

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: Dean Inferrera

HYMNS OF THE DAY

Resurrectional Troparion in the Tone 8

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 for the Venerable Alypius in Tone 1

Thou wast a pillar of patient endurance, having imitated the forefathers, O Venerable One: Job in suffering and Joseph in temptations. Thou didst live like the Bodiless Ones while yet in the flesh, Alypius, our Father. Beseech Christ God that our souls may be saved!

Resurrectional Kontakion in Tone 8

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 for the Venerable Alypius in Tone 8

The Church glorified and praises thee today, O Alypius, as a perfect example of virtue and the boast of ascetics. Through thy prayers, grant remission of sins to all who venerate thy life and thy struggles!

Prayer Requests

For Health of:

Svetlana, on her birthday, offered by her daughter Svetlana.

Marisa, on her birthday, offered by the Romanofsky family.

Archpriest Joseph Chupeck, underwent surgery earlier this week, offered by Archbishop Michael & the Diocese of NY/NJ.

Archpriest David Garretson, recuperating from brief hospital stay, offered by Archbishop Michael & the Diocese of NY/NJ.

Archpriest Joseph Petranin, who is in critical condition, offered by Archbishop Michael & the Diocese of NY/NJ.

Zoe Chupeck (Fr. Joseph's daughter), who is anticipating surgery, offered by Archbishop Michael & the Diocese of NY/NJ.

In Memory of:

Kathleen, mother of Maribeth, offered by the Romanofsky family.

Bulletin Sponsors

*The Romanofsky Family;
Svetlana*

*Help make our church beautiful
this nativity season! Each church
family is asked to please bring
in one poinsettia plant to help
decorate our church. Thank you!*

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SAINTS AND FEASTS OF THE DAY

NOVEMBER 26, 2017

25TH SUNDAY AFTER PENTECOST (10TH OF LUKE)



Venerable Alypius the Stylite of Adrianopolis

Saint Alypius the Stylite was born in the city of Adrianopolis in Paphlagonia. His mother, a Christian, was widowed early, and she sent her son to be educated by Bishop Theodore. She distributed her substance to the poor, then began to live an ascetic life near the church as a deaconess.

Saint Alypius, from his early years, wanted to devote his life to God and yearned for the solitary life, although Bishop Theodore would not give him permission to do so. Once, when Saint Alypius was accompanying his bishop to Constantinople, the holy Martyr Euphemia (September 16) appeared to him in a vision, summoning Saint Alypius to return to Adrianopolis and found a church in her name.

With contributions offered by believers in Adrianopolis, Saint Alypius did build a church in the name of the holy Martyr Euphemia, on the site of a dilapidated pagan temple infested by legions of devils. Beside the church, under the open sky, the saint erected a pillar over a pagan tomb. For fifty-three years Saint Alypius struggled upon the pillar, praying to God and teaching those who came to him.

The demons which infested the pagan cemetery fell upon the ascetic by night and pelted him with stones. Saint Alypius, wanted nothing to stand in the way of the attacks of the spirits of darkness, then even took down the boards that served him as a roof, protecting him from the rain and wind. In the face of the saint's conquering steadfastness, the demons fled the place forever, which had been sanctified by his deed of voluntary martyrdom.

Fourteen years before his death, Saint Alypius was no longer able to stand. He was compelled to lie on his side because of the weakness of his legs, and endured grievous sufferings with humble gratitude. Around the saint's pillar two monasteries sprang up: a men's monastery on the one side, and a women's monastery on the other. Saint Alypius introduced strict monastic rules for both monasteries and he directed both monasteries until his death. Saint Alypius reposed in the year 640, at age 118. The body of the venerable stylite was buried in the church he founded in honor of the holy Martyr Euphemia. The relics of the saint of God healed many of those who came in faith.



Dedication of the Church of the Greatmartyr George at Kiev

The Consecration of the Church of the Great Martyr George at Kiev: Beginning with the holy Prince Vladimir (July 15), it was the pious custom of Russian princes to build a church in honor of their patron saint. Thus, Saint Vladimir (in Baptism Basil) built at Kiev and Vyshgorod temples dedicated to Saint Basil the Great (January 1).

Prince Izyaslav I (1054-1068) (in Baptism Demetrius) built a church and monastery at Kiev in the name of the Holy Great Martyr Demetrius (October 26). Prince Yaroslav the Wise (in Baptism George) started to build a church and men's monastery in honor of his patron saint, the Holy Great Martyr George (April 23). He also built a church named for his wife's patron saint, the Holy Great Martyr Irene (May 5). The temple in honor of the Great Martyr George was consecrated by Saint Hilarion, Metropolitan of Kiev (October

21), and a yearly commemoration was established in honor of this event.



