

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, October 18, 2015

Gospel: Luke 8:5-15

Tone 3

Epistle: Galatians 1:11-19

20th Sunday after Pentecost (4th of Luke); Apostle and Evangelist Luke



*Apostle and Evangelist
Luke*

*Glory to
Jesus Christ!*

*Glory
Forever!*

*Let us praise with sacred songs the holy Apostle Luke,
the recorder of the joyous Gospel of Christ and the scribe of the Acts of the
Apostles, for his writings are a testimony of the Church of Christ:
He is the physician of human weaknesses and infirmities.
He heals the wounds of our souls, and constantly intercedes for our salvation!*

Today the Church Remembers

20th Sunday After Pentecost — Tone 3. Holy Apostle and Evangelist Luke (1st c.). Martyr Marinus the Elder at Anazarbus (4th c.). Ven. Julian the Hermit, of Mesopotamia (4th c.).

Weekly Bulletin Sponsors

For Health of:

Adam Romanofsky, on his birthday, offered by his family.

Natalie Morris, on her birthday, offered by her mother Lore Stefy.

Leo & Nadia Freed, offered by their great-aunt Lore Stefy.

Matushka Patty Bohush & Pete Taran recuperating from surgery. *May the Divine Physician touch and heal them, bless and protect them for many years!* Offered by the Diocese of New York & New Jersey and the Church of Mother of God.

In Eternal Memory of:

Deacon Mark Hoeplinger, offered by the Diocese of New York & New Jersey.

Liturgical Schedule:

Sunday, October 18th

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

Saturday, October 24th

6:30 pm: Vespers

Sunday, October 25th

9:30 am: Sunday School
9:40 am: Hours
10:00 am: Divine Liturgy
Pannikhida Service: Helen Wolfe

Saturday, October 31st

6:30 pm: Vespers

Sunday, November 1st

9:30 am: No School
9:40 am: Hours
9:45 am: General Confession
10:00 am: Divine Liturgy

Readings:

Epistle: Galatians 1:11-19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none

of the other apostles except James the Lord's brother.

Gospel: Luke 8:5 -15 (4th Sunday of Luke)

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." As he said this, he called out, "He who has ears to hear, let him hear." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.



**LIVING WITH JESUS IN YOUR
HEART**



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.

There will be a 40 day Pannikhida Service for Elena (Helen) Wolfe on October 25th with a dinner to follow.

Celebrating Church Feast Day, Mother of God, November 8th with a pot luck dinner. \$10 per plate donation.



2016 Orthodox Mission Teams Now Available!

2016 Orthodox Mission Teams are now available! Please prayerfully consider joining one of the teams that will be serving in Alaska, Albania, Guatemala, Indonesia, Kenya, Mexico, and Uganda. Spend two weeks volunteering at a youth camp, teaching the faith, empowering Orthodox women, restoring a church, or providing healthcare. All are needed, and anyone over 18 can serve! Visit www.ocmc.org, e-mail teams@ocmc.org, or call 1-877-463-6784  1-877-463-6784 FREE for more information or to volunteer.

Apostle and Evangelist Luke



The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, St Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Sts Luke and Cleopas on the road to Emmaus.

Luke accompanied St Paul on his second missionary journey, and from that time they were inseparable. When Paul's coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, St Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits St Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. St Luke also painted icons of the First-Ranked Apostles Peter and Paul. St Luke's Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), St Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In St Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

St Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" John 16:13) until the Second Coming of Christ.

The holy relics of St Luke were taken from Constantinople and brought to Padua, Italy at some point in history. Perhaps this was during the infamous Crusade of 1204. In 1992, Metropolitan Hieronymus (Jerome) of Thebes requested the Roman Catholic bishop in Thebes to obtain a portion of St Luke's relics for the saint's empty sepulchre in the Orthodox cathedral in Thebes.

The Roman Catholic bishop Antonio Mattiazzo of Padua, noting that Orthodox pilgrims came to Padua to venerate the relics while many Catholics did not even know that the

relics were there, appointed a committee to investigate the relics in Padua, and the skull of St Luke in the Catholic Cathedral of St Vico in Prague.

