

*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: Andrew Romanofsky

Parish Council Vice President: Holly Dawson



**Sunday, November 13, 2016**

Gospel: Luke 10:25-37

St. John Chrysostom: John 10:9-16

**Tone 4 (8<sup>th</sup> of Luke)**

Epistle: Galatians 2:16-20

St. John Chrysostom: Hebrews 7:26-8:2

## *21th Sunday After Pentecost*

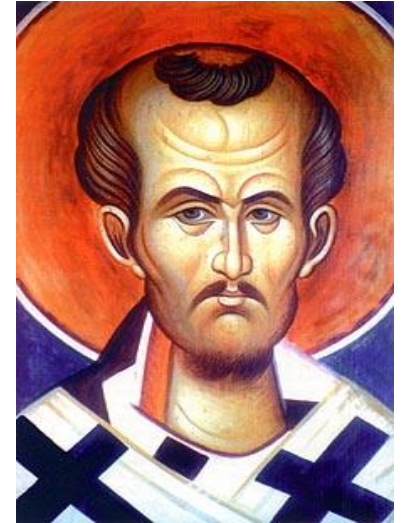
**St. John Chrysostom, Archbishop of Constantinople** (407). Martyr Manetha of Caesarea in Palestine (307-308). Monk Martyr Damascene of the Lavra (Mt. Athos—1681). Monk Martyr Damian of the Lavra (Mt. Athos).

### **Troparion – Tone 8**

*Grace shining forth from your lips like a beacon has enlightened the universe. / It has shown to the world the riches of poverty; / it has revealed to us the heights of humility. / Teaching us by your words, O Father John Chrysostom, / intercede before the Word, Christ our God, to save our souls!*

### **Kontakion – Tone 6**

*Having received divine grace from heaven, / with your mouth you teach all men to worship one God in Trinity. / All-blest and venerable John Chrysostom, we worthily praise you, / for you are our teacher, revealing things divine!*



*St John Chrysostom the Archbishop of Constantinople*

## *Prayer Requests*

### *For Health of:*

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

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

**Larry Brown**, father of Father Matthew Brown, who suffered a slight stroke; **Matushka Oksana Chaikivskyi** and the child to be born of her; and **Bonnie Dan**, who is undergoing open heart surgery this Friday morning, offered by Archbishop Michael & the Dioceses of NY/NJ.

### *In Memory of:*

**Margaret**, offered by daughter Trudy.

**Tamara O'Hara**, offered by her sister Luba, Nina and family.

Early benefactors of the parish: **Eufroysenia Kolobjczuk**, **Mr. Eksterowicz**,

**Lydia Olin & Bella Abbott**, offered by Parish Council and parishioners.

**Those whom helped built the church** and those who are continuing building.

## *Through the Grace of God – Orthodox Christianity*

**St Paisios: Humble Prayer**

“If you want to tune in to God so He listens to you when you pray, turn the knob to humility, for on this frequency God always operates, and humbly ask for his mercy.”

*Liturgical Schedule*

**Sunday, November 13<sup>th</sup>**

9:30 am: No Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy  
**12:15 pm: 50<sup>th</sup> Golden  
Jubilee Anniversary  
Celebration Luncheon**

**Saturday, November 19<sup>th</sup>**

6:30 pm: Vespers

**Sunday, November 20<sup>th</sup>**

9:30 am: No Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy

**Saturday, November 26<sup>th</sup>**

6:30 pm: Vespers

**Sunday, November 27<sup>th</sup>**

9:30 am: Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy

**Saturday, December 3<sup>rd</sup>**

6:30 pm: Vespers

**Sunday, November 4<sup>th</sup>**

9:30 am: No Sunday School  
9:40 am: Hours  
10:00 am: Divine Liturgy

**Bulletin Sponsors:**

**Trudy & Phil Ellmore;  
Searfoorce Family; Luba  
& Family; Parish Council  
& Parishioners.**

**Readings:**

**The Prokeimenon in the 4<sup>th</sup> Tone:**

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.  
*(Psalm 103:24)*

vs. Bless the Lord, O my soul! O Lord, my God, Thou art very great!  
*(Psalm 103:1)*

