

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, October 8, 2017

Gospel: Luke 7:11-16

Tone 1

Epistle: 2 Corinthians 9:6-11

18th Sunday after Pentecost (3rd of Luke): Ven. Pelagía the Penitent

Ven. Dosiféi (Dositheus), Abbot of Verkneóstrov (Pskov—1482). Ven. Tryphon, Abbot of Vyatka (1612). Ven. Thaïs (Taíssia) of Egypt (4th c.). Virgin Martyr Pelagía of Antioch (303). Monk Martyr Ignatius of Prodromou (Mt. Athos—1814). Ven. Philotheus, Patriarch of Constantinople (1379).

Troparion – Tone 4

Like a fragrant rose growing from thorns, / You were revealed to the Church through your virtuous deeds / Becoming a source of joy for the faithful. / You offered your life in sweet-smelling fragrance / To him who made you wonderful. / Entreat him to deliver us from every soul-destroying passion, / O righteous Pelagia!

Troparion – Tone 8

The image of God was truly preserved in you, O Mother, / for you took up the Cross and followed Christ. / By so doing you taught us to disregard the flesh for it passes away / but to care instead for the soul, since it is immortal. / Therefore your spirit, venerable Pelagia, rejoices with the angels.

Kontakion – Tone 2

You wore out your body through fasting, vigils, and prayer / beseeching the Creator to completely forgive your deeds. / You achieved this, holy Mother Pelagia, / thereby showing us the way to repentance.



Venerable Pelagia the Penitent

Prayer Requests

For Health of:

The Survivors', of the recent tragedy in Las Vegas, offered by Archbishop Michael, the Diocese of NY/NJ & the Orthodox Church of the Mother of God.

In Memory of:

Theodor Prinz, offered by his daughter Lore Stefy.

Of those who lost their lives, in the recent tragedy in Las Vegas, offered by Archbishop Michael, the Diocese of NY/NJ & the Orthodox Church of the Mother of God.

The Philokalia: Daily Readings

Humility is born of spiritual knowledge, and such knowledge is born of trials and temptations.

- St Peter of Damascus, A Treasury of Divine Knowledge

Liturgical Schedule

Sunday, October 8th

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

Saturday, October 14th

6:30 pm: Vespers

Sunday, October 15th

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

Saturday, October 21st

6:30 pm: Vespers

Sunday, October 22nd

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

Saturday, October 28th

6:30 pm: Vespers

Bulletin Sponsors

Lore Stefy

Readings:

The Prokeimenon in the 1st Tone:

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!
(Psalm 32:22)
Vs. Rejoice in the Lord, O ye righteous! Praise befits the just!
(Psalm 32:1)

Epistle: 2 Corinthians 9:6-11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

Alleluia in the 1st Tone:

God gives vengeance unto me, and subdues people under me.
(Psalm 17:48)
vs. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.
(Psalm 17:51)

Gospel: Luke 7:11-16

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

Orthodox Quote of the Day

Whether one is contented or hungry, whether he is praised or wronged, he must rejoice and face everything humbly and patiently.

St. Paisios of Mount Athos
Spiritual Councils IV: Family Life 214



Venerable Pelagia the Penitent

Saint Pelagia the Penitent was converted to Christianity by Saint Nonnus, Bishop of Edessa (Saturday of Cheesefare Week). Before her acceptance of Christianity through Baptism, Pelagia was head of a dance troupe in Palestinian Antioch, living a life of frivolity and prostitution.

One day Pelagia, elegantly dressed, was making her way past a church where Saint Nonnus was preaching a sermon. Believers turned their faces away from the sinner, but the bishop glanced after her. Struck by the outer beauty of Pelagia and having foreseen the spiritual greatness within her, the saint prayed in his cell for a long time to the Lord for the sinner. He told his fellow bishops that the prostitute put them all to shame. He explained that she took great care to adorn her body in order to appear beautiful in the eyes of men. “We... take no thought for the adornment of our wretched souls,” he said.

On the following day, when Saint Nonnus was teaching in the church about the dread Last Judgment and its consequences, Pelagia came. The teaching made a tremendous impression upon her. With the fear of God and weeping tears of repentance, she asked the saint for Baptism. Seeing her sincere and full repentance, Bishop Nonnus baptized her.