The skeleton was determined to be that of an elderly man of strong build. In 2001, a tooth found in the coffin was judged to be consistent with the DNA of Syrians living near the area of Antioch dating from 72-416 A.D. The skull in Prague perfectly fit the neck bone of the skeleton. The tooth found in the coffin in Padua was also found to fit the jawbone of the skull.

Bishop Mattiazzo sent a rib from the relics to Metropolitan Hieronymus to be venerated in St Luke’s original tomb in the Orthodox cathedral at Thebes.

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

Your birds awaken me in the morning, and the murmur of the lake lulls me to sleep in the evening. But it is not the birds that awaken me, nor the lake that lulls me to sleep, but You, O Lord, Master of the voice.

You lend Your voice to the birds and the midnight murmur to the lake. You have lent a voice to every throat, and have put a story into every creature. I am surrounded by Your heralds, as a student by many teachers, and I listen to them tirelessly from dawn until dusk.

O Lord, Master of the voice, speak more clearly through Your heralds!

The sun speaks to me about the radiance of Your countenance, and the stars about the harmony of Your being. The sun speaks in one language, and the stars speak in a different language, but all the languages flow out of the same vocal cords. The vocal cords belong to You, and You uttered the first sound that began to tremble in the deafness and formlessness of nothingness, and it broke into countless sounds and heralds, as a thundercloud breaks into rain drops.

O Lord, Master of the voice, speak more clearly through Your heralds!

One exclamation escaped the breast of the Bride of God when She saw Your Son--a voice filled with a love that could not be contained in silence. And that exclamation echoed in the heart of Her Son, and this echo--this response to the love of His Mother--the Holy Spirit has spread with His powerful arms throughout the entire universe. Therefore, all the universe is filled with Your heralds, O my Song and my love.

O Lord, Master of the voice, speak more clearly through Your heralds!

For this reason You also spoke in parables, O Son of God, and You would explain things and events as stories about the Most High God. You cured the sick with words and raised the dead with words, for You recognized the mystery of love. And the mystery of love is a mystery of words. Through all creatures, as through piercing and blaring trumpets, words pour forth--and through words, the love of Heaven.

O Lord, Master of the voice, teach me Your love through all Your heralds.

Sayings of the Ascetics of the Orthodox Church, XXVI:

Christ and Us

A man in this world must solve a problem: to be with Christ, or to be against Him. And every man decides this, whether he wants to or not. He will either be a lover of Christ or a fighter of Christ. There is no third option.

St. Justing Popovich, Explanation of I John, 4.3

The Prologue of Ohrid
St. Nikolai Velimirovic

1. The Holy Apostle and Evangelist Luke

Luke was born in Antioch. In his youth, he excelled in his studies of Greek philosophy, medicine and art. During the ministry of the Lord Jesus on earth, Luke came to Jerusalem, where he saw the Saviour face to face, heard His

saving teaching and was witness to His miraculous works. Coming to belief in the Lord, St. Luke was numbered among the Seventy Apostles, and was sent out to preach. With Cleopas, he saw the resurrected Lord on the road to Emmaus (Luke 24). After the descent of the Holy Spirit, Luke returned to Antioch and there became a fellow worker of the Apostle Paul and travelled to Rome with him, converting Jews and pagans to the Christian Faith. *Luke, the beloved physician ... greets you*, writes the Apostle Paul to the Colossians (Colossians 4:14). At the request of Christians, he wrote his Gospel in about the year 60 A.D. Following the martyrdom of the great Apostle Paul, St. Luke preached the Gospel throughout Italy, Dalmatia, Macedonia and other regions. He painted icons of the Most-holy Theotokos--not just one, but three--and icons of the Holy Apostles Peter and Paul. Hence, St. Luke is considered to be the founder of Christian iconography. In old age, he visited Libya and Upper Egypt. From Egypt he returned to Greece, where he continued to preach and convert many with great zeal despite his old age. In addition to his Gospel, St. Luke wrote the Acts and dedicated both works to Theophilus, the governor of Achaia. Luke was eighty-four years old when the wicked idolaters tortured him for the sake of Christ and hanged him from an olive tree in the town of Thebes, in Boethia. The miracle-working relics of this wonderful saint were transported to Constantinople in the reign of Emperor Constantius, the son of Constantine.

