

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: Trudy Ellmore Parish Council Vice President: Holly Dawson



Sunday, November 8, 2015

Gospel: Luke 8:41-56

Tone 6

Epistle: Ephesians 2:4-10

23rd Sunday after Pentecost (7th of Luke); Synaxis of the Archangel Michael and the Other Bodiless Powers



**Glory to
Jesus Christ!**

**Glory
Forever!**

*Synaxis of the Archangel
Michael and the Other
Bodiless Powers*

*Commanders of God's armies and ministers of the divine glory,
princes of the bodiless angels and guides of mankind,
ask for what is good for us, and for great mercy,
supreme commanders of the Bodiless Hosts.*

Today the Church Remembers

23rd Sunday After Pentecost — Tone 6. Synaxis of the Archangel Michael and the other Bodiless Powers: Archangels Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, and Barachiel. Synaxis of the Holy Unmercenaries.

Weekly Bulletin Sponsors

For Health of:

The church, on its 49th anniversary, offered by Sub-Deacon Edward and Holly Dawson.

Prayer Request:

Archpriest Paul Shafran, had hip surgery on Monday 11/2/15, offered by the Diocese of NY/NJ.

Archpriest Peter Olsen, presently under doctor's care, offered by the Diocese of NY/NJ.

May the Divine Physician touch and heal them both, guiding the efforts of their doctors and nurses, and may He continue to grant them a prosperous and peaceful life, good health and salvation, visitation and good hastening in all things, and may He protect and preserve them for many blessed years!

Liturgical Schedule:

Sunday, November 8th

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

Saturday, November 14th

6:30 pm: Vespers

Sunday, November 15th

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

Saturday, November 21st

6:30 pm: Vespers

Sunday, November 22nd

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

Readings:

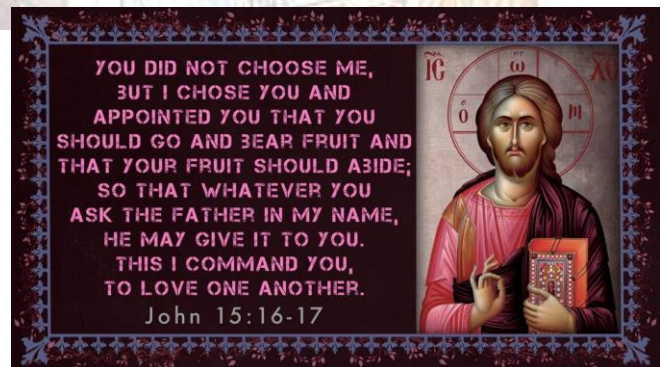
Epistle: Ephesians 2:4-10

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

Gospel: Luke 8:41-56 (7th Sunday of Luke)

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 bemoaning 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.





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 and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times and **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:
Bulletin@ChurchMotherOfGod.org

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 choir of the Mother of God has graciously donated \$125.00 to their beloved church in memory of Helen Wolff, their "ex-officio" member.

The Church of the Mother of God will be celebrating its 49th Anniversary today November 8 with a pot luck dinner following the Liturgy. A \$10.00 donation is requested per plate.

Annual Diocesan Assembly November 10-11, 2015. Saints Peter & Paul's Orthodox Church, 76 Whitehead Ave., South River, N.J. 08882

There will be a parish council meeting November 15th immediately following coffee hour.



Spanish Speakers Needed for an Orthodox Mission Team to Mexico from March 26th to April 2nd, 2016.

OCMC is urgently seeking Spanish speaking volunteers to serve on a mission team to San Esteban and Pisaflores, Mexico, from March 26th to April 2nd, 2016. Team members will teach children basic catechism and craft activities in a Vacation Bible School format, offer adult catechism and attend worship services with the local communities. This is a unique opportunity to present the Faith to Aztec people in rural Mexico! For more information, or to apply, visit www.ocmc.org, e-mail teams@ocmc.org, or call 1-877-463-6784 ext. 141.

Synaxis of the Archangel Michael and the Other Bodiless Powers



The Synaxis of the Chief of the Heavenly Hosts, Archangel Michael and the Other Heavenly Bodiless Powers: Archangels Gabriel, Raphael, Uriel, Selaphiel, Jehudiel, Barachiel, and Jeremiel was established at the beginning of the fourth century at the Council of Laodicea, which met several years before the First Ecumenical Council. The 35th Canon of the Council of Laodicea condemned and denounced as heretical the worship of angels as gods and rulers of the world, but affirmed their proper veneration.

