

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: Holly Dawson



Sunday, September 11, 2016

Gospel: John 3:13-17 (Sunday Before)

Epistle: Galatians 6:11-16 1(Sunday Before)

Gospel: Matthew 19:16-26

Epistle: 1 Corinthians 15:1-11

Tone 3

12th Sunday after Pentecost; Afterfeast of the Nativity of the Theotokos. Sunday before Elevation.

**Glory to
Jesus Christ!**



*Afterfeast of the Nativity of
the Mother of God*

**Glory
Forever!**

*Your Nativity, O Virgin, Has proclaimed joy to the whole universe!
The Sun of Righteousness, Christ our God, Has shone from You, O Theotokos!
By annulling the curse, He bestowed a blessing.
By destroying death, He has granted us eternal Life.*

(Troparion – Tone 4)

*By Your Nativity, O Most Pure Virgin, Joachim and Anna are freed from barrenness;
Adam and Eve, from the corruption of death. And we, your people,
freed from the guilt of sin, celebrate and sing to you:
The barren woman gives birth to the Theotokos, the nourisher of our life!*

(Kontakion – Tone 4)

Today's Commemorated Feasts and Saints

12th Sunday After Pentecost — Tone 3. Afterfeast of the Nativity of the Theotokos. Sunday before Elevation. Ven. Theodora of Alexandria (474-491). Translation of the Relics of Ven. Sergius and Herman, Wonderworkers of Valaam. Martyrs Demetrius, his wife Euanthia, and their son Demetrian, at Skepsis on the Hellespont (1st c.). Martyrs Diodorus, Didymus, and Diomedes, of Laodicea. Martyr Ia and 9,000 Martyrs with her, of Persia (362-364). St. Euphrosynus the Cook, of Alexandria (9th c.). The Weeping “KAPLUNOVSKAYA” Kazan’ Icon of the Most-holy Theotokos (1689).

Prayer Requests

For Health of:

Jonathan Dawson, on his birthday, offered by mom and dad.

Julian & Kira, on their birthday, offered by their family.

Dean & Irene, on their 36th wedding anniversary (9/13).

Doug & Jen, on their wedding anniversary (9/5).

In Memory of:

For all who died in the 9/11 terrorist attacks, offered by Trudy Ellmore.

Elena (Helen) Wolf, on the one year anniversary of her passing, offered by her daughter Lidia, son-in-law Nick and family.

Liturgical Schedule

Sunday, September 11th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, September 17th

6:30 pm: Vespers

Sunday, September 18th

9:40 am: Hours

9:45 am: Sunday School

10:00 am: Divine Liturgy

Saturday, September 24th

6:30 pm: Vespers

Sunday, September 25th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, October 1st

6:30 pm: Vespers

Sunday, October 2nd

9:40 am: Hours

9:45 am: General

Confession

10:00 am: Divine Liturgy

Bulletin Sponsors:

*Sub-Deacon Edward and
Holly Dawson; Family of
Julian & Kira; Families of
Dean, Irene, Doug & Jen;
Trudy Ellmore*

Readings:

The Prokeimenon in the 6th Tone:

O Lord, save Thy people, and bless Thine inheritance!

(Psalm 27:9)

vs. To Thee, O Lord, will I call. O my God, be not silent to me!

(Psalm 27:1)

Another, Tone 3 (Song of the Theotokos):

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

(Luke 1:46-7)

Epistle: Galatians 6:11-16 1 (Sunday Before)

See, with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Epistle: 1 Corinthians 15:1-11

Brethren, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast - unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

Alleluia in the 1st Tone:

I have exalted one chosen out of My people.

(Psalm 88:20)

vs. For My hand shall defend him, and My arm shall strengthen him.

(Psalm 88:22)

Another, Tone 8 (Theotokos):

Hearken, O daughter, and see, and incline thine ear!

(Psalm 44:10)

Gospel: John 3:13-17 (Sunday Before)

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Gospel: Matthew 19:16-26

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbour as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."



The Universal Exaltation of the Precious and Life-Giving Cross
(Commemorated on September 14)

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman Empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman

Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, St Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to St Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching St Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying “Lord have mercy,” reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem.

During the reign of Julian the Apostate (361-363) he accepted a martyr’s death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

St Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. St Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, St Andrew of Crete (July 4) says: “The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast”.



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: ChurchMotherOfGod@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

Church School News: Our Sunday school classes will begin next Sunday September 18th. The schedule for classes will remain the same as last year: The upper elementary grades (grade 4 & up) will meet before the Liturgy at 9:30 am. This class will not meet on the first Sunday of each month because of general confessions. The primary grades and pre-school classes will meet immediately after communion each week. These classes will meet every week.