By night the devil appeared to Pelagia, urging her to return to her former life. The saint prayed, signed herself with the Sign of the Cross, and the devil vanished.

Three days after her baptism, Saint Pelagia gathered up her valuables and took them to Bishop Nonnus. The bishop ordered that they be distributed among the poor saying, “Let this be wisely dispersed, so that these riches gained by sin may become a wealth of righteousness.” After this Saint Pelagia journeyed to Jerusalem to the Mount of Olives. She lived there in a cell, disguised as the monk Pelagius, living in ascetic seclusion, and attaining great spiritual gifts. When she died, she was buried in her cell.



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

Sisterhood news: This year, our feast day celebration will be held outside of church at Cousin Mario's restaurant on Harding Highway. [The celebration will be on Sunday Oct. 8th at 12:15 PM.](#) All Sisterhood members in good standing are invited to attend. The Sisterhood will be covering the cost of the luncheon. Alcoholic beverages are not included. Please see Linda Dantinne for more information, and to RSVP.

Council Meeting: [October 29th immediately after coffee hour.](#)

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.

Wisdom of the Church Fathers

"May the Lord alone be your goal and your refuge! May His most holy love be your hope and confidence!"

**Saint Dimitry, Metropolitan of Rostov
(1651-1709)**



NY/NJ Diocese News

NEW YORK CITY: ARCHBISHOP MICHAEL VISITS DIOCESAN CATHEDRAL

Archbishop Michael presided at the **Diocesan Cathedral's patronal feast of the Protection of the Holy Virgin** on the weekend of 30 Sept - 1 Oct 2017. In conjunction with the liturgical observance, a new external marquee was dedicated. The 150 year-old building, built in 1867, was purchased by the "Metropolia," which became the OCA, in 1943 and was its Pro-Cathedral until 1982. The new marquee was designed by Archimandrite Christopher (Calin) and crafted by Melinni Brothers in Florence, Italy.

The marquee was donated in memory of Olga Sawchuk Dorochoyich by her family on the occasion of the 100th anniversary of her birth and the 4th anniversary of her repose. Olga was a faithful parishioner of the Cathedral, served as Church School coordinator, choir member and Secretary of the Parish Council for decades. A festive luncheon followed the dedication.



Orthodox Church in America (OCA) News **Celebrating 125 years of Orthodox Christianity in Chicago7**

Seven Orthodox Christian hierarchs and dozens of clergy, led by altar servers and Church school children, processed into Lane Tech Auditorium here on Saturday, September 30, 2017, to celebrate a Pan-Orthodox Hierarchical Divine Liturgy commemorating 125 years of Orthodox Christian presence in Metropolitan Chicago.

"Sponsored by Greater Chicago's Orthodox Christian Clergy Association [OCCA], which represents nearly 80 parishes across the metropolitan region, the anniversary honored the pioneers of Orthodoxy in Chicago and remembered in prayer the founders who built our communities with great faith and personal sacrifice," said Gordana Trbuhovich, who coordinated the celebration with Archpriest Nicholas Dahdal, Rector of Saint George Antiochian Orthodox Church, Cicero, IL.

Concelebrating with His Grace, Bishop Ilia of Philomelion of the Albanian Orthodox Diocese of America, Ecumenical Patriarchate, were His Eminence, Metropolitan Nicolae of the Romanian Orthodox Metropolia of the Americas; His Eminence, Archbishop Peter of Chicago and Mid-America, Russian Orthodox Church Outside of Russia; His Eminence, Archbishop Daniel of the Western Eparchy of the Ukrainian Orthodox Church of the USA; His Grace, Bishop Longin of the Serbian Orthodox Eparchy of New Gracanica and Midwestern America; His Grace, Bishop Irinej of the Serbian Orthodox Diocese of Eastern America; and His Grace, Bishop Paul of Chicago and the Midwest of the Orthodox Church in America. Over 60 priests, deacons and servers from 10 jurisdictions across Greater Chicago and neighboring states also served. Choral responses, under direction of Ms. Trbuhovich, were gloriously sung by the well-known Pan-Orthodox Choir of Greater Chicago, whose singers represent 23 parishes and eight jurisdictions.

