

*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 Right 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: Dean Infrerra



**Sunday, November 12, 2017**

Gospel: Luke 10:25-37

**Tone 6**

Epistle: Ephesians 2:4-10

*23<sup>rd</sup> Sunday after Pentecost (8<sup>th</sup> of Luke): St. John the Merciful, Patriarch of Constantinople*

Ven. Nilus the Faster, of Sinai (5th c.). Bl. John “the Hairy”, Fool-for-Christ, in Rostov (1580). Prophet Ahijah (960 BC). Ven. Nilus the Myrrhusher, of Mt. Athos (1651).

## **Troparion – Tone 8**

*By endurance you gained your reward, venerable Father; / you persevered in prayer unceasingly; / you loved the poor and provided for them in all things. / Blessed John the Merciful, intercede with Christ God that our souls may be saved.*

## **Kontakion – Tone 2**

*You distributed your wealth to the poor / and in return obtained wealth from heaven, John the Merciful. / Therefore, we honor you and celebrate your memory, O namesake of mercy.*



*St. John the Merciful, Patriarch of Alexandria*

## **Prayer Requests**

### **For Health of:**

**Ian**, on his birthday, offered by his parents Trudy & Phil Ellmore.

**Father Matthew & Matushka Barbara**, on their anniversary, offered by their family.

### **In Memory of:**

**Edward**, offered by his wife, Margaret.

## **The Philokalia: Daily Readings**

It was through victories in small things that the fathers won their great battles.

**- St Peter of Damascus, A Treasury of Divine Knowledge**

### *Liturgical Schedule*

#### **Sunday, November 12<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy  
After Communion: Sunday  
School pre-K - Grade 3

#### **Saturday, November 18<sup>th</sup>**

6:30 pm: Vespers

#### **Sunday, November 19<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy  
After Communion: Sunday  
School pre-K - Grade 3

#### **Saturday, November 25<sup>th</sup>**

6:30 pm: Vespers

#### **Sunday, November 16<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy  
After Communion: Sunday  
School pre-K - Grade 3

#### **Saturday, December 2<sup>nd</sup>**

6:30 pm: Vespers

### *Bulletin Sponsors*

**Trudy & Phil Ellmore;  
Searfoorce Family;  
Margaret**

### *Readings:*

#### **The Prokeimenon in the 6<sup>th</sup> Tone:**

O Lord, save Thy people / and bless Thine inheritance!

*(Psalm 27:9)*

vs. To Thee, O Lord, will I call. O my God, be not silent to me!

*(Psalm 27:1)*

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#### **Epistle: Ephesians 2:4-10**

**Brethren**, God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God: not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

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#### **Alleluia in the 6<sup>th</sup> Tone:**

He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven. *(Psalm 90:1)*

vs. He shall say to the Lord: Thou art my protector and my refuge, my God. In Him will I trust! *(Psalm 90:2)*

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#### **Gospel: Luke 10:25-37**

**At that time**, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

***Orthodox Quote of the Day***

The demons want us to enter into dialogue with them. We must do everything we can to avoid this. The only way to do this is to totally ignore all their suggestions, to not pay them any attention.

**Elder Sergei of Vanves**  
**Elder Sergei of Vanves: Life & Teachings 97**



***St. John the Merciful, Patriarch of Alexandria***

Saint John the Merciful, Patriarch of Alexandria, was born on Cyprus in the seventh century into the family of the illustrious dignitary Epiphanius. At the wish of his parents he entered into marriage and had children. When the wife and the children of the saint died, he became a monk. He was zealous in fasting and prayer, and had great love for those around him.

His spiritual exploits won him honor among men, and even the emperor revered him. When the Patriarchal throne of Alexandria fell vacant, the emperor Heraclius and all the clergy begged Saint John to occupy the Patriarchal throne.

The saint worthily assumed his archpastoral service, concerning himself with the moral and dogmatic welfare of his flock. As patriarch he denounced every soul-destroying heresy, and drove out from Alexandria the Monophysite Phyllonos of Antioch.

He considered his chief task to be charitable and to give help all those in need. At the beginning of his patriarchal service he ordered his stewards to compile a list of all the poor and downtrodden in Alexandria, which turned out to be over seven thousand men. The saint ordered that all of these unfortunates be provided for each day out of the church's treasury.

Twice during the week, on Wednesdays and Fridays, he emerged from the doors of the patriarchal cathedral, and sitting on the church portico, he received everyone in need. He settled quarrels, helped the wronged, and distributed alms. Three times a week he visited the sick-houses, and rendered assistance to the suffering. It was during this period that the emperor Heraclius led a tremendous army against the Persian emperor Chosroes II. The Persians ravaged and burned Jerusalem, taking a multitude of captives. The holy Patriarch John gave a large portion of the church treasury for their ransom.