If your child attended our Sunday school last year, we ask that you use the sign-up sheet at the candle stand to re-register. If your child did not attend our church school last year and you wish to enroll him/her this year, please fill out a registration form, also available at the candle stand. Questions about Sunday school can be directed to Maribeth Romanofsky or Linda Dantine.

There will be no Sisterhood meeting this week.

The Sisterhood of the Protection of the Theotokos is having a “Let’s Celebrate Our Heritage” luncheon on October 2, 2016. See the posters for details. This should be fun!

50th Year Golden Jubilee Anniversary Dinner is Nov 13, 2016. **More details to follow.**



NY/NJ Diocese News

ROCHESTER NY: A Fascinating and Enlightening Evening Planned on September 23rd

Saint John the Baptist Orthodox Church in Rochester NY will host a lively two-part lecture by a guest speaker, Reverend Father Andrew Stephen Damick on **Friday, 23 September 2016 beginning at 6:30 PM.** Father Andrew is pastor of Saint Paul Orthodox Church of Emmaus, Pennsylvania, author of “Orthodoxy and Heterodoxy” and “An Introduction to God,” as well as the forthcoming “Bearing God” (2017). He is also host of the “**Orthodoxy and Heterodoxy**” and “**Roads from Emmaus**” podcasts on Ancient Faith Radio, and he is a frequent speaker at lectures and retreats both in parishes and elsewhere. The event, with refreshments served, is free of charge.

Upcoming Events:

- November 1-2: Diocesan Assembly, Holy Trinity Church, Yonkers, NY
- November 11-13: Diocesan Girls Retreat, Saint Basil Academy, Garrison, NY
- November 18-19: Diocesan Matushki Retreat, Warwick Retreat Center, Warwick, NY

Orthodox Church in America (OCA) News



Remembering 9/11: Fifteen years later

Sunday, September 11, 2016, marks the 15th anniversary of the 9/11 terrorists attacks on New York City, Shanksville, PA, and Arlington, VA.

The day—and indeed the weekend ahead—remains one of particular prayer, reflection and repentance. Surely there is much upon which we might reflect and about which we might pray as the world continues to face conflicts that challenge us to maintain focus on “our true home,” the Kingdom of God, wondrously in our midst yet all-too-often overshadowed by this fallen world.

As we mark this somber anniversary, let us especially pray for those who lost their lives in the 9/11 attacks, as well as for their families and friends who continue to mourn the loss of those with whom, just one day earlier, they had walked and talked; for those who so selflessly reached out to victims and survivors alike on that tragic day; for those

brave first responders—fire fighters and physicians, police and military personnel and officials, clergy and counselors and coworkers—who risked their “all” to bring comfort and hope to friend and stranger alike; and for everyone still struggling to “make sense” of that which, by nature, is senseless.

Among those who lost their lives on 9/11 and for whom we pray on this anniversary are two dozen Orthodox Christians, a list of whom has been compiled and maintained over the years. While the list may not be complete—if readers know of anyone whose name should be added to the list, please send it to info@oca.org —our Lord assures us that our prayers, even for those whose names have been forgotten or who are known to Him alone, will not go unanswered.

Let us especially remember our brothers and sisters in Christ, asking the One Who is our very Life and Resurrection to grant them eternal rest with the saints, that “they may shine like the stars of heaven” in the Kingdom of the Father, Son and Holy Spirit—the very Kingdom to which we all aspire.

Orthodox Christians known to have perished on September 11, 2001

“With the saints give rest, O Christ, to the souls of Thy departed servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting!”

Joanna Ahladiotis
Anastasios (Ernest) Alikakos
Alan Bondarenko
Katerina Bantis
Lieutenant Peter (Panagiotis) Brennan
Anthony Demas
Kontantinos Ekonomos
Anna Fosteris
Peter Hansen
Vassilios Haramis
John Katsimatidis
Danielle Kousoulis
Eskedar Melaku

George Merkouris
Peter Constantine Moutos
James Nicholas Papageorge
George Paris
Theodore Pigis
Daphne Pouletsos
Anthony (Tony) Savas
Derek Statkevics
Andrew Stergiopoulos
Michael Tarrou
William Tselepis
Prokopios (Paul) Zois



OCMC News - Announcing New Officers on the OCMC Board of Directors

The Orthodox Christian Mission Center is happy to announce the newest officers on the OCMC Board of Directors.

