolved to convert to Christianity.

His decision entailed a great risk, as the Persians dominated eastern Georgia, persecuting Christians and forcing all to worship fire, as they did. Catholicos Samoel himself baptized Gvirobandak and called him Eustathius. The new convert soon married a Georgian woman and was fully assimilated into Georgian society and the life of the Church.

Once the Persians who were occupying Mtskheta invited Eustathius to a celebration, but he declined, saying, "I am stamped with the seal of Christ and far removed from every darkness!"

After the celebration the fire-worshippers reported Eustathius to Ustam, the chief of the Mtskheta Fortress. The chief summoned Eustathius and threatened him, saying, "You will not remain a Christian without punishment. If you do not voluntarily turn back from this way of misfortune, severe tortures will await you!"

Saint Eustathius calmly answered him, saying, "For the sake of Christ I am prepared to endure not only torture but even death itself with rejoicing!"

Since he himself did not have the authority to punish Eustathius, Ustam sent the accused to the marzban Arvand Gushnasp. Then the informers appeared again before Ustam and reported that seven more fire-worshippers had converted to Christianity. All eight of them were bound in chains and escorted to Tbilisi.

The furious marzban ordered his servants to shave the captives' heads and beards, bore holes in their noses, hang weights round their necks, fetter their bodies in chains and cast them into prison.

Anyone who denied Christ was to be pardoned. Two of the victims, Bakhdiad and Panagushnasp, could not bear the suffering and denied Christ. The marzban freed them, while the six holy men—Gushnaki, Eustathius, Borzo, Perozak, Zarmil and Steven—remained in confinement.

Six months later Arvand Gushnasp was summoned to Persia, so Catholicos Samoel, the chieftain Grigol of Mtskheta and the nobleman Arshusha took advantage of the opportunity and requested that he release the imprisoned Persian Christians. Arvand Gushnasp yielded to the request of the Georgian dignitaries, but warned that the Christian converts would soon meet their deaths.

Meanwhile, the betrayer Bakhdiad fell ill with epilepsy and died, while Panagushnasp lived on in terrible poverty.

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Three years later Vezhan Buzmir was appointed the new marzban of Kartli, and the pagan priests again reported on Saints Eustathius's and Steven's conversion. Saint Eustathius asked to see his family and said to them: "Farewell, for I am not destined to return home again. I will not betray Christ, and for this they will not forgive me. Imprisonment and beheading await me in Tbilisi. My remains will be brought here according to God's will."

Eustathius and Steven were escorted to the new marzban, and Eustathius declared before him that he would not deny Christ. The enraged marzban ordered that he be cast into prison and that his head be chopped off that night and his body thrown behind the fortress wall, to be torn to pieces by the birds. As directed, the marzban's servants beheaded the saint and cast his body into the abyss behind the fortress wall.

But a group of faithful Christians located Saint Eustathius's body and carried it in secret to Mtskheta. Catholicos Samoel met the holy relics when they arrived, and with great honor they were buried in Svetitskhoveli Cathedral under the altar table.

Martyr Bessarion, the Bishop of Smolyan

No information available at this time.

Child Schemamonk Bogolep

The Child Schemamonk Bogolep was the son of a Moscow nobleman Iakov Lukich Ushakov and his wife Katherine. He was born in 1660 at Moscow. At Baptism they gave him the name Boris, in honor of the holy Passion-Bearer Boris (July 24).

Ushakov was appointed voevoda (military-commander) in the city of Chernyi Yar (Black Ravine), situated 250 versts from Astrakhan. He was known for his integrity. From infancy Boris displayed unusual traits. On Wednesdays and Fridays he would not drink milk from his mother's breasts. When the bells pealed at the church, he began to cry, and became quiet only when they brought him into the church. When they did not take the infant to church, he cried all day and ate nothing.

In 1662 a deadly pestilence spread about in Russia. The child fell ill, and the pestilence afflicted him in the legs. He became lame, but continued to walk to church. The parents prayed for the health of their son and they tried everything in their power to heal him. But no sooner had the one illness gone, than upon his face there appeared another, called scales.

Once during his illness the child saw a wandering monk who visited at their home. The angelic garb so impressed the child, that he began to implore his parents to sew him such clothing and permit him to receive monastic tonsure. The holy child proclaimed: "You will see for yourselves, when you tonsure and grant me the angelic garb, I shall be well." The parents consented. The child was invested in the schema with the name Bogolep (the Russian version of the Greek name Theoleptos, meaning "similar to God").

On the next day the child schemamonk was completely healthy, his face was clear and there remained no trace of the illness. But on the third day there was a new illness, he developed a fever, and it struck down the child. He died on August 1, 1667 and was buried at the left wall of the wooden Black Ravine church in honor of the Resurrection of Christ. (This church was built after a great fire in Black Ravine, on July 24, 1652 the Feast of Saint Boris). A chapel was built over the grave of the child.

The Life of the holy Schemamonk Bogolep was compiled under a vow by the Black Ravine merchant Sava Tatarinov during the years 1731-1732.

Icons of the saint, with the Troparion and Kontakion to him, were widely dispersed throughout the Astrakhan region.

In 1750 on the place of the wooden church a stone church was built with a side-altar in honor of the holy Martyr John the Warrior. The grave of the holy schemamonk was enclosed in this side altar.

