

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 Searforce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Dean Inferrera

HYMNS OF THE DAY

[Resurrectional Troparion in the Tone 7](#)

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 for St Prophet Obadiah in Tone 2](#)

We celebrate the memory of Thy Prophet Obadiah, O Lord; through him we beseech Thee: “Save our souls!”

[Troparion for Martyr Barlaam in Tone 4](#)

Armed with youthful fervor, Thou didst endure martyrdom in old age and glorified Christ. Thou didst offer Him thy right hand as a whole burnt offering and thy holy soul as a blameless sacrifice. Intercede that all that be granted forgiveness, Great-martyr Barlaam!

[Resurrectional Kontakion in Tone 7](#)

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 for Prophet Obadiah in Tone 1](#)

The great Obadiah, acquiring a mind luminous with divine splendor, speaks through the Holy Spirit, proclaiming things to come. Today we honor him with faithful minds, celebrating his holy memory which enlightens the hearts of men.

[Kontakion for Martyr Barlaam in Tone 3](#)

Though weak with old age thou didst vanquish the Evil One in thy mighty contest, O Barlaam. Thou didst endure the rack like one without a body, and steadfastly endured the burning of thy hand. Therefore, God the Word has crowned thee with a crown of glory.

Prayer Requests

For Health of:

Sherry-Ann Stefy, on her birthday, offered by her mother in law, Lore Stefy

In Memory of:

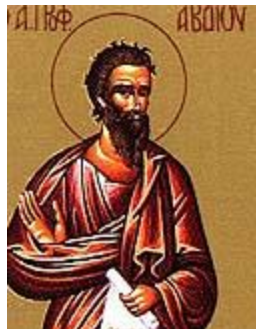
Christopher Dawson, offered by his family.

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SAINTS AND FEASTS OF THE DAY

NOVEMBER 19, 2017

24TH SUNDAY AFTER PENTECOST (9TH OF LUKE)

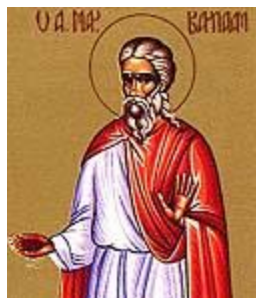


Prophet Obadiah (Abdia)

The Holy Prophet Obadiah [or Abdia] is the fourth of the Twelve Minor Prophets, and he lived during the ninth century B.C. He was from the village of Betharam, near Sichem, and he served as steward of the impious Israelite King Ahab. In those days the whole of Israel had turned away from the true God and had begun to offer sacrifice to Baal, but Obadiah faithfully served the God of Abraham, Isaac and Jacob in secret.

When Ahab's wife, the impious and dissolute Jezebel, hunted down all the prophets of the Lord (because of her quarrel with the Prophet Elias), Obadiah gave them shelter and food (3/1 Kgs 18:3 ff). Ahab's successor King Okhoziah [Ahaziah] sent three detachments of soldiers to arrest the holy Prophet Elias (July 20). One of these detachments was headed by Saint Obadiah. Through the prayer of Saint Elias, two of the detachments were consumed by heavenly fire, but Saint Obadiah and his detachment were spared by the Lord (4/2 Kgs 1).

From that moment Saint Obadiah resigned from military service and became a follower of the Prophet Elias. Afterwards, he himself received the gift of prophecy. The God-inspired work of Saint Obadiah is the fourth of the Books of the Twelve Minor Prophets in the Bible, and contains predictions about the New Testament Church. The holy Prophet Obadiah was buried in Samaria.



Martyr Barlaam of Caesarea, in Cappadocia

The Holy Martyr Barlaam lived in Antioch of Syria. During Diocletian's persecution against Christians, the aged Saint Barlaam was arrested and brought to trial, where he confessed himself a Christian.

The judge, wanting to compel the saint to renounce Christ, ordered that Saint Barlaam be brought to the pagan altar. His right hand was placed over it, and a red-hot censer burning with incense was put into his hand. The torturer thought that a physically weak old man could not endure the pain and would drop it on the altar. In this way he would involuntarily be offering sacrifice to the idol. However, the saint held on to the censer until his hand fell off. After this, the holy Martyr Barlaam surrendered his soul to the Lord.

Venerable Barlaam the Abbot of the Kiev Near Caves

Saint Barlaam, Igumen of the Kiev Caves, lived during the eleventh century at Kiev, and was the son of an illustrious noble. From his youth, he yearned for the monastic life and he went to Saint Anthony of the Caves (July 10), who accepted the pious youth so firmly determined to become a monk, and he bade Saint Nikon (March 23) to tonsure him.