Repose of St Innocent the first Bishop of Irkutsk

Saint Innocent, Bishop of Irkutsk, (in the world John) was descended from the noble Kulchitsky family. His parents moved from Volhynia to the Chernigov region in the mid-seventeenth century. The saint was born in about the year 1680, and educated at the Kiev Spiritual Academy. He accepted monastic tonsure in 1710 and was appointed an instructor at the Moscow Slavonic-Greek-Latin Academy as prefect and professor of theology.

In 1719 Saint Innocent transferred to the Saint Peterburg Alexander Nevsky Lavra, and was appointed chief naval chaplain. In 1720 he served as vice-regent of the Alexander Nevsky Lavra.

On February 14, 1721, Hieromonk Innocent was consecrated as Bishop of

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Pereyaslavl and appointed to the Peking Spiritual Mission in China. But the Chinese government refused to allow him to enter the country, because the Senate Commission on External Affairs had indiscreetly characterized him as “a spiritual personage, a great lord.” The saint was compelled to spend three years at Selingin on the Chinese border, suffering much deprivation because of the uncertainty of his position, and grief from the disarray of the civil government in Siberia. Diplomatic blunders of the Russian Mission in China by Graf Raguzinsky, and intrigues by the Irkutsk archimandrite Anthony Platkovsky led to the appointment of Archimandrite Anthony in China. By decree of the Most Holy Synod Saint Innocent was named in 1727 to be Bishop of Irkutsk and Nerchinsk. And so he entered into the governance of the newly-formed dioceses.

The proximity of the Chinese border, the expanse and sparsely-settled dioceses, the great number of diverse nationalities (Buryat, Mongol, and others), mostly unenlightened by the Christian Faith, the lack of roads and the poverty—all this made Saint Innocent’s pastoral work burdensome and his life full of deprivations. Through a strange oversight of the Senate, he did not receive any money until the time of his death, and he endured extreme want. In these difficult condition of scant funds the Irkutsk Ascension monastery still maintained two schools opened under him, one Mongol and the other Russian. The constant concern of the saint was directed towards the schools: the selection of worthy teachers, and providing the necessary books, clothing and other provisions for students.

The saint toiled tirelessly at organizing the diocese, and strengthening its spiritual life. His many sermons, pastoral letters and directives bear witness to this. In his work and deprivations Saint Innocent found spiritual strength, humility, and insight.

In the spring of 1728, the Baikal region began to suffer a drought. Famine from a poor grain harvest had threatened the diocese already back in 1727. With the blessing of the holy hierarch, in May within the churches of Irkutsk and the Irkutsk region they began to include a Molieben for an end to the drought at each Liturgy. On Saturdays they sang an Akathist to the Mother of God, and on Sundays they served a Molieben. “The supplications,” said the saint, “should end on the Feast of Saint Elias” (July 20). Indeed, on that very day a storm raged at Irkutsk with such strong rains, that in the streets of the city water stood up to people’s knees, and thus the drought ended.

Through the efforts of Saint Innocent, construction was started on a stone church to replace the wooden one at the Ascension monastery, and the boundaries of the diocese were expanded to include not only Selingin, but also the Yakutsk and Ilimsk surroundings.

The saint, not noted for robust health, and under the influence of the severe climate and his afflictions, departed to the Lord at a rather young age (51). He reposed on the morning of November 27, 1731.

In the year 1764, the body of the saint was discovered incorrupt during restoration work on the monastery’s Tikhvin church. Many miracles occurred not only at Irkutsk, but also in remote places of Siberia, for those who flocked to the saint with prayer. This moved the Most Holy Synod to uncover the relics and to glorify the saint in the year 1800.

In the year 1804, a feastday was established to celebrate his memory throughout all Russia on November 26, since the Sign Icon of the Mother of God is commemorated on the actual day of his repose (November 27). Saint Innocent is also remembered on February 9.

In 1921, the relics of Saint Innocent were taken from their shrine and placed in a Soviet anti-religious museum. They were moved to another museum in Yaroslav in 1939, and were exhibited as “mummified remains of an unknown man.” In 1990, they were brought to the newly-reopened Tolga Monastery in the Yaroslav diocese. In September of 1990, the holy relics arrived in Irkutsk and were placed in the cathedral, to the joy of all the faithful.



