

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 25, 2015

Gospel: Luke 16:19-31

Tone 4

Epistle: Galatians 2:16-20

21st Sunday after Pentecost (5th of Luke); St Tabitha the Widow, raised from the dead by the Apostle Peter



**Glory to
Jesus Christ!**

**Glory
Forever!**

*St Tabitha the Widow,
raised from the dead by
the Apostle Peter*

*You served the Savior in holiness
By your God-fearing deeds,
And were a model of love as his disciple.
O Tabitha, we praise your memory!*

Today the Church Remembers

21st Sunday After Pentecost — Tone 4. St. Tabitha, the widow raised from the dead by the Apostle Peter (1st c.). Martyrs Marcian and Martyrius the Notaries, of Constantinople (ca. 355). Ven. Martyrii (Martyrius) the Deacon and Martyrii the Recluse, of the Kiev Caves (Far Caves—13th-14th c.). Martyr Athanasius the Fuller, at Salona in Dalmatia (3rd c.). St. Tabitha, the widow raised from the dead by the Apostle Peter (1st c.).

Weekly Bulletin Sponsors

For Health of:

Erin Salamone, on her birthday, offered by her father Sub-Deacon Vlashi.

Erin and Brian Salamone, on their 1st anniversary, offered by Sub-Deacon Vlashi.

Uncle George, on his birthday, offered by Linda & Richard Dantine.

Deborah Jones and her 3 children.

In Eternal Memory of:

Leonid Stefy, offered by his wife Lore, children Lisa Matthew, Natalie Morris and Walter Stefy.

Clara Gallagher, on her birthday, offered by her son Sub-Deacon Vlashi.

Liturgical Schedule:

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

Saturday, November 7th

6:30 pm: Vespers

Sunday, November 8th

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

Readings:

Epistle: Galatians 2:16-20

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Gospel: Luke 16:19-31 (5th Sunday of Luke)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate

lay a poor man named Lazaros, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazaros in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazaros to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazaros in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

**There's
only one
me.
Remember
that.**



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 today, 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.

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

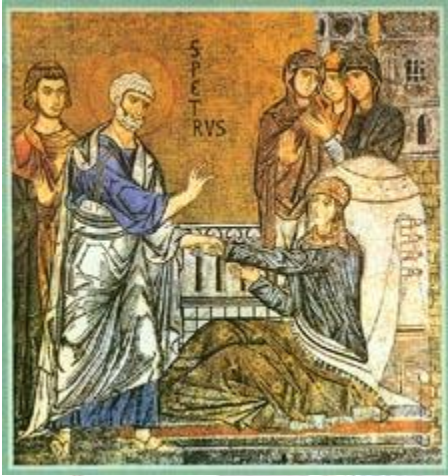
There will be a parish council November 15th immediately following coffee hour.



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 for more information or to volunteer.

St Tabitha the Widow, raised from the dead by the Apostle Peter



Saint Tabitha, the widow raised from the dead by the Apostle Peter, was a virtuous and kindly woman, belonged to the Christian community in Joppa. Being grievously ill, she suddenly died. At the time, the Apostle Peter was preaching at Lydda, not far from Joppa. Messengers were sent to him with an urgent request for help. When the Apostle arrived at Joppa, Tabitha was already dead. On bended knee, St Peter made a fervent prayer to the Lord. Then he went to the bed and called out, "Tabitha, get up!" She arose, completely healed (Acts 9:36).

St Tabitha is considered the patron saint of tailors and seamstresses, since she was known for sewing coats and other garments (Acts 9:39).

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

I feel mute and inarticulate, my Luxurious Lord, when I want to express Your stability and all Your fullness. Therefore, I beseech the entire universe to kneel down with me and speak in my stead, since I am incapable and inarticulate.

I build stone altars for You, O stone Foundation of my hope. And the arrogant sons of the world, who pretend to be nearer neighbors to You than

Your saints, ridicule me: "Look at the pagan, who would rather worship stone than the Lord!"

Truly, I am not worshipping stone, but rather I, together with stone, am worshipping the Living Lord. For stone is also distant from the Lord and is in need of salvation. Sin has made me more impure than stone before the face of Heaven. May the stone be saved together with me, and may it, as a symbol of stability help my feeble words to express the stability of God's justice. Therefore, I embrace stone as a companion in the Fall and as a companion in prayer and salvation.

I light oil and wax on the stone altar, O Inextinguishable Light. And the arrogant puff themselves up and exclaim:

"Look at the superstitious man, who does not know that God is spirit!"

