

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: Dean Inferrera



Sunday, November 5, 2017

Gospel: Luke 8:41-56

Tone 5

Epistle: Galatians 6:11-18

22nd Sunday after Pentecost (7th of Luke): Martyr Galaction and his wife, Epistemis, at Emesa

Synaxis of the Holy Unmercenary Martyrs. Repose of St. Jonah, Archbishop of Novgorod (1470). Apostles Patrobus, Hermes, Linus, Gaius, and Philologus, of the Seventy (1st c.). St. Gregory, Archbishop of Alexandria (9th c.).

Troparion – Tone 4

Let us the faithful honor these two betrothed athletes: / Galaction and modest Episteme. / Their ascetic labors blossomed into martyrdom, therefore we cry to them: / “Glory to Him who has strengthened you! / Glory to Him who has crowned you! / Glory to Him who through you grants healing to all!”

Kontakion – Tone 2

You are numbered among the hosts of martyrs / for you were illustrious in mighty contests. / Galaction, together with Episteme, / your faithful wife and companion in struggle, / unceasingly intercede to the one God for us all.



Martyr Galaction and his wife, Epistemis, at Emesa

Prayer Requests

In Memory of:

Margaret, offered by his daughter, Trudy Ellmore.

The Philokalia: Daily Readings

Stillness, which is the basis of the soul's purification, makes the observance of the commandments relatively painless.

- St Peter of Damascus, A Treasury of Divine Knowledge

Orthodox Quote of the Day

Prayer and asceticism are in vain for a man who conceals within himself malice toward his neighbor and the desire for revenge.

Venerable Isaiah the Recluse
The Prologue of Ohrid: Volume 2 15

Liturgical Schedule

Sunday, November 5th

9:30 am: No Sunday School
9:40 am: Hours
9:45 am: General
Confession
10:00 am: Divine Liturgy
After Communion: Sunday
School pre-K - Grade 3

Saturday, November 11th

6:30 pm: Vespers

Sunday, November 12th

9:40 am: Hours
9:45 am: General
Confession
10:00 am: Divine Liturgy
After Communion: Sunday
School pre-K - Grade 3

Saturday, November 18th

6:30 pm: Vespers

Sunday, November 19th

9:40 am: Hours
9:45 am: General
Confession
10:00 am: Divine Liturgy
After Communion: Sunday
School pre-K - Grade 3

Saturday, November 25th

6:30 pm: Vespers

Bulletin Sponsors

Trudy Ellmore

Readings:

The Prokeimenon in the 5th Tone:

Thou, O Lord, shalt protect us / and preserve us from this generation forever!
(*Psalm 11:8*)
vs. Save me, O Lord, for there is no longer any that is godly.
(*Psalm 11:2*)

Epistle: Galatians 6:11-18

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and not only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Alleluia in the 5th Tone:

I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth
from generation to generation. (*Psalm 88:2*)
vs. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in
the heavens. (*Psalm 88:3*)

Gospel: Luke 8:41-56

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Someone touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.



Martyr Galaction and his wife, Episteme, at Emesa

There was a rich and distinguished couple named Kletophon and Leukippe, who lived in the Syrian city of Emesa, and for a long time they were childless. They gave much gold to the pagan priests, but still they remained childless.

The city of Emesa was governed by a Syrian named Secundus, put there by the Roman Caesars. He was a merciless and zealous persecutor of Christians, and to intimidate them he ordered that the instruments of torture be displayed on the streets. The slightest suspicion of belonging to “the sect of the Galilean” (as thus Christians were called by the pagans), was enough to get a man arrested and handed over for torture. In spite of this, many Christians voluntarily surrendered themselves into the hands of the executioners, in their desire to suffer for Christ.

A certain old man by the name of Onuphrius, concealed his monastic and priestly dignity beneath his beggar’s rags. He walked from house to house in Emesa, begging alms. At the same time, whenever he saw the possibility of turning people away from the pagan error, he preached about Christ.

Once, he came to the magnificent house of Leukippe. Accepting alms from her, he sensed that the woman was in sorrow, and he asked what was the cause of this sadness. She told the Elder about her familial misfortune. In consoling her, Onuphrius began to tell her about the one true God, about His omnipotence and mercy, and how He always grants the prayer of those turning to Him with faith. Hope filled the soul of Leukippe. She believed and accepted Holy Baptism. Soon after this it was revealed to her in a dream that she would give birth to a son, who would be a true follower of Christ. At first, Leukippe concealed her delight from her husband, but after the infant was born, she revealed the secret to her husband and also persuaded him to be baptized.