**Another, Tone 1 (St. John Chrysostom)**

My mouth shall speak wisdom, the meditation of my heart shall be understanding.  
*(Psalm 48:4)*

**Epistle:** Galatians 2:16-20

**Brethren**, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

**St. John Chrysostom:** Hebrews 7:26-8:2

**Brethren**, it was fitting that we should have such a High Priest, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

**Alleluia in the 4<sup>th</sup> Tone:**

Go forth, prosper and reign, for the sake of meekness, righteousness and truth!  
*(Psalm 44:5)*

vs. For Thou lovest righteousness, and hatest iniquity.  
*(Psalm 44:8)*

**Another, Tone 2 (St. John Chrysostom):**

The mouth of the righteous shall proclaim wisdom, and his tongue shall speak of judgment. *(Psalm 36:30)*

**Gospel:** Luke 10:25-37 (8<sup>th</sup> Sunday of Luke)

**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 neighbour?" 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."

**St. John Chrysostom: John 10:9-16**

**I am the door.** If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.



***St John Chrysostom the Archbishop of Constantinople***

Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation. St Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When St Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While St John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period St John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. St Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagiris"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of St Babylos, and Against Julian and the Pagans."

In the year 386 St John was ordained presbyter by Bishop Flavian of Antioch. St John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, St John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on



the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, St John zealously fulfilled the Lord’s command to care for the needy. Under St John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

St John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Antioch Christians listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, St John denounced a schism in Antioch, “I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit.”

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to St Gregory the Theologian, St John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint’s attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint’s zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. St John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia’s hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared St John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, St John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, “For All His Ways.”

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of St John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God’s punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, St John consoled the suffering, guiding and giving support to his followers. In the winter of 406 St John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer St John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

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

At the crypt of St Basiliscus (May 22), St John was comforted by a vision of the martyr, who said, “Despair not, brother John! Tomorrow we shall be together.” After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, “Glory to God for all things!”

The holy relics of St John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of St John, the venerable Isidore of Pelusium (February 4), wrote: “The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose.”

Although he died on September 14, St John’s celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. St John Chrysostom is also celebrated on January 27 and January 30.



**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*

*There will be no church school today Sunday, Nov. 13<sup>th</sup> and next Sunday, Nov. 20<sup>th</sup>, the 9:30 class will not be meeting.*



*NY/NJ Diocese News*

**Annual Diocesan Assembly Convened in Yonkers NY, November 1-2 2016**

The annual **Assembly of the Diocese of New York and New Jersey** convened at Holy Trinity Orthodox Church in Yonkers NY on 1-2 November 2016. The first day consisted of the customary reports, decisions, and actions concerning the administration of the diocese. The Assembly opened with the celebration of the Divine Liturgy for the Feast of the Holy Unmercenary Wonder-Workers, Saints Cosmas and Damian, celebrated by His Eminence, Archbishop Michael, together with the clergy officers of the diocese. During the brunch that followed, the annual video presentation, “2016: The Year in Review,” was premiered in which many of the milestones and memories shared within our diocesan family over the past year were highlighted. As has become customary, on the second day of the Assembly educational workshops were held for both clergy members and laypersons. The annual Address to the Diocese by Archbishop Michael will be published on this website soon.





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

### **Planting Grant Missions: “Where is the work?”**

“As a mission priest, one question I find myself asking every day is ‘where is the work?’” says Priest David Bozeman of Saint Nektarios Mission here. “Certainly there are many things that need to be done, but every day it is helpful to pause and consider what is really needed. What can we do to further the Kingdom of God?”

One thing about which Father David is certain is that in mission work, there is no “one-size-fits-all” model for success.

“Growth in numbers is primarily an organic and personal phenomenon, but growth is always on the mind of a mission community,” he explains. “It is a sort of perpetual test of faith and trust. And so we react to that and say to ourselves, ‘we have to do something!’ And so we return to the question, ‘Where is the work?’”

Father David is quick to add that, in Saint Nektarios’ brief time as a mission, the one “work” to which the faithful return time and time again is their collective life of prayer and the Church’s liturgical services.

“We are, first and foremost, a people that pray both collectively and individually,” Father David states. “The bulk of our effort is spent in our commitment to pray. And as we all know, this is real work. As a mission priest, when I ask myself each day, ‘where is the work?’ the first answer is that it is in prayer.”