Your servant, O Lord, knows that You are spirit, but he also knows of Your mercy towards all flesh. And so when I see the radiant oil and fragrant wax, I say to myself: "How are you better than oil or wax? Oil and wax at midnight, like the sun at noon, represent the glory of the Lord more clearly than your tongue. Let them be your help in prayer. Let them be your companions in prayer and salvation."

I adorn Your altar with wooden icons, golden crosses, silver seraphim, silk brocades, and books of salvation bound in leather. And I prostrate myself before Your embellished altars. But the arrogant laugh at me and say: "Look at the idol-worshiper, who does not worship the Lord but mute objects!"

Nevertheless, You know, my only Idol, that I am worshipping You alone. But so that arrogance may not engulf my heart and delay my salvation, I call upon tree and plant, resins and animals, to cry out together with me to You, each in its own language. Indeed, all creatures and all creation are in need of salvation, therefore, all also need to join in prayer with man, who led creation into sin and leads it to salvation.

I consecrate bread and wine on Your altar, and I nourish my soul with them. Let the arrogant ridicule me to the end of time, and I shall not be ashamed of my desire to have You for my food and drink, O my Life-giving Nourishment.

I worship before an altar of stone, so that I may learn to consider the entire universe the altar of the Most High.

I nourish myself with consecrated bread and wine at Your altar, so that I may learn to consider everything I eat to be Your holy body, and everything I drink to be Your holy blood.

I pray with all creation and for all creation, so that I may learn humility before You, and so that I may express all the mystery of my love for You, O all-embracing Love.

Sayings of the Ascetics of the Orthodox Church, XXVII:

Christ and Us

Cleanse your mind from anger, remembrance of evil, and shameful thoughts, and then you will find out how Christ dwells in you.

St. Maximus the Confessor, Chapters on Love, 4.76

The Prologue of Ohrid

St. Nikolai Velimirovic

1. The Holy Martyrs Marcian and Martyrius

These saints of God were clergymen under Paul, the Patriarch of Constantinople, during the reign of Emperor Constantius. With the death of the great Emperor Constantine, the Arian heresy, which until then had been suppressed, revived and gained momentum. Even Emperor Constantius himself leaned toward this heresy. There were two influential noblemen at the emperor's court, Eusebius and Philip, both of whom were ardent Arians. Under their influence, Patriarch Paul was ousted from the patriarchal throne and banished to Armenia,

where the Arians strangled him. Then the dishonourable Macedonius seized the patriarchal throne. At that time Orthodoxy had two bitter struggles: against the pagans and against the heretics. Marcian and Martyrius interceded with all their strength and determination on the side of Orthodoxy. Marcian was a reader and Martyrius was a subdeacon at the cathedral church of Hagia Sophia; under Patriarch Paul they had been patriarchal notaries (secretaries). The Arians at first tried to bribe them, but when these holy men rejected this with scorn, the heretics condemned them to death. When they were brought to the executioner, they raised their hands and prayed to God, giving Him thanks for a martyr's end to their lives: "Lord, we rejoice that we depart from this life by such a death. Make us worthy to be partakers of eternal life. Thou art our life!" They placed their necks beneath the sword and were beheaded in the year 355. Later, St. John Chrysostom built a church in their name over their miracle-working relics.

2. The Holy Martyr Anastasius

He was a cloth-maker and a zealous Christian. During Diocletian's persecution of Christians, this man of God appeared before the judge in the Dalmatian town of Solin, and confessed his faith in Christ. He was inhumanly tortured and slain, and his body was thrown into the sea but was later found and honourably buried.

3. Saint Tabitha

St. Tabitha (which means "gazelle") was a disciple of the apostles and lived in Joppa. She was full of good works and alms deeds (Acts 9:36), but suddenly became weak and died. The Apostle Peter was then in the town of Lydda, and the grieving disciples sent for him, imploring him to comfort her kinsmen. Upon his arrival, the great Apostle of Christ told everyone to leave the room where the corpse lay, then knelt in prayer. Then, turning to the body, he said: Tabitha, arise (Acts 9:40) and Tabitha opened her eyes and stood up. Many believed in the Lord Jesus Christ because of this wonderful miracle.

Hymn of Praise
Saint Tabitha

Tabitha died, not that she might no longer live,
But that the world might be astonished at the
miracle which came to pass.

Beside her deathbed Peter humbly knelt,
And uttered fervent prayer unto the Lord.