They named the baby Galaction and his parents raised him in the Christian Faith and provided him a fine education. He could make an illustrious career for himself, but Galaction sought rather an unsullied monastic life in solitude and prayer.

When Galaction turned twenty-four, his father resolved to marry him off and they found him a bride, a beautiful and illustrious girl by the name of Episteme. The son did not oppose the will of his father, but by the will of God, the wedding was postponed for a time. Visiting his betrothed, Galaction gradually revealed his faith to her. Eventually, he converted her to Christ and he secretly baptized her himself.

Besides Episteme he baptized also one of her servants, Eutolmius. The newly-illuminated decided on the initiative of Galaction, to devote themselves to the monastic life. Leaving the city, they hid themselves away on Mount Publion, where there were two monasteries, one for men and the other for women. The new monastics had to take with them all the necessities for physical toil, since the inhabitants of both monasteries were both old and infirm.

For several years the monastics struggled in work, fasting and prayer. Once, Episteme had a vision in her sleep: she and Galaction stood in a wondrous palace before a radiant King, and the King bestowed golden crowns on them. This was a prefiguring of their impending martyrdom.

The pagans became aware of the existence of the monasteries, and a military detachment was sent to apprehend their inhabitants. But the monks and the nuns succeeded in hiding themselves in the hills. Galaction, however, had no desire to flee and so he remained in his cell, reading Holy Scripture. When Episteme saw that the soldiers were leading Galaction away in chains, she began to implore the Abbess to permit her to go also, since she wanted to accept torture for Christ together with her fiancé and teacher. The Abbess tearfully blessed Episteme to do so.

The saints endured terrible torments, while supplicating and glorifying Christ. Their hands and legs were cut off, their tongues were cut out, and then they were beheaded.

Eutolmius, the former servant of Episteme, and who had become her brother in Christ and fellow ascetic in monastic struggles, secretly buried the bodies of the holy martyrs. He later wrote an account of their virtuous life and their glorious martyrdom, for his contemporaries and for posterity.



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 ; reader.charles@hotmail.com or sub-deacon.vlashi@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.

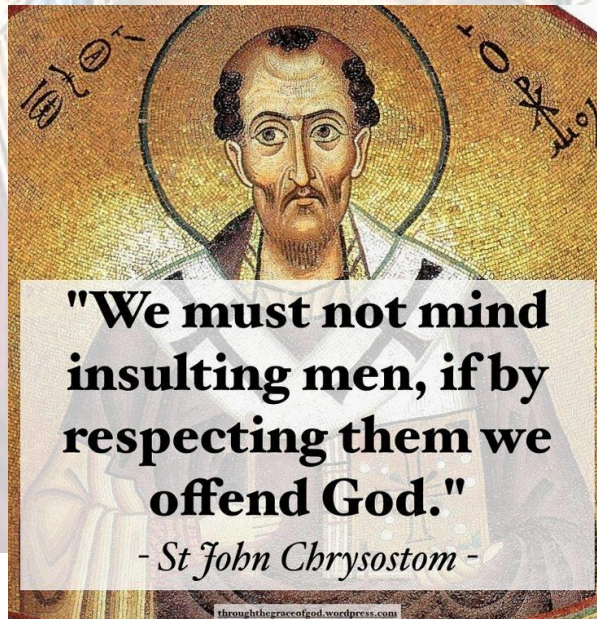


Orthodox Church of the Mother of God: Parish News

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 12th. We are hoping everyone will participate by donating to the Italian basket and helping with the dinner. Dinner tickets are \$100 ea. And raffle tickets are \$1 ea.

Wisdom of the Church Fathers



NY/NJ Diocese News

Congratulations to:

Archpriest John and Matushka Ludmila Prokopiuk, celebrating the 40th Anniversary of his Ordination to the Holy Diaconate and the 40th Anniversary of their Marriage, with His Eminence, Archbishop Michael, in the Church of the Nativity of the Holy Virgin, Jackson NJ, on Sunday, October 29. *Grant, O Lord, a prosperous and peaceful life, health, salvation, visitation and good hastening in all things, unto Thy servants, the Archpriest Paul and Matushka Mary, and protect and preserve them for many blessed years! "Mnogaya Lyeta!"*

Archpriest Paul and Matushka Mary Shafran, presented with Synodal Gramotas celebrating the 70th Anniversary of his Ordination to the Holy Priesthood and the 70th Anniversary of their Marriage; in Saint Vladimir Church, Trenton NJ, on Saturday, October 28. *Grant, O Lord, a prosperous and peaceful life, health, salvation, visitation and good hastening in all things, unto Thy servants, the Archpriest Paul and Matushka Mary, and protect and preserve them for many blessed years! "Mnogaya Lyeta!"*