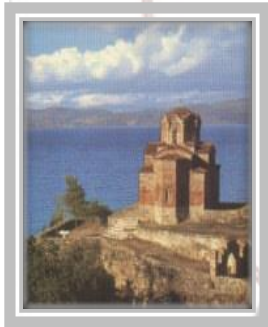
"Bishop Irinej delivered a most inspirational homily, titled 'Saints and Sanctity: Orthodoxy in Chicago,'" explained Ms. Trbuhovich. "The congregation listened attentively as His Grace intertwined the beginnings of Orthodox Christianity in Greater Chicago with five of today's saints whose impressions on our growth were marked by their footsteps in this city. The homily concluded with the most recent impression in this city—also marked with a memorial Trisagion at the conclusion of the Liturgy—His Eminence, the recently departed Metropolitan Iakovos of the Greek Orthodox Metropolis of Chicago. A tribute to him for being the 'face of Orthodoxy' for 38 years was also prominently dedicated in the 125th Commemorative Book."

The Liturgy was followed by a banquet at Chicago’s Marriot O’Hare Hotel, at which Bishop Ilia delivered an encouraging directive for unity and harmony rather than independent divisions among Orthodox Christians living in the same city. The Rev. Dr. Stanley L. Davis, Jr. Executive Director of the Council of Religious Leaders of Metropolitan Chicago, delivered a congratulatory message, while Father Dahdal and Ms. Trbuhovich extended their appreciation to the dedicated Pan-Orthodox committee of volunteers who helped produce this event. The altar iconography was graciously loaned by Chicago’s Saint Demetrios Greek Orthodox Parish, while the youth procession was organized by Presbyteria Georgia Alikakos, Director of Education of Chicago’s Greek Orthodox Metropolis.

The historic Liturgy concluded with the exclamation, “Grant O Lord, a prosperous and peaceful life, health, safety and furtherance in all good things to all Chicagoland Orthodox Christians who are celebrating 125 years of their faith in this great city; and in appreciation, O Lord, of our ancestors who, since the year 1892, founded and established nearly 80 Orthodox churches throughout Greater Chicago, and to all who worship in them, O Lord, bless and preserve them for many years!”

History reveals that the Orthodox Christian presence in Chicago began in the late 1800s with the establishment of the “Greco Slavonic Brotherhood,” which included immigrants primarily from Sparta and Corfu, Greece; Montenegro and Hercegovina, in Serbia; and Carpatho-Russians and Galicians from what was then the Austro-Hungarian Empire. After petitioning the ecclesiastical centers in their respective homelands, priests were sent in 1892 to serve the faithful under the existing Russian Orthodox Diocese of Alaska. This marked the establishment of Saint Vladimir Church [today’s Holy Trinity OCA Cathedral], Annunciation Greek Orthodox Cathedral, and Holy Resurrection Serbian Orthodox Cathedral. Today, there are nearly 80 parishes in the greater Chicagoland area.

Prayers by the Laker, St. 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.

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

IV. Concerning that which Brings us Close to God

Prayer

Consistently pray in all things, so that you might not do anything without the help of God ... Whoever does or busies himself with anything without prayer does not succeed in the end. Concerning this, the Lord said: "Without Me you can't do anything".

(John 15:5)



The Morning Offering – Daily Inspiration by Abbott Tryphon

Bishops and Priests

A servant cannot be greater than his master

The Sovereign Lord of the Universe came down to earth as a humble servant. He Who sits upon the Wings of the Seraphim, was born to us in a stable. The King of kings came as the Good Shepherd Who laid down His life for His sheep.

We who serve as His priests and bishops can be true to our vocation, only if we serve in all humility, love, and gentleness. The bishop or priest who would set himself up as lord over his people, betrays the Lord Whom he serves. Any priest or bishop who lords over his people as though he were their superior, rather than their servant, betrays the standard of the office, as set in the earliest of times.

The bishop is to be both servant to his people and father to his flock. He represents Christ in the midst of his diocese, and must be compassionate, sweet, longsuffering, humble, and kindhearted. He must be available to his people. The bishop must be humble, lest he fall into the trap of seeing this sacred office as his divine right to lord over those under him.

Orthodoxy does not have lord bishops [prince prelates as bishops], but monks who are consecrated to serve as archpastors and fathers to their people. The western medieval imagery of lord bishops has never had a place in Orthodoxy, and our best bishops have been men of holiness, humility and simplicity. The love and respect shown to these bishops is the same as the love shown to fathers by their children. As Christ in their midst, the bishops rule not by tyranny and fear, but by love and holiness of life. They serve as archetypes of the Good Shepherd, who laid down His life for his flock.