She was resurrected in body! And the
unbelievers heard

How the Lord hearkened to the apostle's prayer
And returned the living soul to the dead body.

And Peter turned the unbelievers to the Faith.
O wondrous miracle, of a kind unknown in the
world!

By the name of Christ, death was conquered.

Death was conquered, and life rejoices.

The young Tabitha rejoices in life;

And, more than in her own life,

She rejoices that she served as a wonder to the
unbelieving world.

She was resurrected in body! The unbelievers
heard,

And their own souls were raised from the dead.

O great Peter, servant of Christ,

Pray to our Saviour for us;

Resurrect our souls, buried in the mud-

You, who revived Tabitha by the power of God.

Reflection

Among other mysterious perceptions from the world of spirits, the saints also had perceptions of sweet fragrances from good spirits and foul stench from impure spirits. During every appearance of luminous, pure spirits, a life-giving and sweet fragrance wafted about; and during every appearance of dark and impure spirits, a suffocating, unbearable stench filled the air. The saints were able to discern which passion possessed a man by the kind of stench he emanated. Thus it was that St. Euthymius the Great recognized the stench of the passion of adultery in the monk Emilian of the Lavra of St. Theoctistus. Going to Matins one morning, Euthymius passed by Emilian's cell and smelled the stench of the demon of adultery. Emilian had

not committed any physical sin, but had adulterous thoughts that were being forced into his heart by the demon, and the saint already sensed it by its smell. The power of this perception once revealed itself even more wondrously in St. Hilarion the Great. A certain avaricious miser had sent some of his vegetables to Hilarion. When they were brought to Hilarion for a meal, the saint said: "Take these away from here. I cannot stand the stench that comes from these vegetables! Do you not smell how they reek of avarice?" When the brethren were amazed by these words, Hilarion told them to take the vegetables to the oxen, and they would see that not even the oxen would eat them. Indeed, the oxen merely sniffed at them, and turned their heads away in disgust.

Contemplation

Contemplate God's miraculous revelation to the Apostle Peter (Acts 11):

1. How Peter saw the heavens open and a sheet full of all kinds of animals, beasts, creeping things and birds, being lowered to him;
2. How he heard a voice: Arise, Peter; slay and eat! (Acts 11:7);
How this admonished him to attend even to the pagans and preach the Gospel to them.

Homily:

on fleeing the world and dwelling in the wilderness

Lo, then would I flee afar off, and remain in the wilderness (Psalm 55:7).

Brethren, from whom did the prophet flee into the wilderness? From evil adversaries, from passions, and from vanity. Why did he flee into the wilderness? Because that is the way of victory over wicked adversaries, passions, and the vanity of the world. Very few choose the wilderness: that is why he fled into the wilderness. Men fight over cities and lands, over authority and wealth, but not over the wilderness. In the cities, the inner adversaries of man—the passions and diverse vanities—constantly

are aroused with new fire, while in the wilderness they fade and vanish. Before he spoke of fleeing, the prophet said, And the terrors of death have fallen upon me (Psalm 55:4); this is the reason to flee into the wilderness. One should prepare his soul for the other world, for the encounter with God. Not even a king can save himself from death or avoid judgment. Living in constant luxury and merriment, man is indeed as if lulled to sleep by the strong drink of this world. But then, in the midst of luxury and merriment, the thought of death tugs at him and awakens him. Oh, I must die! I must leave this world! I must come before God and before the angels! Where is my soul? Where are my deeds? With what shall I leave this world, and with what shall I enter into the next world? Thousands upon thousands of those who have been awakened from sinful sleep by such questions have fled to the wilderness and, day and night, they amend their souls and purify their hearts by repentance, prayer, fasting, vigils, labour and other proven means by which man kills the fear of death, and becomes adopted by God.

O Lord Jesus Christ, our Most-wise and Most-gracious Teacher, Who Thyself at times withdrew from men into solitude, help us to be collected in soul and prepare ourselves for Thy Most-glorious Kingdom.

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 thorns and thistles which choke the word of Divine truth, in addition to being riches, pleasures and cares of this life, at the current time must also be understood to be various false teachings, spread by scholars who have lost the truth and have been knocked off the path to it. Among us such theories differ much: some publicly and openly go against the truth; others do so by oblique hints that are nevertheless understood by those toward whom they are directed. In essence they act like carbon monoxide poisoning—they enter unnoticeably,

and cloud the head, leading to a loss of clear consciousness of everything around. He who gets this carbon monoxide poisoning begins to rave like one who is asleep, for everything already appears to him entirely not as it is, not as it appears to one who is in his right mind. When you meet such a person you see that not only is all truth is suppressed in him, but any feeling for the truth is also stifled, and a lie has penetrated all the components of his mind. How should one be? Do not listen to these ravings or read them; and when they are unwillingly heard or read, throw them out of your head. When they are not thrown out—submit them to reason, and they all will scatter like smoke.