The saint never refused suppliants. One day, when the saint was visiting the sick, he met a beggar and commanded that he be given six silver coins. The beggar changed his clothes, ran on ahead of the Patriarch, and again asked for alms. Saint John gave him six more silver coins. When, however, the beggar sought charity a third time, and the servants began to chase the fellow away, the Patriarch ordered that he be given twelve pieces of silver, saying, "Perhaps he is Christ putting me to the test." Twice the saint gave money to a merchant that had suffered shipwreck, and a third time gave him a ship belonging to the Patriarchate and filled with grain, with which the merchant had a successful journey and repaid his obligations.

Saint John the Merciful was known for his gentle attitude towards people. Once, the saint was compelled to excommunicate two clergymen for a certain time because of some offense. One of them repented, but the other fellow became angry with the Patriarch and fell into greater sins. The saint wanted to summon him and calm him with kind words, but it slipped his mind. When he was celebrating the Divine Liturgy, the saint was suddenly reminded by the words of the Gospel: "If you bring your gift to the altar and remember that your brother has something against you, leave your gift before the altar ... first, be reconciled with your brother, and then come and offer your gift" (Mt. 5:23-24). The saint came out of the altar, called the offending clergyman to him, and falling down on his knees before him in front of all the people he asked forgiveness. The cleric, filled with remorse, repented of his sin, corrected himself, and afterwards was found worthy to be ordained to the priesthood.

There was a time when a certain citizen insulted George, the Patriarch's nephew. George asked the saint to avenge the wrong. The saint promised to deal with the offender so that all of Alexandria would marvel at what he had done. This calmed George, and Saint John began to instruct him, speaking of the necessity for meekness and humility. Then he summoned the man who insulted George. When Saint John learned that the man lived in a house owned by the church, he declared that he would excuse him from paying rent for an entire year. Alexandria indeed



*“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966*

was amazed by such a “revenge,” and George learned from his uncle how to forgive offenses and to bear insults for God’s sake.

Saint John, a strict ascetic and man of prayer, was always mindful of his soul, and of death. He ordered a coffin for himself, but told the craftsmen not to finish it. Instead, he would have them come each feastday and ask if it was time to finish the work.

Saint John was persuaded to accompany the governor Nicetas on a visit to the emperor in Constantinople. While on his way to visit the earthly king, he dreamed of a resplendent man who said to him, “The King of Kings summons you.” He sailed to his native island of Cyprus, and died at Amanthos, the saint peacefully fell asleep in the Lord (616-620).



**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.

**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.

**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.



*Orthodox Church of the Mother of God: Parish News*

**Bulletin News:** Starting in January 2018 there will be two different sign-up sheets. One will be for Prayer Request and the other for Bulletin Sponsors. More information will be forth coming on prices for Bulletin Sponsor.

The **Sisterhood** is planning an Italian basket of goodies to be raffled off at the anniversary dinner of the Orthodox Church of the Mother of God on November 12<sup>th</sup>. We are hoping everyone will participate by donating to the Italian basket and helping with the dinner. Dinner tickets are \$10 ea. And raffle tickets are \$1 ea.

*Wisdom of the Church Fathers*

“Don’t wage your Christian struggle with sermons and arguments, but with true love!”

**Saint Porphyrios the Kapsokalivite "Grandpa"**  
(1906-1991)



*NY/NJ Diocese News*

**ANNUAL DIOCESAN ASSEMBLY**

The **Annual Assembly of the Diocese of New York and New Jersey** convened in Endicott NY at Saints Peter & Paul Church on Wednesday, 1 November 2017. Clergy and laity delegates from diocesan parishes gathered with Archbishop Michael to discern the Lord's will in setting a course for the diocese and ensuring good order in all things, both spiritual and administrative. The passage of a revised Diocesan By-laws and a 2018 Budget were among the

matters unanimously adopted. Next year's Assembly will gather in Brick NJ on 31 October 2018.

#### **SAINT ANDREW'S CAMP: ANNUAL MATUSHKI RETREAT**

The **Annual Matushki** (“clergy wives”) **Retreat** was held at Saint Andrew’s Camp on Friday-Saturday, 3-4 November 2017. The well-attended yet personal gathering provided time for spiritual reflection and bonding in the life and ministry that are part of the vocation of the wives of priests and deacons. Dr. Harry Boosalis (Professor of Dogmatic Theology, Saint Tikhon’s Orthodox Theological Seminary) was the retreat facilitator with insights and reflections on *“The Theotokos, Personal Panagia.”*

A special joy was an unexpected visit by Archbishop Michael on the first evening of the retreat. An evening service of prayer was scheduled in the camp chapel. Word came that His Eminence, who was traveling from a visit in Buffalo NY, would be there at 10:00 pm to join the women. Following the service, Archbishop Michael offered inspirational words regarding the retreat theme and entertained questions from the attendees.