Venerable James the Solitary of Syria

Saint James the Solitary (Hermit) was the disciple of Saint Maron (February 14). He lived in asceticism on a mountain not far from the city of Cyrrhus in Syria. He suffered grievous ills, but he always wore chains, ate food only in the evening, and prayed constantly. By such efforts he attained to high spiritual perfection, receiving from the Lord power over demons, the gift of healing and even of raising the dead. Saint James peacefully fell asleep in the Lord.

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Venerable Stylianus of Paphlagonia

Saint Stylianus was born in Paphlagonia of Asia Minor sometime between the fourth and sixth centuries. He inherited a great fortune from his parents when they died, but he did not keep it. He gave it away to the poor according to their need, desiring to help those who were less fortunate.

Stylianus left the city and went to a monastery, where he devoted his life to God. Since he was more zealous and devout than the other monks, he provoked their jealousy and had to leave. He left the monastery to live alone in a cave in the wilderness, where he spent his time in prayer and fasting.

The goodness and piety of the saint soon became evident to the inhabitants of Paphlagonia, and they sought him out to hear his teaching, or to be cured by him. Many were healed of physical and mental illnesses by his prayers.

Saint Stylianus was known for his love of children, and he would heal them of their infirmities. Even after his death, the citizens of Paphlagonia believed that he could cure their children. Whenever a child became sick, an icon of Saint Stylianus was painted and was hung over the child's bed.

At the hour of his death, the face of Saint Stylianus suddenly became radiant, and an angel appeared to receive his soul.

Known as a protector of children, Saint Stylianus is depicted in iconography holding an infant in his arms. Pious Christians ask him to help and protect their children, and childless women entreat his intercession so that they might have children.



Venerable Nikon "Metanoieite," the Preacher of Repentance

Saint Nikon Metanoieite ("the Preacher of Repentance") was born at Pontus Polemoniacus at the beginning of the tenth century. He was the son of a wealthy landowner, and he was given the name Nicetas in Baptism.

Since he had no desire to take over the management of his family's wealth and estates, Nicetas entered the monastery of Chrysopetro, where he shone forth in prayer and asceticism. When he received the monastic tonsure, he was given the new name Nikon. The new name symbolizes a new life in the Spirit (Romans 7:6), and the birth of the new man (Ephesians 4:24). A monk is expected to stop associating himself with the old personality connected to his former life in the world, and to devote himself entirely to God.

Saint Nikon had a remarkable gift for preaching. When he spoke of virtue and spiritual matters, his listeners were filled with heartfelt compunction and love for God. His words produced such spiritual fruit in those who heard him that he was asked to travel through the eastern regions to preach. He visited Armenia, Crete, Euboea, Aegina, and the Peloponnesus, proclaiming the Gospel of Christ.

"Repent, for the Kingdom of Heaven is at hand." This was the message of Saint John the Baptist (Matthew 3:2), and of Christ Himself (Matthew 4:17). This was also the message of Saint Nikon. Wherever he went, he would begin his sermons with "Repent," hence he was called "Nikon Metanoieite," or "Nikon, the Preacher of Repentance."

At first, people paid little heed to his message. Then gradually he won their hearts through his preaching, his miracles, and his gentle, loving nature. He stressed the necessity for everyone to repent, warning that those who utter a few sighs and groans and think that they have achieved true repentance have deluded themselves. Saint Nikon told the people that true sorrow for one's sins is cultivated by prayer, self-denial, almsgiving, ascetical efforts, and by confession to one's spiritual Father.

After sowing the seeds of piety, Saint Nikon began to see them bear fruit. People started to change their lives, but he urged them to strengthen their souls in virtue and good works so that they would not be overwhelmed by the cares of this world.

Eventually, Saint Nikon settled in a cave outside Sparta. Soon he moved into the city, because so many people were coming to hear him. In the center of Sparta, he built a church dedicated to Christ the Savior. In time a monastery grew up around the church.

Saint Nikon never ceased to preach the Word of God, and to lead people back to the spiritual life of the Church. He also healed the sick, and performed many other miracles.

Saint Nikon fell asleep in the Lord in 998, and his memory was honored by the people around Sparta. During the Turkish occupation of Greece, however, he was all but forgotten, except in Sparta. After the Greek Revolution in 1821, a service to Saint Nikon was composed by Father Daniel Georgopoulos, and was based on the saint's Life, which had been written by Igumen Gregory of Saint Nikon's Monastery in 1142.

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Saint Nikon was recognized as the patron saint of the diocese of Monemvasia and Lakedaimonia in 1893 when the cathedral church in Sparta was dedicated to Saint Nikon, the Preacher of Repentance.