Orthodox Church in America (OCA) News

Planting Grant Missions: Planting, watering, growing... and “graduating” TEMPE, AZ [OCA]

“It is truly awe inspiring to see how wonderfully God has blessed our mission over the last three years,” reflects Priest Andre Paez, Rector of Saint John the Evangelist Mission, Tempe AZ. “When we applied for the OCA Mission Grant in 2014, we had only 23 adults and 13 children—a total of 16 pledging families—and our combined worship and fellowship space totaled a mere 2,300 square feet. Now, after three years, we have 78 adults and 34 children and 32 pledging families, and we are enjoying our beautifully expanded 6,650 square foot space for worship, education and fellowship.”

While not without its challenges, these past few years have been “an absolute joy,” Father Andre says as he serves with an overwhelming sense of gratitude to God for the increase He has provided Saint John’s, and to the leadership, guidance, and generosity of clergy and parishioners who have so graciously supported the mission. “Every day I am humbled and inspired knowing that I and our community are working in the North American mission field cultivated by the great saints who have come before us.”

As the community has blossomed, so have its ministries.

“Under the leadership and tireless enthusiasm of my dear wife, Matushka Samantha Paez, our mission started Arizona’s first Orthodox ‘Catechesis of the Good Shepherd’ children’s education program,” Father Andre explains. “Just this past summer, our dedicated children’s education team hosted a Catechesis of the Good Shepherd formation course with an Orthodox facilitator from Alaska. Seventeen participants from area churches attended and learned how to implement the CGS Montessori-based program into their own parishes. We also have thriving men’s and women’s groups, a robust choir with over 15 singers, a dedicated parish council, a marvelous hospitality team, and loving volunteers who care for those in need, including the homeless at ‘Andre House,’ single mothers at ‘Maggie’s Place,’ and many other charitable organizations.”

The community also has hosted powerful spiritual retreats with Deacon Mark Barna, who shared insights from his book, *A Christian Ending*, and Father Josiah Trenham, whose presentations on the “Good Husband and the Good Wife” were live-streamed.

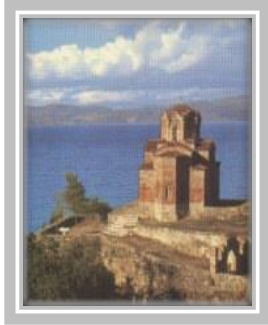
Father Andre believes that the community’s labors have been so fruitful because, at the heart of all its ministries, is Christ Himself, Who empowers the members of Saint John’s to be His hands and feet in the Phoenix valley.

“Our catechism and inquirers class is always expanding, and this past Lent, we had the great joy of receiving 12 new members into the Church,” states Father Andre. “We now have 11 catechumens and we are looking forward to receiving them this coming Lent 2018.”

Looking back at the past three years, Father Andre and his flock are grateful for the “dynamic journey” they have taken as they prepare to “graduate” from mission to parish status. “We feel well equipped to begin this new phase in our community’s growth and are anxious to return a portion of the blessings we have received as a result of the Church Planting Grant.”

Follow the life and growth of St. John Mission online.

The Mission Planting Grant Program is made possible in part due to the generous support of the Stewards of the Orthodox Church in America. See what you can make possible by becoming a Steward today!



Prayers by the Laker, St. Velimirovich, XXXI:

You pour out light over the darkness, Lord, and colors and shapes emerge. You bend Your face over the abyss, whose name is Nothingness, and the abyss tries to depict the beauty of Your face in shadows. All creation expresses You the way the abyss dreams of You.

My lake is also beautiful while the peaceful face of the sun remains bent over it. And all those who pass by praise the beauty of my lake. But as soon as the sun hides its face, my lake becomes dark and abysmal. And no passerby ever offers any praise for the lake except in the presence of the sun or the sun's radiant companions.

The face of the abyss intoxicates those who do not see the sun bent over the abyss. The beauty of things begins when an onlooker bends his face over them. There is no mirror if there is no face in front of the mirror. But even a face in front of a mirror means nothing if there is no light.

In the light of Your face I pay no attention to any creature. Without You, creatures and I would not be mirrors of one another, but rather darkness, and an abyss, and an opaque chill.

Creation distorts Your beauty the way a dream distorts reality. Creation torments me just as dreams torment me. For what is creation except dreams of Your inexpressible Reality?

My neighbors say: "We have dreamed beautiful dreams." The universe is my witness when I tell you that you are more beautiful than your dreams. The universe also dreams, and cannot dream enough about its own beauty. O my sleepy universe: as long as a dream dreams a dream, one dream is afraid of another, even if one dream seeks an interpreter and comforter in another. Who is prophesying to whom: the dream to reality or reality to the dream?