*“We were happy for, but not surprised by Bishop Michael’s visit,”* said Matushka Natalie Stavrevsky (Saint John the Baptist Church, Rochester NY), *“affirmation that he really cares for us all and for his Diocese!”*

In worship, fellowship, outstanding presentations and discussions, the Matushki were truly blessed and enriched. Thanks to the efforts of the diocese and support from the Distinguished Diocesan Benefactors, the clergy wives were acknowledged for their often silent and under-recognized ministry to their parishes, which they lovingly offer along with their husbands and children.

Gratitude is extended to Dr. Boosalis for his insightfully meaningful presentations.

The retreat was coordinated and planned by Matushka Tamara Cowan of Holy Trinity Church in Yonkers NY with the blessing of His Eminence.

#### **Congratulations to:**

**Archpriest John Shimchick**, awarded a Synodal Gramota in honor of his 30th Anniversary of Ordination to the Holy Priesthood, by His Eminence, Archbishop Michael, on Sunday, November 5, at the Church of the Holy Cross in Medford NJ. *May God protect and preserve His servant, the Archpriest John, for many blessed years! “Mnogaya Lyeta.*



#### **Orthodox Church in America (OCA) News**

##### **Remembering our Veterans**

SYOSSET, NY [Archpriest Theodore Boback]

Two holidays are brought to us in the Orthodox Church in America on November 11—Veterans Day in the United States of America and Remembrance Day in Canada.

In the United States, Veterans Day originally was celebrated as Armistice Day beginning in 1918, celebrating the end of World War I, the “War to end all Wars.” In 1954, the emphasis changed and the celebration and remembrance became known as Veterans Day.

Throughout US history, men and women in the US Armed Forces have served in various wars, conflicts, and humanitarian efforts. Chaplains have been assigned within the US Armed Forces to perform and to provide for the religious accommodation of the service members. During World War I, Father John Ovsyanitsky served as the first Orthodox priest in the Armed Forces of Canada, while during World War II, Father Vladimir Borichevsky became the first Orthodox priest to serve in the US Army. There are currently Orthodox priests serving in the Active, Reserve Components and National Guard of our military and over 25 Orthodox Church in America chaplains who have retired from the military after completing 20-plus years of service for our Church in ministry in the military. The Orthodox chaplains have served during World War II, the Korean War, Vietnam War, Cold War, “peacetime environments,” peacekeeping missions, conflicts, the Global War on Terrorism, and currently in the Wars of Afghanistan and Iraq.

Orthodox Chaplains celebrate the sacraments and worship of the Orthodox Church for our Orthodox service members and their families and provide for those of other faiths and those who have no religious affiliation. The Orthodox Church in her worship has petitions in litanies for those who serve in our armed forces.

From the time of the Revolutionary War, the Civil War and other conflicts and wars, especially in the last century, there are times when our nation’s sons and daughters are called upon to serve and to give the ultimate sacrifice. Some others would return from the battle, and others would serve in years of peace time. Many, if not all,

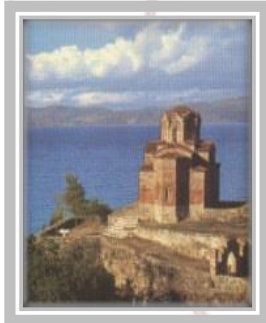


would be in need of physical, psychological and spiritual care. Upon return to their communities, many would receive care from military or veterans' medical centers and chapels.

I am certain that each of us has an unique remembrance or feeling as we celebrate Veterans Day in the US and Remembrance Day in Canada. It is most appropriate and fitting that we rededicate our lives to the work of peace, justice, good will, and fulfillment of the Commandments and, above all, loving God and our neighbors as we offer thanksgiving to God for all the blessings He continues to bestows upon us.

Our military personnel are prayed for within the context of the Orthodox Church's worship. Let us lift up hearts in prayer, and especially let us remember the Orthodox priests who serve—and have served—in the military, together with their families and the VA chaplains who provide ministry to veterans and their families. May God grant His grace and blessing upon our them and grant them many years. And to the veterans who have departed this life, especially those who gave the ultimate sacrifice, may God grant them rest eternal in His Heavenly Kingdom. Memory Eternal!

**Father Theodore Boback**, Lieutenant Colonel, USA-Retired, is Dean and Executive Director of Orthodox Military and Veterans Administration Chaplains. Additional information on Orthodox chaplains is available on-line.



*Prayers by the Laker, St. Velimirovich, XXXII:*

*My faith sees You, Lord.*

It is the light and the farseeing vision of my eyes.

It is the sensing of Your omnipresence. It pulls my knees to the ground and lifts my arms toward heaven.

My faith is my soul's contact with You. It prompts my heart to dance and my throat to sing.