A Feastday was established in November, the ninth month after March (with which the year began in ancient times) since there are Nine Ranks of Angels. The eighth day of the month was chosen for the Synaxis of all the Bodiless Powers of Heaven since the Day of the Dread Last Judgment is called the Eighth Day by the holy Fathers. After the end of this age (characterized by its seven days of Creation) will come the Eighth Day, and then “the Son of Man shall come in His Glory and all the holy Angels with Him” (Mt. 25:31).

The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest.

The Highest Hierarchy includes: the Seraphim, Cherubim and Thrones.

The six-winged SERAPHIM (Flaming, Fiery) (Is 6:12) stand closest of all to the Most Holy Trinity. They blaze with love for God and kindle such love in others.

The many-eyed CHERUBIM (outpouring of wisdom, enlightenment) (Gen 3:24) stand before the Lord after the Seraphim. They are radiant with the light of knowledge of God, and knowledge of the mysteries of God. Through them wisdom is poured forth, and people’s minds are enlightened so they may know God and behold His glory.

The THRONES (Col 1:16) stand after the Cherubim, mysteriously and incomprehensibly bearing God through the grace given them for their service. They are ministers of God’s justice, giving to tribunals, kings, etc. the capacity for righteous judgment.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities:

DOMINIONS (Col 1:16) hold dominion over the angels subject to them. They instruct the earthly authorities, established by God, to rule wisely, and to govern their lands well. The Dominions teach us to subdue sinful impulses, to subject the flesh to the spirit, to master our will, and to conquer temptation.

POWERS (1 Pet 3:22) fulfill the will of God without hesitation. They work great miracles and give the grace of wonderworking and clairvoyance to saints pleasing to God. The Powers assist people in fulfilling obedience’s. They also encourage them to be patient, and give them spiritual strength and fortitude.

AUTHORITIES (1 Pet 3:22, Col 1:16) have authority over the devil. They protect people from demonic temptations, and prevent demons from harming people as they would wish. They also uphold ascetics and guard them, helping people in the struggle with evil thoughts.

The Lowest Hierarchy includes the three Ranks: Principalities, Archangels, and Angels:

PRINIPALITIES (Col 1:16) have command over the lower angels, instructing them in the fulfilling of God’s commands. They watch over the world and protect lands, nations and peoples. Principalities instruct people to render proper honor to those in authority, as befits their station. They teach those in authority to use their

position, not for personal glory and gain, but to honor God, and to spread word of Him, for the benefit of those under them.

ARCHANGELS (1 Thess 4:16) are messengers of great and wondrous tidings. They reveal prophecies and the mysteries of the faith. They enlighten people to know and understand the will of God; they spread faith in God among the people, illuminating their minds with the light of the Holy Gospel.

ANGELS (1 Pet 3:22) are in the lowest rank of the heavenly hierarchy, and closest to people. They reveal the lesser mysteries of God and His intentions, guiding people to virtuous and holy life. They support those who remain steadfast, and they raise up the fallen. They never abandon us and they are always prepared to help us, if we desire it.

All the Ranks of the Heavenly Powers are called angels, although each has its own name and position by virtue of their service. The Lord reveals His will to the highest ranks of the angels, and they in turn inform the others.

Over all the Nine Ranks, the Lord appointed the Holy Archangel Michael (his name in Hebrew means “who is like unto God”), the faithful servitor of God, as Chief Commander. He cast down from Heaven the arrogantly proud Lucifer and the other fallen spirits when they rebelled against God. Michael summoned the ranks of angels and cried out, “Let us attend! Let us stand aright before our Creator and do not consider doing what is displeasing unto God!”

According to Church Tradition, and in the church services to the Archangel Michael, he participated in many other Old Testament events.

During the Exodus of the Israelites from Egypt he went before them in the form of a pillar of cloud by day and a pillar of fire by night. Through him the power of the Lord was made manifest, annihilating the Egyptians and Pharaoh who were in pursuit of the Israelites. The Archangel Michael defended Israel in all its misfortunes.

He appeared to Joshua Son of Navi and revealed the will of the Lord at the taking of Jericho (Josh 5:13-16). The power of the great Chief Commander of God was manifest in the annihilation of the 185 thousand soldiers of the Assyrian emperor Sennacherib (4/2 Kings

19:35); also in the smiting of the impious leader Heliodorus (2 Macc. 3: 24-26); and in the protection of the Three Holy Youths: Ananias, Azarias and Misail, thrown into the fiery furnace for their refusal to worship an idol (Dan 3:22-25).