The bank of the river, where the church of the Resurrection of Christ stood, was constantly eroding. By the mid-nineteenth century the structure of the church was threatened, and they removed all the holy things from it. For a long time the people of Black Ravine did not remove the chief holy object: the grave of the holy schemamonk. Finally, in 1851 when the water had already approached 4 ft. 8 inches, the people petitioned the Most Holy Synod with a request to transfer the holy relics of the Schemamonk Bogolep, and they received permission for this. The small child's coffin was laid bare, but just when the city head took it into his hands, it slid out of his hands and disappeared into the waters of the Volga.

This disappearance of the relics just at the opening of the grave was accepted as the Will of God, since the holy child had repeatedly appeared to many either in sleep, or awake while walking along the river bank, or coming down the hill. He consoled them, promising that he would be present spiritually with believers.

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The simple life of the holy Schemamonk Bogolep, full of the mysteries of God, illustrates the words of the Savior concerning children: "Let the children come unto Me and forbid them not, for of such is the Kingdom of God. Truly I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them" (Mark 10: 14-16).

We pray to Saint Bogolep for children, and also for protection against lightning.

St. Roman of Kirzhachsk

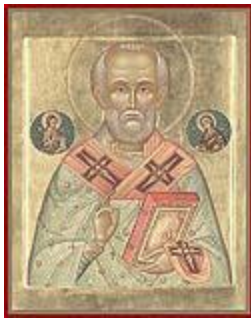
Saint Roman of Kirzhachsk was a co-ascetic and student of Saint Sergius, Igumen of Radonezh (September 25 and July 5). Saints Sergius and Roman built a church in the forests of Vladimir governia at the River Kirzhach in honor of the Annunciation of the Most Holy Theotokos, and established a new monastery (in 1371). Three years later, with the blessing of Saint Alexis, Metropolitan of Moscow (February 12), Saint Sergius returned to the Trinity monastery, and Saint Roman remained to head the newly-created wilderness monastery.

Ordained to the priesthood by Saint Alexis, the new head of the Annunciation monastery fulfilled the precepts of his spiritual father and teacher, Saint Sergius with great fervor. A zealous ascetic, a good and demanding instructor, Saint Roman was an example for all the brethren.

The saint died on July 29, 1392 and was buried in the Annunciation temple. In the manuscripts, Saint Roman is numbered among the saints and is called a wonderworker.

Martyr Shushanik, Queen of Georgia

No information available at this time.



Nativity of St. Nicholas the Wonderworker

On July 29, the Russian Orthodox Church celebrates the Nativity of Saint Nicholas the Wonderworker, the Bishop of Myra in Lycia, who is one of the most revered saints in Russia.

In addition to the two main holidays dedicated to Saint Nicholas, celebrated on December 6 (the saint's blessed repose) and May 9 (the transfer of his holy relics to the city of Bari), there are other days when the Church remembers the God-pleaser Nicholas.

The Feast of his Nativity was not very widely known in Russia, but in 2004, with the blessing of Patriarch Alexis II of Moscow and All Russia, the celebration of the Nativity of Saint Nicholas was revived.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 8:

Pray and make your vows / before the Lord our God! (*Psalms 75:12*)
vs. In Judah God is known; His Name is great in Israel. (*Psalms 75:2*)

Epistle Reading

The reading is from the First Epistle of the Holy Apostle Paul to the Corinthians 3:9-17

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder. I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

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Alleluia, Tone 8:

Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (*Psalm: 94:1*)
vs. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!
(*Psalm 94:2*)

Gospel Reading

The Reading is from Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.



Daily Inspirations by Abbott Tryphon

In the Midst of Battle

Our enemy is not of flesh and blood



The Morning Offering

The Church Militant, which is the Church of Christ here on this earth, is in the midst of a battle.

Our enemy is not one of flesh and blood, but one of darkness and evil. The survival of humankind is not dependent on the number of people who accept or reject the true faith, but rather that those who do, activate the fermentation, for just as yeast acts as a starter for bread, so faith in Christ can transform the world, and the entire cosmos. Saint Seraphim of Sarov said, "Save yourself, and a thousand around you will be saved".



Daily Reflection

We are the Lord's



"He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God. None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living." (Rom 14: 6-9)

How "liberal" of St. Paul, to put our minds to rest like this, not only with regard to our various traditions of fasting and feasting, but also to our various ways of "living" and "dying." He's saying, whether you're "observing" this day (say, the Sabbath), or whether you're "dying" today (on some level), or "living," – be grateful to the Lord, recognizing that you are His, warts and all. I thank You, Lord, for putting our minds to rest on this sunny Saturday, whether we're in church, or at the beach, or at home, or at work, or elsewhere; whether we're "busy being born" or "busy dying." Grant me humble self-acceptance today, as You humbly accept me, warts and all.

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PARISH NEWS & ANNOUNCEMENTS

LITURGICAL SCHEDULE

Sunday, July 29th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

Saturday, August 4th

6:30 pm: Vespers

Sunday, August 5th

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

Saturday, August 11th

6:30 pm: Vespers

Sunday, August 12th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

Saturday, August 18th

6:30 pm: Vespers

Sunday, August 19th

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

Saturday, August 25th

6:30 pm: Vespers

Sunday, August 26th

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

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.

[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 is today 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

The Living Clean Group of Narcotics Anonymous