The honor we show our bishops is honor that is shown to Christ Himself, just as when we kiss icons, our love and honor are passed on to the archetype. We call our bishops Lord in the Liturgy, not because they are princely overlords, but because they are Christ in our midst. We love and honor them, because they, like Christ, first loved us. And the love and honor we show them (as icons of Christ) are passed on to the prototype, Christ Himself.

Just as bishops serve as Christ among us, so too the priests serve as the presence of the bishop among his people. They must also be humble and holy servants of their people. They must be loving fathers in the midst of their congregations, knowing that they represent the bishop and therefore Christ Himself. The love of Christ must be visible in the fatherly humility of the priest for his people, and he must lead his people in showing love and respect for their bishop. Priests must support their bishops, realizing the heavy burden that rests upon their shoulders. The priest must pray for his bishop, support his bishop, and love his bishop, even as his own father.

Keeping these biblical images of priest and bishop, the Church is able to keep Her focus on Christ and is protected from becoming like the worldly governments and institutions that surround Her. The Church, in Her wisdom, knows that the world does not need another worldly institution but rather the saving power of a hospital for the soul. The world is in terrible decline and desperate for the example of the selfless service and sacrificial love that only the Church can offer.

The world needs Christ, not simply religion, and the Church cannot be Her intended self without her bishops and priests becoming simple, humble, holy servants. The Church's clergy must serve in imitation of the Lord, in all humility and love. If we priests and bishops are to be true to our vocation, we must remember, "a servant cannot be greater than his Master (John 13:16)".



Daily Reflection
He Eats & Drinks With Sinners



“After these things he went out and saw a tax collector named Levi, sitting at the tax office. And he said to him, ‘Follow me.’ So he left all, rose up, and followed him. Then Levi gave him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them. And their scribes and the Pharisees complained against his disciples, saying, ‘Why do you eat and drink with tax collectors and sinners?’ Jesus answered and said to them, ‘Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous, but sinners, to repentance.’” (Lk 5: 27-32)

Is our Lord using the word “righteous” sarcastically, in that last sentence? Yes. And is He being sarcastic, when He characterizes those who have “no need of a physician,” i.e., no need of Him, as those who are “well”? Yes. The scribes and Pharisees believe themselves to be “well,” but are they? They don’t partake of the “feast” we read about here, refusing food and drink, like sick people. While “sinners” eat and drink with the Lord, the scribes and Pharisees stand around complaining.

As I prepare for Holy Communion this Sunday, I remind myself of this picture, of us “sinners” eating and drinking with the Lord, in happy “need” of Him. We do not join in the Lord’s “feast” because we are “righteous,” no. We join in it precisely because we are not. So let me not deprive myself of the Food and Drink our Lord offers me this Sunday, because He calls not the righteous, but the sinners to His table.

Ancient Christian Wisdom

The spiritual person has thanksgiving and gratitude in all circumstances, in everything and for everything. This thanksgiving is rooted in the firm conviction of God’s merciful providence and care in all things, in the steadfast faith that “God works in everything for good with those who love Him” or, as the passage may also be rendered, “everything works together for good with those who love God” (Rom 8.28) The spiritual man does not thank God only for what he considers to be good. Rather, he thanks God for everything, even for what appears to be bad, knowing that God’s tender care is over all, and that the evil in this world, which is always present and inevitable (cf. Jn 17), can itself be the vehicle for spiritual growth and salvation if rightly understood and overcome by the grace of God. The opposite of gratitude is bitterness and complaining; it is bemoaning one’s lot in life because of pride and covetousness. It is caused by the absence of humble trust in the Lord. To thank God in everything and for everything is the result of faith and faithfulness in God. It is the result of absolute trust in the Lord who knows best what we need for our salvation and does all that He can within the evil conditions of the world to bring us to eternal life, to peace and to joy. A person is grateful to the extent that he trusts in the Lord and has love for God and man.

- Fr. Thomas Hopko

Through the Grace of God – Orthodox Christianity

St Silouan The Athonite: O Lord, Grant Me Tears..

“O Lord, grant me tears to shed for myself, and the whole universe, that the nations may know thee and live eternally with thee.”