Through the will of God, the Chief Commander Michael transported the Prophet Habbakuk (December 2) from Judea to Babylon, to give food to Daniel in the lions’ den (Dan. 14:33-37).

The Archangel Michael disputed with the devil over the body of the holy Prophet Moses (Jude 1:9).

The holy Archangel Michael showed his power when he miraculously saved a young man, cast into the sea by robbers with a stone about his neck on the shores of Mt Athos. This story is found in the Athonite Paterikon, and in the Life of St Neophytus of Docheiariou (November 9).

From ancient times the Archangel Michael was famed for his miracles in Rus. In the Volokolamsk Paterikon is a narrative of St Paphnutius of Borov with an account of Tatar tax-gatherers concerning the miraculous saving of Novgorod the Great: “Therefore Great Novgorod was never taken by the Hagarenes... when... for our sins the godless Hagarene emperor Batu devoured and set the Russian land aflame and came to Novgorod, and God and the Most Holy Theotokos shielded it with an appearance of Michael the Archangel, who forbade him to enter into it. He [Batu] was come to the Lithuanian city and came toward Kiev and saw the stone church, over the doors of which the great Archangel Michael had written and spoken to the prince his allotted fate, ‘By this we have forbidden you entry into Great Novgorod’.”

Intercession for Russian cities by the Most Holy Queen of Heaven always involved Her appearances with the Heavenly Hosts, under the leadership of the Archangel Michael. Grateful Rus acclaimed the Most Pure Mother of God and the Archangel Michael in church hymns. Many monasteries, cathedrals, court and merchant churches are dedicated to the Chief Commander Michael.

In old Kiev at the time of the accepting of Christianity, a cathedral of the Archangel was

built, and a monastery also was named for him. Archangel cathedrals are found at Smolensk, Nizhni Novgorod, Staritsa, at Great Ustiug (beginning of the thirteenth century), and a cathedral at Sviyazhsk. In Rus there was not a city, where there was not a church or chapel dedicated to the Archangel Michael.

One of the chief temples of the city of Moscow, the burial church in the Kremlin, is dedicated to him. Numerous and beautiful icons of the Chief Commander of the Heavenly Hosts are also in his Cathedral. One of these, the Icon "Blessed Soldiery," was painted in the Dormition Cathedral of the Moscow Kremlin. The saintly soldiers, Russian princes, are depicted under the leadership of the Archangel Michael.

We invoke St Michael for protection from invasion by enemies and from civil war, and for the defeat of adversaries on the field of battle. He conquers all spiritual enemies.

Holy Scripture and Tradition give us the names of the Archangels:

Gabriel: strength (power) of God, herald and servitor of Divine omnipotence (Dan 8:16, Luke 1:26). He announces the mysteries of God.

Raphael: the healing of God, the curer of human infirmities (Tobit 3:16, 12:15)

Uriel: the fire or light of God, enlightener (3 Ezdras 5:20). We pray for him to enlighten those with darkened minds.

Selaphiel: the prayer of God, impelling to prayer (3 Ezdras 5:16). He prays to God for mankind.

Jehudiel: the glorifying of God, encouraging exertion for the glory of the Lord and interceding for the reward of efforts.

Barachiel: distributor of the blessings of God for good deeds, entreats the mercy of God for people.

Jeremiel: the raising up to God (3 Ezdras 4:36)

On icons the Archangels are depicted in according to the character of their service:

Michael tramples the devil underfoot, and in his left hand holds a green date-tree branch, and in his right hand a spear with a white banner (or sometimes a fiery sword), on which is outlined a scarlet cross.

Gabriel with a branch from Paradise, presented by him to the Most Holy Virgin, or

with a shining lantern in his right hand and with a mirror made of jasper in his left.

Raphael holds a vessel with healing medications in his left hand, and with his right hand leads Tobias, carrying a fish for healing (Tobit 5-8).

Uriel in his raised right hand holds a naked sword at the level of his chest, and in his lowered left hand "a fiery flame."

Selaphiel in a prayerful posture, gazing downwards, hands folded on the chest.

Jehudiel holds a golden crown in his right hand, in his left, a whip of three red (or black) thongs.

Barachiel is shown with a white rose on his breast.

Jeremiel holds balance-scales in his hand.

Each person has a guardian angel, and every nation also receives its own guardian angel from God (Dan. 10:13). When a church is consecrated, it also receives a guardian angel (Palladius, Dial. Ch. 10).