Saint Nektarios Mission is one of several to receive an OCA Planting Grant for 2017—in this case, for its second year.

“The grant allows mission priests the freedom to commit to prayer without other distractions,” Father David says. “Yes, there are e-mails to send, web sites to maintain, floors to sweep, and the sick to visit, but the real work of praying for the community is where it all begins and where it all remains meaningful. And most often that is done alone. Because our mission is still modest in size, daily services are not celebrated, but prayer occurs at the church daily as the bedrock and foundation of establishing a mission. And though prayer may not be particularly extravagant or ostentatious—and it may even seem counter-productive to busy people—without it, our work remains simply an activity.”

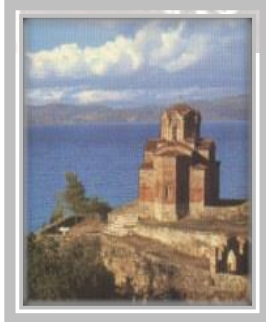
Father David considers creativity to be another aspect of discovering where the work is.

“Our mission is always thinking creatively about what to do next, and because we are still relatively young, we don’t have those long-established patterns that may or may not be effective in maturing the Church,” Father David continues. “And so we are always looking at other missions and parishes and asking, ‘what work are you doing?’ The answers can be diverse: vigils, monastery trips, yard-sales, crawfish boils, festivals, movie nights, etc.—in other words, try something and see what happens. Life in a mission oftentimes means just trying something, offering it to God, and then returning once again to prayer.”

Father David and his growing flock hope that their ongoing work “will never just become ‘routine.’ If we successfully ground ourselves in prayer and have the courage to be creative in our efforts, then our faith and life in the church won’t become commonplace or familiar, but will remain dynamic and beautiful. And that, in fact, is where the real work lies.”

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### *Prayers by the Laker, St. Velimirovich, LXXXII:*



*The unbelievers have girded for war against the Lord of heaven and earth -- like dry leaves against the mountain wind! As long as the wind is soundless, one hears the rustling of the leaves. But once the wind begins to howl, it will scatter the leaves over the marshes and roadways, and left there, leaf upon leaf, they will perish like rumors and will be blinded with mud.*

*For an unbeliever feels strong in a crowd and makes noise. In solitude fear and weakness devour him. But when a believer is in a crowd, he shares the weakness of the crowd, while in solitude he shares power with You; therefore solitude is his strength and his song.*

*Against whom do you wage war, you lunatics? Is it against the One who kindles suns with His thought, and goads His flocks of suns and stars with His staff? Truly, it would be a less ridiculous war for the willows to declare war on the thunder, or for the bach fish to carry out a war against the awesome condors.*

You have forged weapons, with which you crush one another, and so you have risen up to battle against Him with the same weaponry. But behold, He can walk over your swords like soft moss. Nor is he intimidated by your fortresses any more than He is by your graves.

You have concocted petty words, with which you insult and humiliate one another, and so you think that with your petty words you will humiliate the One who alone knows what a word is and whence it comes? Indeed, He created your vocal cords in your throat, and expanded your lungs beneath those cords, and cut open your mouth and attached your tongue in your mouth. Truly, it would be less ridiculous for a shepherd's flute in a shop to rebel against its master craftsman, or for the strings on a harp to rebel against the hand that plucks them.

You have declared war not against God but against your-selves, and God watches your suicide with compassion. Dry leaves are declaring war on wheels of iron!

The more seriously you war against Him, the more unimpededly is He drawn out of you. The Lord withdraws His strength out of you, as well as His beauty, His health, His wisdom and His blessedness. This is the way the Most High Lord wars with His adversaries.

What remains of you, embattled battlers, once the Lord has drawn out from you what is His? Does anything remain other than weakness, ugliness, sickness, madness and wretchedness? The Lord will not take from you anything of what is yours. And what is yours is weakness. And once He takes away His power, which you are abusing, He will leave you with your own sepulchral weakness, which can be neither used nor abused.

The Lord will pull His health out of you, and your blood will be transformed into sweat, and your odor will be pleasing to worms, an odor that will cause cities to close their gates.