O my beautiful universe: dream of Reality and Reality will tell you everything. Admit the Reality, of which you are a dream, and you will awaken, and will no longer ramble about beauty, but will be Beauty. There is only one Reality and only one Beauty, and it is the reason for your dream.

Do not tell me, children, about the beauty of the stars. If the Lord withdrew Himself from the stars, your mouths would be struck dumb. Stand in the thick darkness by my lake and try to sing to it. Truly you will be struck dumb and remain silent until the sun dawns, until the sun pours its beauty over the lake and gives your speechless throat its voice.

Your face pours beauty over all creation. The universe swims in Your beauty as a boat swims in the sea.

And when You bend over cold ashes, the ashes are transfigured and receive a face.

Bring my heart to its senses, my Lord, so that it may not be captivated by mortal beauty but by You, my Immortal Beauty.

O my only Beauty!

Allow me to see Your Face, just more and more--of Your Face.

300 Sayings of the Ascetics of the Orthodox Church, CXXXI:

IV. Concerning that which Brings us Close to God

Prayer

God hears and fulfills the prayer of a man who fulfills His commandments. "Hear God in His commandments," says St. John Chrysostom, "So that He might hear you in your prayers." A man who keeps the commandments of God is always wise, patient, and sincere in his prayers. Mystery of prayer consists in the keeping of God's commandments.

St. Justin Popovich, Explanation of I John, 3:22



The Morning Offering – Daily Inspiration by Abbott Tryphon

The Seen and the Unseen

The limits of human reason, and the knowledge of God

There is the seen, and there is the unseen, the material and the immaterial. That which is material can be scientifically examined and experienced, the immaterial can only be seen and experienced spiritually. These are two worlds that are only seemingly at odds with one another. If you attempt to examine that which is of a spiritual nature using a science that is by its very nature meant to explore the material realm, you will fail.

The things that are of God are far beyond the capabilities of our finite mind to comprehend. The divine can only be known through the nous, that place in the heart that is our true center. It, unlike the brain, is capable of knowledge that is beyond human comprehension, coming as it does from noetic knowledge.

When we try to apply words to the noetic form, we fail. We can no more explain God than we can explain quantum physics, since both are unseen. God is outside the realm of human intellectual understanding. The Eastern Church approaches things of God as holy mysteries, since God can only be known in His divine energies, not in His essence. If a scientist can believe in quantum physics, the unseen, why can he not believe in God Whom he has not seen? If we can believe in the concept of infinity, something that goes on and on without end, why can we not believe in God?

The science of the soul is noetic and can be examined and experienced only through the activation of the nous. The nous in Orthodox Christian theology is the “eye of the heart or soul”, the mind of the heart. God created us with the nous because the human intellect is not capable of knowing Him without it. The intellect alone cannot know God, for human reasoning is limited to the things that are of a material nature. God is unknowable without His divine revelation, and only the nous can perceive this knowledge. God’s essence remains inaccessible without noetic knowledge. Science has its place, but only the heart can know God.



Daily Reflection **Here Indeed We Groan**



“For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. Here indeed we groan (στενάζομεν), and long to put on our heavenly dwelling, so that by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened (στενάζομεν, βαρούμενοι); not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.” (2 Cor 5: 1-5)

St. Paul is talking about the mystery of our bodily resurrection, in which we will be “further clothed” in a transfigured, resurrected body. What will that body be like? I don’t know. What I do know is that in my present-day body, or “earthly tent,” a part of me feels insufficient, as it “groans” and “longs to put on our heavenly dwelling,” as the Apostle observes here. It’s the God-given “hole in the heart.” On the cross-carrying journey, in the Holy Spirit, this is not an unhappy or unhealthy kind of “groaning” and “longing.” In the light of faith, it is forward-looking and hopeful, as we say in the Creed: “I look for/expect the resurrection of the dead, and the life of the age to come.” Outside of faith, on the other hand, and outside a connection with God, the “hole in the heart” is often a dark pit of merely-human anxiety and even dread.

So let me not ignore the hole in my heart today, but prayerfully expose it to God’s light, “so that what is mortal may be swallowed up by life,” already in my here and now. Thank You, Lord, for shining Your presence on me today, and making me A-OK, even in my insufficiency.

Ancient Christian Wisdom

The Lord sometimes allows people who are devoted to Him to fall into such dreadful vices; and this is in order to prevent them from falling into a still greater sin - pride. Your temptation will pass and you will spend the remaining days of your life in humility. Only do not forget your sin.

+ St. Seraphim of Sarov