*The Morning Offering – Daily
Inspiration with Abbott Tryphon*



An Orthodox Temple

The link between the Old and New Testament

Orthodox temples have kept to the same form and function since ancient times. Using the Old Testament Temple model, Orthodox churches are divided into several courts or spaces peculiar to their function. The Holy Table, upon which is celebrated the Eucharist, is situated at the east end of the building behind the Iconostasis (icon screen). This is a continuation of and corresponds to the Holy of Holies in the ancient Israelite temple in Jerusalem.

The whole area behind the iconostasis is called the altar, and is considered the most sacred part of the temple. The Eucharistic table is commonly known as the Holy Table. While great respect must be shown throughout the Church, the altar is very special. It is here that the Holy Spirit descends upon the offering of

bread and wine , changing them into the Body and Blood of Christ.

Only those who receive the specific blessing of the bishop or the priest may enter, since no one has the right to go behind the iconostasis. The Church allows only those who have a particular reason, specific task, or function, to enter. A blessing must be received each and every time, even if a person serves regularly behind the iconostasis. No one should ever simply wander into the altar without a blessing. The Holy Table, the Proskomedia Table (Table of Preparation), and the discos and chalice, should never be touched by anyone other than a bishop, priest or deacon. The sacredness of these items, set apart for divine worship, is such because they have all been blessed and consecrated by the Church for the worship of God.

We approach our God with fear and awe, bowing down in worship before His Throne in wonder. We worship the Holy Trinity with the same reverence as did the ancients. The very God Who created us, and Who condescended to join His Divinity with our humanity, is worshiped in temples just as beautiful as that which He commanded to be built in the Holy City, because He has invited us into communion with Him. The worship we offer on this earth is an image of that which is taking place before the Throne in Heaven.

With love in Christ,
Abbot Tryphon

Coffee with Sister Vassa – Daily Reflection



Prayers of the Saints

“Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you...” (2 Thess 3: 1)

Somebody asked me recently, Why don't people in your church pray directly to God, but pray to saints? I replied that we do, indeed, pray directly to God, but we also ask for those strong in faith, the saints, to pray with us and for us; just as St. Paul asked other Christians to pray for him; just as the earliest Christians called St. Peter to come and pray when Tabitha had died, and by his prayers God granted Tabitha new life (Acts 9: 36-43), - just as then, today we still ask for, and benefit from, the prayers of the strong among us, including already-deceased saints like Peter.

We still have contact, in the “communion of the saints,” in the one Body of Christ, in His Spirit, with already-deceased saints, and unite with them in prayer; just as the already-deceased Moses and Elijah appeared to the disciples on the Mount of Transfiguration, speaking with Christ (Mt 17: 3). *“He is not God of the dead, but God of the living,”* as Jesus Himself reminds us (Mk 12: 27). While He is, indeed, a unique “mediator” between God and human beings, as St. Paul says (1 Tim 2: 5), because He is the only God-Man, Christ nonetheless unites all of us in prayer, both the already-deceased and those still here, in His Body and His Spirit. God is the One Source of sanctity and grace, but there are many vessels and channels of His grace, the “saints,” who are not divided, but united, in Him.

So let me not doubt the unity of Christ's Body, on earth as it is in heaven. Let me not imagine a rift where there is none, because the saints in heaven do participate in, and offer up to God, the prayers of the saints on earth, as St. John tells us in the Book of Revelation: *“...the twenty-four elders (the leaders of the people of God in heaven) fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.”* (Rev 5: 8)

The Philokalia: Daily Readings

The demons either tempt us ourselves or arm against us those who have no fear of the Lord. They tempt us themselves when we withdraw from human society, as they tempted our Lord in the desert. They tempt us through other people when we spend our time in the company of others, as they tempted our Lord through the Pharisees. But whichever line of attack they choose, let us repel them by keeping our gaze fixed on the Lord's example.

- St Maximus the Confessor, 400 Chapters on Love



**The goal is to rise spiritually,
not simply to avoid sin.**

- St. Paisios of Mount Athos



I love being
Orthodox



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