The Lord will return His wisdom to Himself, and in your madness you will run through the groves, and quarrel with caves.

The Lord will retract His blessedness and His peace to Himself, and even the springs will be frightened by your anxiety and will flee; and the vines in the hills will wither from your wretchedness, and the earth in the fields will return its fertility back to the earth.

This is the way the Most High Lord wars with His adversaries.

Like a child, He is powerless to do evil. He does not return evil for evil, for He is destitute when it comes to evil. Instead He merely gathers His good gifts and walks off with them, away from the one who gnashes his teeth at Him. And the Lord leaves the unbelievers to be by themselves. And they disintegrate like worm-eaten wood, from which the moisture has evaporated and throughout which worms wend their way for food, as through a deserted home.

Thus does it also happen with a people, that declares war on the Life-Giver.

I have told my people -- remember: such is the victory of the Life-Giver, and such is the defeat of the godless.

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***Sayings of the Ascetics of the Orthodox Church, LXXXII:***

**II. The Realities of the Spiritual World  
Retribution**

Not only men, but also women, the weaker sex, in going by the narrow path of Christ have received for themselves the Kingdom of Heaven. For there is neither male nor female, but everyone receives his own reward according to his own labor.

+ St. Ephraim the Syrian, Sermon on the Second Coming of the Lord

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



**The Kingdom**

*Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit*

The Divine Liturgy begins with the words, “Blessed is the kingdom of the Father and of the Son and of the Holy Spirit now and forever and to the ages of ages”. This kingdom is our true home and our lives as Christians are centered around the great expectation of the coming of this kingdom, which shall be eternal. This kingdom is our true Fatherland, and this present life is meant as a time of preparation for this coming kingdom.

There is no promise of peace in this present life, but the kingdom to come will be filled with an eternal peace, the peace that passes all understanding. In this kingdom our entire being, our very bodies and souls, will be forever



united with God and filled with a joy that is beyond our present comprehension. This present life passes quickly, but the life to come will be eternal. With love in Christ,

Abbot Tryphon



### **Daily Reflection** **Daily Meditation**



*“Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of scoffers; but his will is rather in the law of the Lord, and on his law he will meditate (μελετήσει, will study with care) day and night.” (Ps 1: 1-2)*

I am called daily to “meditate” or “contemplate” (or “study with care,” μελετάω) the word of God, which is a source of joy and growth and “blessedness” for me and those around me. Because these are life-giving words, as distinct from the many, oft-burdensome words I might imbibe online and elsewhere, in our divided and divisive Information Age.

So let me pick up one of the tools I am offered in our great Tradition, and do a bit of healthy, deep reading – or “meditation” of God’s word. I can carry this life-giving word with me today, whether in silence or sharing with others, rather than be burdened with, and pass on to others, another kind of word. Because I have that choice. Let me choose wisely today, so I don’t waste my time, standing “in the way of sinners,” or sitting “in the seat of scoffers.” I don’t have to do that today, because I can be “blessed” in His word and His will instead.

### **Holy Orthodox Quotes**

“Conquer temptations by patience and prayer. If you oppose without these you will fall all the more severely.”

+St Mark the Ascetic

#### **Hebrews 6:11-12**

And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.†

#### **Colossians 4:2**

Continue earnestly in prayer, being vigilant in it with thanksgiving;†

#### **Romans 12:12**

rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

#### **1 Timothy 6:10-12**

For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.† Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.†

#### **James 1:2-4**

My brethren, count it all joy when you fall into various trials,† knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

### **The Philokalia: Daily Readings**

Christ is the Savior of the whole world, and has conferred on men the gift of repentance so that they may be saved.

+ St Thalassios the Libyan, 400 Texts on Love and Self-Control



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

*Ancient Christian Wisdom*

Compel yourselves; say the prayer; stop idle talk; close your mouths to criticism; place doors and locks against unnecessary words. Time passes and does not come back, and woe to us if time goes by without spiritual profit.

**- Elder Ephraim of Philotheou**



***Orthodox Church of the  
Mother of God  
50<sup>th</sup> Golden Jubilee  
Anniversary Celebration  
Today, November 13, 2016  
Luncheon following Liturgy***