Saint Barlaam's father tried to return him home by force, but finally became convinced that his son would never return to the world, so he gave up. When the number of monks at the Caves began to increase, Saint Anthony made Saint Barlaam igumen, while he himself moved to another cave and again began to live in solitude.

Saint Barlaam became the first igumen of the Kiev Caves monastery. In the year 1058, after asking Saint Anthony's blessing, Saint Barlaam built a wooden church in honor of the Dormition of the Most Holy Theotokos. Afterwards, Saint Barlaam became igumen of the newly-formed monastery in honor of the Great Martyr Demetrius.

Saint Barlaam twice went on pilgrimage to the holy places in Jerusalem and Constantinople. After he returned from his second journey, he died in the Vladimir Holy Mountain monastery at Volhynia in 1065 and was buried, in accord with his final wishes, at the Caves monastery in the Near Caves. His memory is celebrated September 28 and on the second Sunday of Great Lent.

Finding of the relics of Monkmartyr Adrian of Poshekhonsk, Yaroslavl

The Uncovering of the Relics of the Hieromartyr Adrian of Poshekhonsk and Yaroslavl took place on November 19, 1625. On December 17, 1625, under Patriarch Philaret, his incorrupt relics were transferred to the monastery he founded. The account of the hieromartyr Adrian is located on the day of his death, March 5.

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Martyr Azes of Isauria

The Holy Martyr Azes and with him 150 Soldiers suffered at Isauria, in Asia Minor, under the emperor Diocletian (284-305). For his confession of the Christian Faith, the saint was arrested and brought to trial before the eparch, Aquilinus.

One hundred and fifty soldiers had been sent to arrest the saint, but they were converted to the path of salvation and they accepted holy Baptism with water that sprang forth through the prayer of Saint Azes. The martyr persuaded them to fulfill the commandment to obey those in authority, and therefore to bring him before the eparch.

The soldiers and the saint confessed their Christian faith before Aquilinus, and for this they were all beheaded. With them the eparch executed his own wife and daughter, who had come to believe in Christ, seeing the steadfastness of Saint Azes under torture.

Martyr Heliodorus in Pamphylia

The Holy Martyr Heliodorus lived during the reign of the emperor Aurelian (270-275) in the city of Magidum (Pamphylia). The ruler of the city, Aetius, subjected the saint to fierce tortures for his faith in Christ and had him beheaded.



Venerable Hilarion the Monk and Wonderworker of Thessalonica, Georgian

Saint Hilarion the Georgian was the son of a Kakheti aristocrat. There were other children in the family, but only Hilarion was dedicated to God from his very birth. Hilarion's father built a monastery on his own land, and there the boy was raised.

At the age of fourteen Hilarion left the monastery and his father's guardianship and settled in a small cave in the Davit-Gareji Wilderness. There he remained for ten years.

Soon report spread through all of eastern Georgia of the angelic faster and tireless intercessor in prayer. Crowds flocked to his cave to receive instruction, blessings, and counsel. When the bishop of Rustavi came to visit Hilarion, he ordained him a priest. Soon he was made abbot of Saint Davit of Gareji Lavra.



Repose of St Philaret (Drozdo) the Metropolitan of Moscow

Saint Philaret (Drozdo) was born on December 26, 1782 in Kolomna, a suburb of Moscow, and was named Basil in Baptism. His father was a deacon (who later became a priest).

The young Basil studied at the Kolomna seminary, where courses were taught in Latin. He was small in stature, and far from robust, but his talents set him apart from his classmates.

In 1808, while he was a student at the Moscow Theological Academy at Holy Trinity Lavra, Basil received monastic tonsure and was named Philaret after Saint Philaret the Merciful (December 1). Not long after this, he was ordained a deacon.



Icon of the Mother of God "the Joy of All who Sorrow"

Icons of this type depict the Mother of God standing full-length, with a scepter in Her right hand. In some variants of this icon, She is also holding Christ in Her left arm. See July 23 and October 24.

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GOSPEL AND EPISTLE READINGS

Epistle Reading

The Prokeimenon in the 7th Tone:

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*)

The reading from the Epistle of the Holy Apostle Paul to the Ephesians 2:14-22

Brethren, for he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

Alleluia in the 7th Tone:

It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High. (*Psalm 91:2*)
vs. It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High. (*Psalm 91:3*)

Gospel Reading

9th Sunday of Luke

The Reading is from Luke 12:16-21

The Lord said this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As he said these things, he cried out: "He who has ears to hear, let him hear."