When a swallow draws near, the baby swallows become excited in the nest. For even in the distance they sense the coming of their mother.

My faith is my excitement, for You are coming, my Mother.

If my friend is thinking of me while writing a letter in a distant city, I also dismiss other thoughts and think of my friend.

My faith is my thinking about You, which prompts You, all-encompassing Lord, to think of me.

When a lion is separated from his lioness, the lion's eyes are distraught with longing for the lioness.

My faith is my longing for You, when You are far from me, my Beauty.

When there is no sun, the most terrifying storms lash the sea.

My faith is the calming of the storm within my soul, for Your light pours into me and pacifies me.

My eyes said to me: "We do not see Him." But I pacified them with the words: "The truth is, that you were not created to see Him but to see what is His."

My ears said to me: "We do not hear Him." But I brought them to their senses with the words: "The truth is, that you were not created to hear Him but to hear what is His."

Nothing of all that is created can see or hear Him but only what is His. What is created sees and hears what is created. Only what is begotten of Him can see Him. And only what is begotten of Him can hear Him. A painting cannot see the painter, but the son of a painter can see the painter. A bell cannot hear a bell-caster, but the daughter of a bell-caster can hear her father.

The eye cannot see Him because it was not created for the purpose of seeing Him. The ear cannot hear Him, because it was not created for the purpose of hearing Him. But vision can see Him, and hearing can hear Him.

My faith sees You, Lord, just as what is begotten sees its begetter. My faith hears You, Lord, just as what is begotten hears its begetter.

The God within me sees and hears the God in You. And God is not created but begotten.

My faith is like diving into the abyss of my soul and swimming out with You.

My faith is my only genuine knowledge. Everything else is like the children collecting motley pebbles by the lake.

**300 Sayings of the Ascetics of the Orthodox Church, CXXXII:**

**IV. Concerning that which Brings us Close to God**

*Prayer*

Give your intentions in prayer to God, Who knows everyone, even before our birth. And do not ask that everything will be according to your will, because a man does not know what is profitable for him. But say to God: Let Thy will be done! For He does everything for our benefit.

**St. Gennadius of Constantinople, The Golden Chain, 47)**



***The Morning Offering – Daily Inspiration by Abbott Tryphon***

**Harmony**

*Creating harmony out of chaos*

The inevitability of death is particularly difficult to face for most Americans, as we’ve become a people that eschew traditional funerals, preferring to “celebrate the life of our loved one, while disposing of the body, and banning any sign of death from the memorial service should we even decide to have a service. Yet the awareness of our own eventual death is the very thing we should be thinking about, if we want to be prepared for Eternity.

When we live our life focused on enjoyment, pleasure, and the acquisition of material goods, we enslave ourselves, and can only find freedom in God’s love. This love creates perfection and faultlessness, and when we think on our own death we become free to perform every task for God.

Our fallen and imprisoned heart is liberated, and becomes inflamed with the love of God when we enter into a relationship with Him. This love of God engenders a love that permeates our very essence, allowing us to love every person and every creature. Our heart burns with love. This love turns chaos into harmony and it is Divine energy and Divine strength that transforms us into the being God intended us to be. We are His child, deified and made whole, and the chaos of our lives is turned into harmony.



***Daily Reflection***

**Loving Ourselves**

*“And behold, a lawyer stood up to put him to the test, saying, ‘Teacher, what shall I do to inherit eternal life?’ He said to him, ‘What is written in the law? How do you read?’ And he answered, ‘You shall love the Lord your God*

*with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’ And he said to him, ‘You have answered right; do this, and you will live.’ But he, desiring to justify himself, said to Jesus, ‘And who is my neighbor?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?’ He said, ‘The one who showed mercy on him.’ And Jesus said to him, ‘Go and do likewise.’” (Lk 10: 25-37)*

This well-known parable is not our Lord’s explanation of what it means just to love “your neighbor.” It’s more specifically His explanation of what it means to love your neighbor “as yourself,” according to what the lawyer says at the beginning of the passage. So, we can presume that the “compassion” and “mercy” that the Good Samaritan showed to the man who fell among the robbers reflected the “compassion” and “mercy” he also had for himself.

“Do this, and you will live,” Christ says to me today. Have compassion, not only for others, when they “fall among robbers,” but also for yourself, when you “fall.” Take care of yourself, seeing to your “wounds” with mercy and compassion, rather than neglecting them and letting them fester. Take care, both of your physical and spiritual health, so that you can also be of service to Me and others, loving them “as yourself.” Lord, help us be good to





ourselves today, that we may be good to one another.

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*Ancient Christian Wisdom*

When a soldier is attacked by the enemy, should he just run away? Of course not. He should fight. And we have to fight, too. As soon as the devil, the enemy, bares his teeth, through the little problems he creates for us, we have to fight back.

+ St. Theophan the Recluse

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