Prayers by the Lake, St. Nikolai Velimirovich, XXX:

Blot out, O Lord, all my memories--except one. For memories make me old and feeble. Memories ruin the present day. They weigh down the present day with the past and weaken my hope in the future, for in legions they whisper in my ear: "There will only be what has already been."

But I do not wish for there to be only what has been. I do not wish and You do not wish, O Lord, for the future to be the past repeated. Let things happen that have never appeared before. The sun would not be worth much, if it only watched repetitions.

Worn paths mislead a wayfarer. Earth has walked over the earth a long time. Earthly walkways have become boring, for they have been traveled again and again from generation to generation throughout all time. Blot out, O Lord, all my memories except one.

Just one memory do I ask You not to blot out, but to strengthen in me. Do not blot out but

strengthen in my consciousness the memory of the glory that I had when I was entirely with You and entirely in You, before time and temporal illusions.

When I, too, was a harmonious trinity in holy unity, just as You are from eternity to eternity.

When the soul within me was also in friendship with consciousness and life.

When my soul also was a virginal womb, and my consciousness was wisdom in virginity, and my life was spiritual power and holiness.

When I, too, was all light, and when there was no darkness within me.

When I, too, was bliss and peace, and when there were no torments of imbalance within me.

When I also knew You, even as You know me, and when I was not mingled with darkness.

When I, too, had no boundaries, no neighbors, no partitions between "me" and "you."

Do not blot out this memory, my Father, but strengthen it. Even if it reveals to me the abyss along which I am journeying in humbleness and nothingness.

Even if it separates me from friends and pleasantries, and demolishes all the barriers between Yesterday, Today, and Tomorrow.¹

Even if it leads me outside of myself, and makes me seem mad in the eyes of my fellow wayfarers.

In truth, no companionship pleases me except Yours, and no memory pleases me except the memory of You.

O my Merciful Father, blot out all my memories except one alone.

Sayings of the Ascetics of the Orthodox Church, XXIX:

The Fear of God

(Fear of Offending God With One's Sins)

A man obtains the fear of God if he has the remembrance of his unavoidable death and of the eternal torments that await sinners; If he tests himself every evening as to how he has spent the day, and every morning as to how he has spent the night, and if is not sharp in his relations with others.

St. Abba Dorotheos, Soul-profiting Teachings, 4

The Prologue of Ohrid

St. Nikolai Velimirovic

1. The Holy Archangel Michael and all the Bodiless Powers of Heaven

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:5). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole visible world. The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and established the proper veneration of angels in its Thirty-fifth Canon. In the fourth century, during the time of Sylvester, Pope of Rome, and Alexander, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November. Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, *On the Celestial Hierarchies*, as follows: six-winged Seraphim, many-eyed Cherubim, God-bearing Thrones, Dominions, Powers, Virtues, Principalities, Archangels, and Angels. The leader of all the

angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us attend! Let us stand aright! Let us stand with fear!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9. Among the angels there reign perfect oneness of mind, oneness of soul, and love. The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers.
Amen.

Hymn of Praise

*The Holy Archangel Michael and all the
Bodiless Powers of Heaven*

Heavenly Commanders,
Who watch over us with great care,
Cover us with your wings,
And shield us with your power.
Armed with the power of God,
Crowned by His glory,
You wield flaming swords,
To cut the demons down.
Swift, swift as rays of light
You soar on the clouds-
The clouds of the air-
Where you do battle for God.
Without fatigue and without sleep
You hover ceaselessly
Over men and created things,
And over countless worlds.
Behold, yours are mighty armies,
Legions virtuous,

And gentle battalions of angels:
And, according to the Creator, our brothers.
Commanders of the might of heaven,
Lead us where we need to go-
To the throne of the Most High
Who created us from nothing.

Reflection

Holy Scripture clearly and irrefutably witnesses that angels ceaselessly communicate with this world. The Holy Scripture and Holy Tradition of the Orthodox Church teaches us the names of the seven leaders of the angelic powers: Michael, Gabriel, Raphael, Uriel, Salathiel, Jegudiel, and Barachiel (an eighth, Jeremiel, is sometimes included).

"Michael" in the Hebrew language means "Who is like unto God?" or "Who is equal to God?" St. Michael has been depicted from earliest Christian times as a commander, who holds in his right hand a spear with which he attacks Lucifer, Satan, and in his left hand a green palm branch. At the top of the spear there is a linen ribbon with a red cross. The Archangel Michael is especially considered to be the Guardian of the Orthodox Faith and a fighter against heresies.

