

Today's Bulletin Sponsors are:**For the health of:**

Walter Stefy on his birthday, offered by his mother Lore Stefy.

Readings:

- **Corinthians 4:6-15**
- **Matthew 22:35-462**

(Sunday after the Elevation of
the Cross)

- Galatians 2:16-20
- Mark 8:34-38; 9:1

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believed, and so we speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

At that time, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.

Saturday service: Vespers – 6:30 PM**Sunday service:**

Hours – 9:40 AM

Divine Liturgy – 10:00 AM

Private Confession – Half hour before any service.

See Fr Matthew for other times.

General Confession – 9:45 AM on the first Sunday of each month

Pannikhidas – after Divine Liturgy 3rd Sunday of each month

Coffee hour – after Liturgy, downstairs in the Community Room

Church School will begin today.

We would like to welcome all parish visitors and invite you to join us after the Liturgy at the barbecue. (see below)

Announcements:

- **Today, our parish will be having a barbecue** at Natalie and Robert Morris' house, 6060 Main St. Mays Landing. The BBQ will be held immediately after the Liturgy.
- **Church School will begin today**, September 21st. Church School meets at 9:30 am in the downstairs community room. Classes are held every Sunday except for the first Sunday of the month. If you are interested in having your child attend Church School, please see either Maribeth Romanofsky or Linda Dantine.
- **The next council meeting will be next Sunday, September 28th after coffee hour.** If you are a council member and have an agenda item for this meeting, please notify Trudy.
- **George Kordis Iconography Exhibition at the Noyes Museum.** September 19, 2014 - January 4, 2015 -- Kordis' work challenges conventional ways of looking at Byzantine icon painting. Radiant images, both traditional and modern at the same time, establish corporeal connections between the image and the beholder. (Artist talk on October 3rd at 3:30 pm.) www.noyesmuseum.org/upcoming_exhibits.html

Special Announcements:

- **Any Announcements for the bulletin can be submitted by E-Mail to:** Bulletin@ChurchMotherOfGod.org
- Upcoming bulletins can be sponsored; this can be done with the signup sheet at the candle stand.

St. Maximus says: "If one has all the gifts of the Spirit, but not love, it profits him nothing, as the divine Apostle says. How great a zeal should we show to acquire it!"

What is the "Lukan Jump"?

The annual cycle of the Gospels is composed of four series:

1. With the exception of the Sunday of Orthodoxy, the **Gospel of St. Mark** is read during the Lenten period on Saturdays and Sundays.
2. The **Gospel of St. John** is read [daily] from Pascha until Pentecost Sunday.
3. The **Gospel of St. Matthew**, divided over seventeen weeks beginning with the Monday of the Holy Spirit - from the twelfth week, is read on Saturdays and Sundays while the **Gospel of St. Mark** is read on the remaining weekdays.
4. The **Gospel of St. Luke** is read, divided over nineteen weeks, beginning on the Monday after the [Sunday after the] Elevation of the Holy Cross. From the thirteenth week of reading St. Luke, it is only read on Saturdays and Sundays, while St. Mark's Gospel is once again read on the remaining weekdays.

Why, after the Feast of the Elevation of the Holy Cross [in September], is the reading of the Gospel of St. Matthew [and Saint Mark,] suddenly interrupted, and why do we start then with the reading of St. Luke?

At first glance, this jump appears to be arbitrary, more especially as there is no parallel in the reading of the Epistles.

To be sure, there is nothing arbitrary, although throughout the centuries the rationale has been forgotten. First, let us keep in mind that the fact that the reading of the Gospel of St. Luke follows the Feast of the Elevation of the Holy Cross is merely coincidental and the theological reason lies elsewhere. Actually, the change is related to the chronological proximity of the commemoration of the Conception of St. John the Baptist celebrated on September 23rd. In later Antiquity, this feast marked the beginning of the ecclesiastical New Year. Thus, the reason for starting the reading of the Lukan Gospel toward the middle of September can be understood. This is based on a vision of Salvation History: the Conception of the Forerunner constitutes the first step of the New Economy, as mentioned in the stikhera of the matins of this feast. As we know, the Evangelist Luke is the only one to mention this Conception (Lk. 1:5-24). Later on, the introduction of new feasts, especially that of the Nativity of the Theotokos (September 8th), contributed to the downgrading of the significance of the Conception of St. John.

The Orthodox in the East have always observed the "**Lukan Jump**." In Russia, this tradition vanished, obviously because its rationale was not known. However, some decades ago, on the advice of the great liturgical specialist, the late Professor Uspensky, the Russian Church decided to come back to the old practice of the "**Lukan Jump**."

Since this action implies a connection between the cycle of the "Sanctorale" (Menaia) and the cycle of the feast, the date of which is determined by the date of Pascha, there is a practical difference between the Churches following the Julian Calendar and those using the Revised Julian Calendar with regard to the timing of the "Jump."

Archbishop Peter Jacob's Well Fall, 1992

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Orthodox Church of the Mother of God

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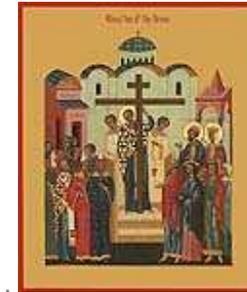
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Glory to
Jesus Christ

Glory
Forever

Leavetaking Cross

*As You were voluntarily raised upon the cross for our sake,
Grant mercy to those who are called by Your Name, O Christ God;
Make all Orthodox Christians glad by Your power,
Granting them victories over their adversaries,
By bestowing on them the Invincible trophy, Your weapon of Peace.*

Kontakion — Tone 4

Today the Church remembers:**Leavetaking of the Elevation of the Cross • Sunday after Elevation**

- Apostle Quadratus of the Seventy (ca. 130) • Uncovering of the Relics of St. Dimitry, Metropolitan of Rostov (1752) • Ven. Daniel, Abbot of Shuzhgóorsk (Novgorod—16th c.) • Ven. Joseph of Zaonikiev Monastery (Vologdá—1612) • Hieromartyr Hypatius, Bishop of Ephesus, and his Presbyter, Andrew (ca. 730-735)
- St. Isaac (Isacius) and Meletius, Bishops of Cyprus. Martyr Eusebius of Phoenicia • Martyr Priscus of Phrygia • Twenty-six Monk Martyrs of Zographou (Mt. Athos—1285) • Ven. Cosmas the Bulgarian of Zographou (Mt. Athos—1323)
- Ss. John and George, Confessors (Georgia, 20th c.—Sept. 8th O.S.)

September 21, 2014

15th Sunday after Pentecost

Tone 6 of the Octoechos