St. Athanasius, "the Iron Staff" and disciple of St. Sergius of Radonezh

Saints Athanasius ("the Iron Staff") and Theodosius of Cherepovets were disciples of Saint Sergius of Radonezh. They settled in the region of Novgorod at the border of Cherepovets where the Rivulet Yagorba flows into the River Sheksna. Here they labored in monastic struggles. They built a church in honor of the Most Holy Trinity, and founded the Cherepovets Resurrection monastery.

The saints died in the year 1388, and were buried in the monastery's cathedral church. Their memory is also celebrated on September 25.

St. Theodosius of Cherepovets

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GOSPEL AND EPISTLE READINGS

Epistle Reading

The Prokeimenon in the 8th Tone:

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*)

The reading from the Epistle of the Holy Apostle Paul to the Ephesians 4:1-6

Brethren, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

Alleluia in the 8th Tone:

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

Gospel Reading

10th Sunday of Luke

The Reading is from Luke 13:10-17

At that time, Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman who had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the Sabbath day." Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to water it? And ought not this

115 Hudson Street, Mays Landing, New Jersey 08330
See us on the web at: ChurchMotherOfGod.org/bulletin

Phone: 856-227-6915 Email: docandr1@verizon.net
E-Mail us at: OrthodoxChurchMotherOfGod@outlook.com

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woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

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.

LITURGICAL SCHEDULE

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

Sunday, December 10th

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

Saturday, December 11th

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.

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Orthodox Quote of the Day

A man is free if he is not a slave to sensual pleasures, but through good judgment and self-restraint masters the body...

St. Anthony the Great



The Morning Offering – Daily Inspiration by Abbott Tryphon

Prayer

The most arduous of all ascetic practices

Saint Gregory of Sinai spoke of the effort involved in prayer, when he wrote, “No bodily or spiritual activity without pain or toil ever brings fruit to him who practices it, because ‘the kingdom of heaven suffers violence, and the violent take it by force.’ (Matthew 11:12)”. Here, the word pain means remorse and contrition of spirit. For those who are weak physically, weeping and mourning for our sinfulness take the place of physical effort.

It takes physical discipline for the heart to acquire the peace needed for prayer: “to the weak I became as weak, that I might win the weak.” (1 Cor 9:22). Those who are experienced in prayer must concentrate on the heart, “If your heart has opened”, and this should be done with great fear of God, because the union of the mind and heart (which precedes our union with God) is granted by divine grace.

The great gift of prayer is usually preceded by some special sufferings and upheavals of the soul, which lead our spirit to realize the extent of our poverty and nothingness, according to Saint Isaac the Syrian. In order to be worthy of this gift of Grace we need to be faithful in our humility and purity, and must reject every sinful thought at their first appearance. It is to the faithful, pure and humble, that the gifts of the Spirit are given. (Luke 16:10-12).

Archimandrite Sophrony of Essex said that, “of all ascetic practices the striving for prayer is the most arduous. Our spirit will be in constant flux. At times prayer flows like a strong current; at other times our heart will feel withered and dry. But the spells when we lose fervor should get briefer.”



Daily Reflection

Called to Unity

“I therefore, a prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called (τῆς κλήσεως ἧς ἐκλήθητε), with all humility and meekness, with patience, bearing with one another in love, eager (σπουδάζοντες) to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in the one hope of your calling, – one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.” (Eph 4: 1-6)



The “calling to which you have been called”! What is that, exactly? It is “to maintain the unity of the Spirit (ἐνότητα τοῦ Πνεύματος) in the bond (συνδέσμων) of peace,” as one Body, in one Lord. That’s what the church or “ekklesia” (from the verb “ekkaleo,” to call forth), made up of all those “called,” is all about.

Sadly, however, I sometimes tell myself not to bother, when some conflict arises with someone, and unity is broken. I prefer not to “deal” with it, and let myself and the other go our separate ways. But as I read the above-quoted passage today, I realize that this “not” wanting to “deal” is precisely the opposite of how the Apostle is begging us to be: “with all humility and meekness, with patience, bearing with one another in love, eager to/rushing to (σπουδάζοντες) maintain the unity of the Spirit...”

So let me let myself be “bothered” today, if I need to make amends, “with all humility and meekness.” And that means, leaving the results of these amends to God, Who alone can grant us true unity, as the Source of Oneness. “Come and abide in us,” Lord, and forgive us our debts in the whole business of unity, as we forgive ourselves, by Your grace. Amen!