PARISH NEWS & ANNOUNCEMENTS

Upcoming St. Nicholas Day/Nativity celebrations:

[On Sunday Dec. 3rd, the children of our parish are invited to help decorate our Christmas tree in the community room downstairs.](#) This will occur immediately after coffee hour.

[On Sunday Dec. 10th, our annual St. Nicholas Day celebration will be held during and after coffee hour.](#) We are looking forward to a visit from St. Nicholas again! If you would like to have your child participate in the festivities, please bring a wrapped gift with their name on it, to be delivered by St. Nicholas Prayer.

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LITURGICAL SCHEDULE

Sunday, November 19th

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

Saturday, November 25th

6:30 pm: Vespers

Sunday, November 26th

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

Saturday, December 2nd

6:30 pm: Vespers

Sunday, December 3rd

9:30 am: No Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
After Communion: Sunday School pre-K -
Grade 3

Saturday, December 4th

6:30 pm: Vespers

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 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 following supplies are needed as we are running low. Would you be willing to donate?

Sandwich bags, 3.5" x 6.5" envelopes & memorial candles

Orthodox Quote of the Day

The divine Mind... takes in all things in a total knowledge which is transcendent. Because it is the Cause of all things it has a foreknowledge of everything. Before there are angels He has knowledge of angels and He brings them into being. He knows everything else and, if I may put it so, He knows them from the very beginning and therefore brings them into being. This... is what scripture means with the declaration, 'He knows all things before their birth' (Dan. 13:42 [Susanna 42]). The divine Mind does not acquire knowledge of things from things. Rather, of itself and in itself it precontains and comprehends the awareness and understanding and being of everything in terms of their cause.

St. Dionysius

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The Morning Offering – Daily Inspiration by Abbott Tryphon

The Cure for Our Sickness

Cooperating with the Physician of Our Souls

Although imprecise, we often use anthropomorphic language when speaking about God. Thus, we can say that God is like a mother whose sick child is in need of healing, and is not offended by the child's sickness. Yet, given the truth that God loves His fallen creatures, we can also say that God IS offended by our deliberate turning from the holiness and communion with Him, that we were created for.

Our sickness is a clear sign of the presence of sin, and this sin grieves God. This same God does not merely offer an escape from the eternal bondage of death, but invites us to entrance into life in Christ here and now.

Perhaps we can say that God is scandalized with the state of our soul, like the doctor might be irritated upon hearing the news that his patient has not been taking his prescribed medication. Like the doctor, God has given us a prescription whereby the healing of the darkened nous can begin to take place. Yet our Orthodox Christianity does not hold to the notion that our guilt as sinful creatures translates as punishment for sin, but rather that confession and repentance are seen in therapeutic terms.

We are invited to be restored to His original intent, and reunited with God. In our fallen state, we are invited to be spiritually healed, not sentenced, for salvation is not merely an escape from punishment. God, although He can be anthropomorphically described as a judge, is in reality our physician, and the cure frees us from the eternal bondage of death, and gives us entrance to life in Christ in the here and now.

We are invited to share in God's divinity, through the action of theosis, whereby we "become as gods". This ancient teaching of the Church in no way implies we become gods, as the Mormons teach, for God is still God, and we are still His creatures. But it does mean that the Creator Who condescended to take on our humanity, shares His divinity with us.

Theosis is both the transformative process by which we "become as gods", as well as the goal of that process. The goal is the attainment of union with God, and is brought about by the effects of the purification of mind and body. Theosis is the very purpose of human life, and is achievable only through a co-operation between humans' activities and God's uncreated energies (or operations).



Daily Reflection

God's Works-in-Progress



"But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made both (τὰ ἀμφοτέρω) one, and has broken down the dividing wall, the hostility, in/by his flesh,

abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are being built into it for a dwelling place of God in the Spirit." (Eph 2: 13-22)

This is what it's all about, the whole business called "salvation." It's about being made whole again. All of us are God's precious construction-project, "being built" gradually, and "joined together" from our fragmentation within ourselves and between one another, "in one Body through the cross." I know, that's a lot to take in, all in one sentence, but that's what it's all about: growing into the unity of Christ's one Body, through His cross-carrying Way.

Let me not be bogged down today, or discouraged, by any "dividing walls" or "hostility" that are yet to be abolished in our "house." As insufficient as I may be today, I know to Whom I belong, as a member, – not a stranger or sojourner, – in "the household of God." This morning I hand myself over to Him, once again, surrendering my own, merely-human demands and expectations of myself, and let myself "be built," through the ups and downs of my responsibilities, into a "dwelling place of God in the Spirit." Thy will be done with us today, O Lord, our peace.