The President is Mr. John N. Colis from Saints Peter and Paul Greek Orthodox Church in Glenview, Illinois.

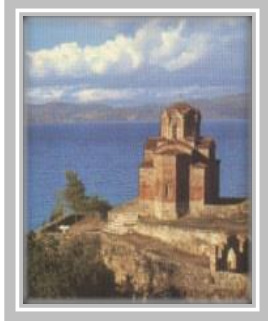
The Vice President is Dr. Gayle Woloschak from Saints Peter and Paul Ukrainian Orthodox Church in Palos Park, Illinois.

The Secretary is Mrs. Elizabeth Slanta from Saints Peter and Paul Antiochian Church in Arlington, Virginia, as well as the Saint Nicholas OCA Cathedral in Washington, DC.

The Treasurer is Fr. Scott Ceraphim Mitchell who is the visiting priest at Christ the Savior Orthodox Mission in Bangor, Maine, and represents the Bulgarian Diocese as well as ROCOR on the Board.

OCMC is excited to welcome these devoted members to their new positions and looks forward to seeing how God uses their gifts for mission efforts! In the coming years, OCMC will reach more people in more parts of the world with the message of the Gospel. OCMC's new officers will be integral in helping the Mission Center to train and send more missionaries and team members in support of ministries that will witness to the Orthodox Christian Faith.

Please pray for these board members in their new roles.



Prayers by the Laker, St. Velimirovich, LXXIII:

Guide my tongue, O Blessed Wisdom, so that it may not deviate from truth for the rest of my life. Remind me of Your presence, so that I may be afraid to utter falsehood. Encourage me with Your presence, so that I may freely speak the truth.

An oath bears witness to falsehood in the world. In the kingdom of truth oaths are unknown.

As out of a deep pit many wicked vapors escape, so out of self-deception all sins come forth, each with its own color and scent.

Out of self-deception comes arrogance; out of self-deception -- anger; out of self-deception -- bodily sin; out of self-deception -- deception. Deception has armed itself with

oaths.

Falsehood curses with the truth, and thereby it acknowledges truth as essence, and itself as a shadow. Falsehood does not curse with falsehood, for nothingness does not lean on nothingness. In its feebleness falsehood looks for a support in truth. The more falsehood is disseminated, the more oaths are also disseminated.

Swearing an oath humiliates a truthful husband and kills a lying husband. Where oaths multiply, lies also multiply. A sinful mind always has a ready oath on its tongue. Lying eyes fend off with the tongue, but they cannot defend themselves. Whoever fabricates deception, also fabricates oaths.

The sons of adultery are the swiftest forgers of lies and oaths. For adultery itself is a lie and false oath in and of itself.

The daughters of adultery call upon God as witness, and God withdraws from the judgments of men, and with His absence He drives everything into falsehood.

Guide my heart, O Blessed Wisdom, and my tongue will also be guided.

Guide my mind, O Blessed Wisdom, and my tongue will also be guided.

Guide my soul with Your presence, and my tongue will forget all oath -swearing.

What is the value of justifying myself before men, my God, if I stand accused before You?

I shall slow down my tongue and shall cease to swear oaths, even though I remain guilty before men.

Rightness before You fills the heart with gladness. Rightness before men fills the heart with sadness. O my God, I am Your living oath, that You will be with me to the end. It is better for me to be at peace with You than with the world. Truly, war with the world is easier than war with You.

O my God, my God, I am your living oath that You will be with me to the end.

Sayings of the Ascetics of the Orthodox Church, LXXIII:

**II. The Realities of the Spiritual World
The Spiritual Father**

Consider that the Holy Spirit lives in the spiritual father, and He will tell you what to do. But if you think that the spiritual father live negligently, and that the Holy Spirit can't live in him, you will suffer mightily for such a thought, and the Lord will humble you, and you will straightway fall into delusion.

+ St. Silouan the Athonite, Writings, II.1



The Morning Offering – Daily Inspiration by Abbott Tryphon

Living our Orthodoxy

Living our Orthodox Faith in a Multi-Cultural Society

Orthodoxy by its very nature is a demanding religion, one that requires her faithful to fully embrace a lifestyle that is in opposition to the world about us. The many periods of fasting and the practice of standing for our services are just two things that set Orthodoxy apart in our world. In an age when so many embrace religions that require little or no standard of belief, Orthodoxy is a faith that holds to ancient dogmas and ways of worship that are virtually unchanged in two thousand years.