2. Saint Peter of Cetinje, Metropolitan of Montenegro

Peter was born on April 1, 1749 A.D., in the village of Njeguš. He entered the monastic order at the age of twelve. Following the death of Metropolitan Sava in 1782 A.D., Peter became the Metropolitan and ruler of Montenegro. This glorious man dedicated his entire holy life to his people. He worked with all his strength to reconcile the quarrelling clans of Montenegro, and strove mightily to defend the land and people from greedy aggressors. He succeeded in both tasks. He is especially glorified for his victory over Napoleon's army in Boka and Dalmatia. He was very strict with himself, and

with everyone else he was just and condescending. Peter lived in a small cell like a simple monk even though he was a prince over the people. He reposed on October 18, 1830 A.D. His miracle-working relics repose, incorrupt, in the Monastery of Cetinje. The Lord glorified him in the heavens and on earth as His faithful and long-suffering servant.

3. Saints Julian and Didymus the Blind

St. Julian, called the "Hermit," was a Persian and an unlearned peasant, but because of the purity of his heart he was a vessel of the grace of the Holy Spirit. He lived a life of asceticism beside the Euphrates River in Mesopotamia, and possessed the gift of clairvoyance. In the same moment that Julian the Apostate perished, St. Julian discerned this in the spirit, and declared it to his disciples. St. Didymus the Blind was his contemporary. He lived in Alexandria, and also perceived in the spirit the death of Julian. St. Didymus was at prayer during the night when a voice came to him from heaven, saying: "Today the Emperor Julian is no more; inform Patriarch Athanasius of this." St. Anthony the Great greatly respected this wondrous blind saint who had the spirit of discernment. He stayed with him and prayed to God with him whenever he came to Alexandria from the desert. Both St. Julian and St. Didymus, wonderful servants of God, entered into rest sometime after the year 362 A.D.

Hymn of Praise

Saint Luke the Apostle and Evangelist

The divine Luke, both wise and learned,
Was tortured willingly for the Lord.
He could have avoided mockery and torture,
But the world would not have had the great
Luke.

The young Luke beheld God's truth
And surrendered his heart to the Son of God.
He hearkened to the Teacher, beheld the
Wonderworker,
And in Him he recognized the Immortal Creator.
He beheld the Resurrected One, and spoke with
Him,
And worked miracles in His name.

Christ became his only joy,
And Luke sacrificed his mind, wealth and youth
to Him.
When Luke became old, he was young in Christ,
And gave to the world what he received from the
Lord.
And when he had given the world all he could
give,
Then the world, fulfilling the Scripture, repaid
him with contempt.
From an old olive tree the aged Luke hung,
With a smile on his face and his arms folded
crosswise.
And the hand of Christ came down from heaven
And received the soul of His Evangelist.
Now, in radiant Paradise with the other apostles,
St. Luke prays for the Holy Church.

Reflection

Can a sinner repent of his sins in ten days? According to the immeasurable compassion of God he can. During the reign of Emperor Maurice, there was a well-known bandit in the vicinity of Constantinople. He inspired fear and trembling both within the capital and without. One day, the Emperor Maurice himself sent the robber a cross as a sign of faith that he would do him no harm if he surrendered. The robber took the cross and surrendered. Arriving in Constantinople, he fell before the feet of the emperor and begged for forgiveness. The emperor kept his word, had mercy on him and released him. Immediately after that, the robber became gravely ill and sensed that death was drawing near. He bitterly repented of all his sins and tearfully prayed to God that He forgive him, as the emperor had forgiven him. He shed so many tears at prayer that his handkerchief was completely soaked. After ten days of weeping and praying, the repentant man reposed. The same night he passed away, his physician saw a wondrous vision in a dream: when the robber had given up his soul, there gathered around him black, manlike demons with pieces of paper on which were written all his sins. Two radiant angels also appeared. The angels set a scale between them, and the joyful demons placed all those papers on it, weighing down their side of the scale; but the other side was empty. The angels held counsel: "What shall we place on it?

Let us seek something good in his life!" And then that handkerchief soaked with tears of repentance appeared in the hands of one angel. The angels quickly placed it on their side of the scale and it outweighed all the demons' papers. Then the black demons fled, howling sorrowfully, and the angels took the soul of the repentant thief and carried it to Paradise, glorifying the man-loving God.