"Gabriel" means "Man of God" or "Might of God." He is the herald of the mysteries of God, especially the Incarnation of God and all other mysteries related to it. He is depicted as follows: In his right hand, he holds a lantern with a lighted taper inside, and in his left hand, a mirror of green jasper. The mirror signifies the wisdom of God as a hidden mystery.

"Raphael" means "God's healing" or "God the Healer." (Tobit 3:17, 12:15). Raphael is depicted leading Tobit (who is carrying a fish caught in the Tigris) with his right hand, and holding a physician's alabaster jar in his left hand.

"Uriel" means "Fire of God," or "Light of God" (III Esdras 3:1, 5:20). He is depicted holding a sword against the Persians in his right hand, and a fiery flame in his left.

"Salathiel" means "Intercessor of God" (III Esdras 5:16). He is depicted with his face and eyes lowered, holding his hands on his bosom in prayer.

"Jegudiel" means "Glorifier of God." He is depicted bearing a golden wreath in his right hand and a triple-thonged whip in his left hand.

"Barachiel" means "Blessing of God." He is depicted holding a white rose in his hand against his breast.

"Jeremiel" means "God's exaltation." He is venerated as an inspirer and awakener of exalted thoughts that raise a man toward God (III Ezra 4:36).

Contemplation

Contemplate the Apostle Paul's miraculous resurrecting of Eutychus (Acts 20):

1. How Paul preached in a house at Troas by night;
2. How the young man Eutychus drifted into a deep sleep, and fell from a third-story window to his death;
3. How Paul came down, embraced him and restored him to life.

Homily:

on how Christ brings to life men who are dead in sin

Even when we were dead in sins, [God] hath quickened us together with Christ (Ephesians 2:5).

God first brought Christ to life: He first raised Him as a man from the grave. And Christ is our Head. Thus, in order to resurrect the whole generation of the faithful, it was necessary to resurrect the Head first. When the Head resurrected, then the resurrection of the whole body, with all its members, was assured. Therefore, the Apostle Paul speaks of our resurrection and glorification as a completed thing. So it is that God resurrected us also with Christ: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus (Ephesians 2:6). God resurrected us-together with Christ as man-who once were dead in sins, slain by our sins. He not only makes us worthy of resurrection with the Lord Jesus Christ, but He also puts us on the same level with the resurrected Christ in the heights of heaven, above the whole realm of incorporeal spirits. Brethren, God did not come to earth for

the sake of some petty, inconsequential thing, but for something completely unique, something greater than great. When an earthly king visits a place in his country, the benefit of his visit is felt long after. The Lord, the King, visited mankind on the earth and the benefit of that visit will be felt to the end of time. That visit means life instead of death for us, glory instead of shame, closeness to God instead of estrangement, and blessing instead of a curse. In other words, that visit means our resurrection from the dead, and our eternal reign in the heavens with Christ.

O Lord, thanks be to Thee; O Lord, glory be to Thee.

To Thee be glory and praise forever. Amen.

*Thoughts for Each Day of the Year
According to the Daily Church
Readings from the Word of God
By St. Theophan the Recluse*

After the Gadarene man who was possessed with devils was healed, he cleaved to the Lord and desired to be with Him always; then, upon hearing His will, goes and preaches throughout the whole city about the good things he received. The benefactor attracts, His will becomes law for the receiver of the benefaction, and the tongue cannot resist proclaiming what was received from Him. If only we kept in mind all the good things which we have received and are receiving from the Lord, there would not be ungrateful people among us, there would not be transgressors of His holy will, there would not be people who do not love Him more than anything. We are saved through baptism from our forefathers' sin and all of its perdition; in repentance we are constantly washed from sins, which incessantly cling to us. Through God's providence we are preserved from misfortunes which often are not visible to us ourselves, and we receive a direction for our life which is safer for us and favourable to our goals; but also all that we possess is from the Lord. That is why we must belong to the Lord with our whole soul, fulfil His will in all things, and glorify His most holy name—especially in our life and deeds, so that we might not fall behind the Gadarene man possessed by devils, who immediately proved

himself to be so wise that he became an example worthy of everyone’s imitation.

The Morning Offering – Daily Inspiration with Abbott Tryphon



Focus
Focus on the task at hand

How often we allow our minds to search in all directions, wondering what we should be doing or where we should be going. It is better to focus in all humility on the task at hand and trust the Lord to bless our efforts. If we allow our focus to be too broad we will fail to attain excellence and our struggle will have been in vain.