Our multi-cultural societies have radically changed the face of many countries throughout the western world, with immigration introducing many foreign religions into societies that were previously monolithic in religious tradition. Many countries in Western Europe and North America are now seeing the spread of Orthodoxy as never before, along with the introduction of Islam. This, together with the spread of secularism and atheism, has changed the religious map of many countries.

These changes have made the practice of our faith more difficult since western societies no longer culturally support the open practice of Christianity. No longer do we see the expression of Christianity in the public forum, with the exception of Orthodox countries, prominently being a part of the societal fabric. Many people are even experiencing pressure to keep their faith a private affair, so as not to offend others by being “too religious”. With pluralism dominant in the work place and social settings, any display of our faith can be frowned upon.

This may work for some, but for a serious Orthodox Christian this is problematic. How do we live Orthodoxy as our faith demands if we live it in a vacuum, shutting it off as a private fare practice only on Sundays? If we are truly to “put on Christ” and be transformed by the healing resources that are available by living a committed Orthodox faith, we cannot allow ourselves to live “Orthodoxy Lite”.

Orthodoxy cries out to be lived, experienced, practiced! If we call ourselves Orthodox while rarely attending services, ignoring the fasting regulations, hiding our one icon in a bedroom, never making the sign of the cross in public, praying a blessing over our meal only when alone or with family, we are not practicing Orthodox Christians.

We must be bold in our faith. As a monk who wears my monastic garb everywhere, I can tell you it has a powerful impact on people. Even when sitting among friends who are not religious, I always bless my food. If I see a police car, fire truck or aid car pass by in downtown Seattle, I raise my hand in blessing, for I want my God to keep them safe, and I want whomever is in need of their help to receive it. I wear a cross around my neck not only because I am a priest, but because I am a Believer.

I am not afraid to be public about my faith in Jesus Christ, for my faith demands it of me. Christ told His disciples that if they denied Him before men, so too would He deny them before His Father in heaven. Orthodox Christianity cries out to be lived publicly. Our very salvation demands it!

With love in Christ,
Abbot Tryphon



Daily Reflection **Every One Who Is Angry**



“You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ But I say to you that everyone who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.” (Mt 5: 21-24)

Do comments made online, in the exchanges we have in blogs, under YouTube-videos, and various social media “count”? How about comments made about celebrities or politicians, this election-year? I’m wondering about this, as I prepare to go to Divine Liturgy.

And I’m thinking – Let me take down a notch any anger or “passion” I may tend to justify, when talking or writing about divisive issues. It hinders my usefulness to others, to any “cause” I choose to serve, and makes me incapable of “offering” to God. “Let us love one another, that with oneness of mind we may confess: Father, Son, and Holy Spirit, Trinity, one in essence and undivided.”

Holy Orthodox Quotes

“Do not ever succumb to the insane thought that God has abandoned you. God knows exactly how much one can endure and, according to that, measures the sufferings and pains of everyone.”

+St Nikolai Velimirovic

The Philokalia: Daily Readings

“Orthodox Church of the Mother of God: Joy of all the Sorrowful” founded in 1966

An all-embracing and intense longing for God binds those who experience it both to God and to one another.

+ *St Thalassios the Lybian, 400 Texts on Love, Self-Control and Life in Accordance with the Intellect*

Daily Readings with Early Church Fathers and Mothers
"Luxurious Life" by St. Isaac the Syrian

A man can never learn what divine power is while he abides in comfort and spacious living.

Through the Grace of God – Orthodox Christianity
St John Chrysostom: The Holy Scriptures

“The Holy Scriptures were not given to us that we should enclose them in books, but that we should engrave them upon our hearts.”

Collected Sayings of Elder Thaddeus of Vitovnica

I always seem to be coming back to this subject and repeating myself: we must learn how to approach our Heavenly Father, how to come before Him with our heart and with our whole being, how to please Him as the angels and the saints do. For we are very unclean. God does not take our uncleanliness into account when we approach Him from the heart; He accepts us at once. When we sin against our Father and then approach Him from the heart, He forgives everything, as though nothing had ever happened.

Ancient Christian Wisdom

The passions are uprooted and turned to flight by constant occupation of the mind with God. This is a sword that puts them to death... Whoever always thinks about God drives the demons away from himself and pulls up the seeds of their malice.