Contemplation

Contemplate the miracle of the Apostle Philip and the Ethiopian eunuch (Acts 8):

1. How an angel guided Philip from Samaria to the road into Gaza;
2. How Philip saw the eunuch of Queen Candace, explained to him the prophecy of Isaiah, and baptized him;
3. How an angel made Philip invisible to the eunuch, and transported him instantly to the town of Azotus.

Homily: on the sins of the tongue

I said, I will guard my ways, lest I sin with my tongue (Psalm 39:1).

The sin of the tongue is the most common and most frequent sin. If any man offend not in word, the same is a perfect man, says the Apostle James (James 3:2). When a penitent sets out on God's path--when he begins to live according to God's commandments--he should first strive to avoid sin with the tongue. That was the rule that the penitent David laid down for himself. He vowed especially to remain silent before his adversaries: I will restrain my mouth with a bridle, while the wicked are before me (Psalm 39:1). Behold a most wonderful rule for one who is being healed of sin. When he is accused, he does not reply; when he is slandered, he remains silent. In truth, what does it help to speak with an enraged, unrighteous man who does not love God more than himself? If you speak to him of evil, you will enrage him even more. If you speak to him of good, you will make him a mocker of holy things. Before Pilate Christ remained silent. Pilate said: Answerest

Thou nothing? (Mark 15:4). What can He reply to you, when you do not have ears to hear or a mind to understand? Behold, the silence of the righteous one before the unrighteous one can still have the best influence on the unrighteous one. Left to interpret the silence of the righteous one by himself, the unrighteous one can interpret it for the benefit of his soul; while any other answer, good or bad, will be interpreted for evil, to the condemnation of others and to the justification of himself. Blessed is he who learns to govern his tongue.

O Lord Jesus Christ our God, Thou Who hast shown us by example how and when to speak, Thou hast shown us by example how and when we should be silent. Help us, by Thy Holy Spirit, that we not sin with the tongue.

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*

The Lord sees a mother weeping over the death of her son and has compassion on her; another time he was called to a marriage, and rejoiced together with the family. By this He showed that to share ordinary everyday joys and sorrows is not contrary to His spirit. This is what true, reverent Christians do, who live their life in fear [of God]. However, they distinguish some everyday life routines from others; for much has entered into these routines which cannot be God’s good will. There are customs that come from passions, which arise for their indulgence; others are kept alive by vanity and busyness. He who has the spirit of Christ, will be able to distinguish the good from the bad: he adheres to the one and rejects the other. He who does this with the fear of God is not alienated by others, though he does not act like them, because he always acts in the spirit of love and compassion toward the infirmities of his brothers. Only a spirit of zeal beyond measure rubs people the wrong way and produces disharmony and division. Such a spirit cannot refrain from teaching and criticizing. But the [one with the spirit of Christ] is only concerned with ordering

his and his family’s life in a Christian way; he does not permit himself to interfere in the affairs of others, saying to himself, “Who set me as a judge?” He quietly makes everyone well disposed to himself, and inspires respect for those routines to which he holds. A supervisor makes himself unloved, and evokes disapproval for the good routines to which he holds. Humility in such cases is needed—Christian humility. It is the source of Christian good sense, which knows how to act well in a given situation.

*The Morning Offering – Daily
Inspiration with Abbott Tryphon*



The Next Generation

We are living in an age that has witnessed changes on a massive scale as never before. The way we communicate has changed with the coming of the internet, with information available that would have required a library and advanced degrees to access in the past. Ideas and information are available that leave our youth with choices that were never available a generation ago.

Moral norms have changed, with values and lifestyles that would have never been seen as acceptable in the past becoming part of mainstream. Gay marriage, the high divorce rate, children being raised by unwed parents, and profane music that sounds like it came from the underworld (which inspired it, I’m sure). Child sexual abuse is reaching shocking numbers, with clergy, boy scout leaders, coaches and police officers under arrest. With the environmental crisis increasing and political unrest spreading, hope is fading. Our world is polarized in ways that are mind boggling, and the economy has

lowered the hopes and expectations of a whole generation.