With love in Christ,
Abbot Tryphon

Coffee with Sister Vassa – Daily Reflection



The Sense of God’s Presence

“Blessed are the people who know jubilation! O Lord, they walk in the light of your countenance,

and in your name they rejoice all the day...” (Ps 88/89: 14/15-16)

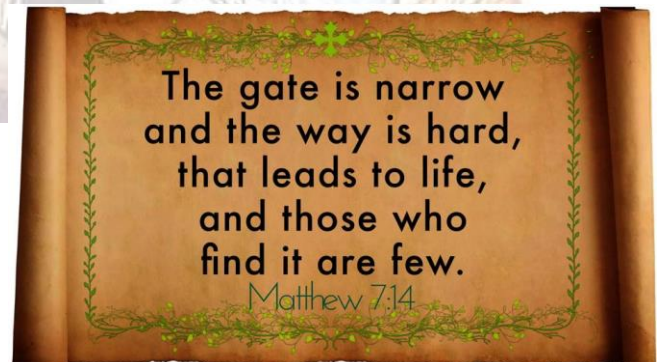
Two things are mentioned here, which are closely connected: 1. Walking in God’s “countenance” and 2. Rejoicing in His name “all the day.” When I call upon God’s name, wherever and whenever throughout my day, I find myself consciously “walking in the light of His countenance”; that is, I sense God’s presence amidst any situation, conversation, activity, or inactivity. And this sense brings me joyous “blessedness”; an assurance that all is good, even very good, in His hands.

Today let me call His name throughout my day; let me walk not in darkness, but in the light of His countenance. *“Lord Jesus Christ, Son of God, have mercy on me, the sinner.”*

The Philokalia: Daily Readings

Many human activities, good in themselves, are not good because of the motive for which they are done. For example, fasting and vigils, prayer and psalmody, acts of charity and hospitality are by nature good, but when performed for the sake of self-glorification they are not good.

- St Maximos the Confessor, 400 Chapters on Love.



What is the Will of God?

Source: **Orthodox Path.org**

Archimandrite Symeon (Kragiopoulos)



Every now and then, some people ask: “But, what is God’s will? I don’t know the will of God.” What don’t you know? You don’t know, for example, that you should be praying a bit more than you are now? Does somebody really need to tell you this? You don’t know that the little prayer you do should be done with your whole heart? You don’t know that you shouldn’t talk back to someone, shouldn’t talk to him in a way that makes him distressed? You don’t know that you should help him? You don’t know that you should forgive him?

That you should tolerate him? Should love him? And should pray for him? You don’t know that you must be patient? And that you shouldn’t get angry?

Do what you know. And God, seeing your sincere disposition to continually know his will, will find a way to make clear to you that which you don’t know, every time.

Continually making a new start, doesn’t mean that we will be doing unexpected things. Rather, we will do the things we know, do the familiar things, but with another spirit, another disposition. As we study the whole issue we’ll understand it and we’ll make a new start –today, tomorrow, and the day after; and it is never ending. Neither will anyone ever get tired and say: “I’m tired of making a start”. On the contrary, each day you will feel it within yourself as a necessity to do so. And this will be a witness, a sign, a proof, I would say, that one more piece of your subconscious, one more piece of your unconscious, has come out of the dark basement and is now under your control. At this point you place it under the grace of God and even this is made holy. Whatever is evil, whatever is tarnished, is dissipated and purified by grace, and only your soul remains pure.

And so, every particular moment, in every particular instance, remembering that you made a start and that again you delivered yourself to God –as an uncontrolled piece came out from your subconscious, which however now is able to be in your control –you will try to not let this piece conquer you, and to not do that which it urges you to do. But what then? You do that which a saint would do, that which that very hour Christ tells you to do.

In this way, in every moment you are inside the will of God and not inside your own will.

November – 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 9:40 Hours 9:45 Gen'l Confession 10:00 Divine Liturgy / Social 12:15 Sisterhood Mtg.	2	3 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	4	5	6 8:00-9:15pm – Living Clean NA Group Mtg.	7 6:30 Vespers
8 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	9	10 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	11	12	13 8:00-9:15pm – Living Clean NA Group Mtg.	14 6:30 Vespers
15 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social 12:15 Council Mtg.	16	17 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	18	19	20 8:00-9:15pm – Living Clean NA Group Mtg.	21 6:30 Vespers
22 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	23	24 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	25	26	27 8:00-9:15pm – Living Clean NA Group Mtg.	28 6:30 Vespers
29 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	30					