+**St. Isaac the Syrian**



SEPTEMBER – 2016

Sunday Resurrection	Monday Holy Angels	Tuesday St. John the Baptist	Wednesday Most-Holy Theotokos	Thursday Holy Apostles	Friday Life-giving Cross	Saturday Departed
				1 Church New Year Ghemigov-Gethsemane Icon Ven. Simeon the Stylite Ven. Martha	2 Kaluga Icon Ven. SS. Anthony & Theodosius of the Kiev Caves 8:00-9:15pm Living Clean NA Group Mtg.	3 Fish, Wine & Oil Hieromartyr Anthimus Ven. Theoctistus St. Phoebe 6:30pm Vespers
4 Icon "The Unburnt Bush" Hieromartyr Babylas Holy Prophet Moses Relics St. Joasaph 9:40am Hours 9:45am Gen'l Confession 10:00am Divine Liturgy / Social	5 Arapetskaya & Kiev-Bratsk Icons Prophet Zachariah & Righteous Elizabeth Virgin Martyr Raissa	6 Miracle of Archangel Michael at Colossae 7:00-8:00pm The Grey Book Study NA Grp Mtg.	7 Fish, Wine & Oil Forefeast Nativity Theotokos Martyr Sozon St. John, Abp. Of Nogorod	8 Kursk-Root, Pochayev & Kholmisl Icon NATIVITY OF THE MOST-HOLY THEOTOKOS	9 Afterfeast Nativity Theotokos Righteous Joachim & Anna Relics At. Theodosius 8:00-9:15pm Living Clean NA Group Mtg.	10 Sat. Before Elevation Martyrs Menodora, Metrodora & Nymphdora 6:30pm Vespers
11 Sun. Before Elevation 29 Aug. O.S. Beheading John Baptist Ven. Theodora Ven. Sergius & Herman of Valaam 9:40am Hours 10:00am Divine Liturgy / Social	12 Leavetaking Nativity Theotokos Hieromartyr Autonomus Martyr Julian	13 Founding of Church of the Holy Sepulchre 7:00-8:00pm The Grey Book Study NA Grp Mtg.	14 Strict Fast Wine & Oil EXALTATION (ELEVATION) OF THE PRECIOUS AND LIFEGIVING CROSS	15 Greatmartyr Nicetas (Nikita) the Goth	16 Greatmartyr Euphemia The All-Praised Martyr Liudmila 8:00-9:15pm Living Clean NA Group Mtg.	17 Sat. After Elevation Martyr Sophia & her Daughters, Faith, Hope & Charity (Vera, Nadezhda, liubov) 6:30pm Vespers
18 Sat. After Elevation, Leavetaking Elevation Icon "The Healer" St. Eumenes, Bishop of Gortyna 9:40 Hours 10:00 Divine Liturgy / Social	19 Lucan Jump Martyrs Trophimus, Sabbatius & Dorymedon	20 Greatmartyr Eustathius Placidus, & his wife Martyr Theopistes 7:00-8:00pm The Grey Book Study NA Grp Mtg.	21 Wine & Oil 8 Sept. O.S. Nativity Theotokos Apostle Quadratus of the 70 St. Dimitry, Metr. Of Rostov	22 Hieromartyr Phocas Prophet Jonah	23 Fish, Wine & Oil CONCEPTION OF ST. JOHN THE BAPTIST 8:00-9:15pm Living Clean NA Group Mtg.	24 Mirozh & Myrtle Tree Icons HOLY NEW MARTYRS OF ALASKA 6:30pm Vespers
25 REPOSE OF VEN. SERGIUS OF RADONEZH 9:40am Hours 10:00am Divine Liturgy/ Social 12:15pm Council Mtg.	26 REPOSE OF ST. JOHN THE THEOLOGIAN	27 14 Sept. O.S. Elevation of Cross Martyr Callistratus & His 49 Companions 7:00-8:00pm The Grey Book Study NA Grp Mtg.	28 Ven. Chariton the Confessor Martyrdom of Prince Wenceslaus	29 Ven. Cyriacus, Hermit of Palestine	30 Hieromartyr Gregory, Bishop of Armenia	

When have I been most aware that I will die and that my life and the life of all those around me is total gift? What does awareness of mortality In this way make possible? What keeps me from seeking to be aware of this in my daily life more often? How many pairs of shoes are in my closet? Pants? Shirts? Dresses? Televisions? What effect do many possessions have on rendering my heart unselfish and ready to share with Christ? Do I become less greedy the more I have? When I have met and served persons whose poverty and need have revealed my spiritual poverty and the hunger and thirst hidden behind all my obvious satisfactions and privilege? What changes did I make as a result of this? – Dn. Stephen Muse, "Being bread."