With all that has changed in our world, is it any wonder young people are abandoning the Christian faith in droves? With the youthful questioning of authority, it is not enough to simply expect them to accept the authority of bishops, priests, and the traditions and teachings of the Church. There needs to be a change in the way we of the older generations communicate with our youth.

In this age of information we must demonstrate to our youth the difference between information and wisdom. Wisdom is that which is passed down from the past and which imparts substance and enlightenment. Wisdom is not about information, and does not compete with worldly knowledge. Wisdom need not be in conflict with science, nor be linked to narrow mindedness. Wisdom is that which not only connects us to the best of human knowledge and experience, but links us to that which is eternal. Wisdom gives us the ability to relate to our Creator, to our culture and to others. The urgency of imparting this message is great, for we have a whole generation that is in danger of losing faith in God.

It is not enough to expect our young people to attend services if we do not listen to them, respect them, and try to understand the world that is confronting them. They are growing up in a different world than people of my generation experienced, and this important difference must be acknowledged and respected. We can't simply teach the truth to our youth, we must live it in a way that makes it real for them. We must be patient with them, be open to their struggles and non-confrontational when they disagree with us, or we will lose them forever to Christ.

Today's young people have the same hopes and dreams that previous generations held, but this fast changing world is depriving them of hope. Nihilism has become the religion of countless numbers of our youth, with the result that life has become meaningless. The information age has driven God out of societal, cultural and governmental prominence, resulting in mass disbelief.

We who are of the older generations must witness to the wealth of truth that is in the ancient knowledge and wisdom of the Church by

demonstrating it's worth in how we live. If young people do not see a genuine living out of the Faith in us, they will keep looking for truth in directions that will take them far from it. Young people are worthy of our love and respect, and worthy of sharing with us the life in Christ that is their heritage as well. The Church will not be a draw to our youth unless her members demonstrate holiness of life and reach out with love, patience and understanding, offering something that is seen as real by today's young people.

Finally, today's young people need to see joy in the hearts of those of us who have taken on Christ. If we do not have joy in our hearts the youth will see nothing that is attractive to them, and will continue in the wasteland of consumerism, materialism, nihilism, and all hope for the future of our planet will have died.

With love in Christ,
Abbot Tryphon

Coffee with Sister Vassa – Daily Reflection



Her Protection and Care

“Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, ‘Woman, here is your son,’ and to the disciple, ‘Here is your mother.’ From that time on, this disciple took her into his home.” (Jn 19: 25-27)

In His final hour on the cross, Christ indicates to His mother that She is the mother of John, the beloved disciple, and to John Christ says that the disciple is Her son, who was to care for Her in Her old age. According to a traditional interpretation of the Orthodox Church, She is also Mother to all disciples, to all followers of Christ. As members of the Body of Christ, communing with Him and in Him, we also enter into His relationships, becoming daughters and sons of His Mother and His Father. When I see an icon of the Mother of God, holding Her Child, I also see Her holding each and every one

of us, who can run to Her protection and care with our cuts and bruises.

Today I remember the simple truth that I need the love, protection and care of others, just as others need mine. In the community of faithful, in the Body of Christ, the “others” include those already departed, who no longer need our protection and care, but are ready to provide it with their intercessions. This includes, most prominently, the Mother of God, whose motherly love is consistently there for me. Today let me ask for Her protection and care on my cross-carrying journey, because She does not abandon Her child on the cross.

OCTOBER - 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2 8:00-9:15pm – Living Clean NA Group mtg	3 6:30 Vespers
4 9:40 Hours 9:45 Gen'l Confession 10:00 Divine Liturgy / Social	5	6 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	7	8	9 8:00-9:15pm – Living Clean NA Group mtg	10 6:30 Vespers
11 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	12	13 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	14	15	16 8:00-9:15pm – Living Clean NA Group mtg	17 6:30 Vespers
18 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / Social	19	20 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	21	22	23 8:00-9:15pm – Living Clean NA Group mtg	24 6:30 Vespers
25 9:30 Sunday School 9:40 Hours 10:00 Divine Liturgy / 40 th Day Pannikhida for Helen Wolfe	26	27 7:00-8:00pm – The Grey Book Step Mtg. NA Grp	28	29	30 8:00-9:15pm – Living Clean NA Group mtg	31 6:30 Vespers