

Saintly Notes

Righteous Father Moses of Ethiopia (August 28)

Moses was an Ethiopian by birth and by profession, at first, a robber and leader of a band of robbers and, after that, a penitent and great ascetic. As the slave of a master, Moses escaped and joined the robbers. Because of his great physical strength and arrogance, the robbers chose him as their leader.

Suddenly, Moses was overcome with pangs of conscience and repentance for the misdeeds, which he had committed. He left the group, entered a monastery and gave himself completely in obedience to his spiritual father and to the monastic rule.

He benefited much from the teachings of Saints Macarius, Arsenius and Isidore. Later, he withdrew to solitude in a cell where he dedicated himself completely to physical labor, prayer, vigils and godly-thoughts. Tormented by the demon of fornication, Moses confessed to Isidore, his spiritual father, and from him, received counsel to fast even more and never to eat to full satisfaction. When even this did not help he, at the counsel of the elder, began to keep vigil at night and to pray standing; after that, he began the practice of bringing water to the elderly monks from a distant well all night long. After six years of terrible struggles, St. Isidore finally miraculously healed him of fornicating thoughts, fantasies and dreams brought about on him by demons.

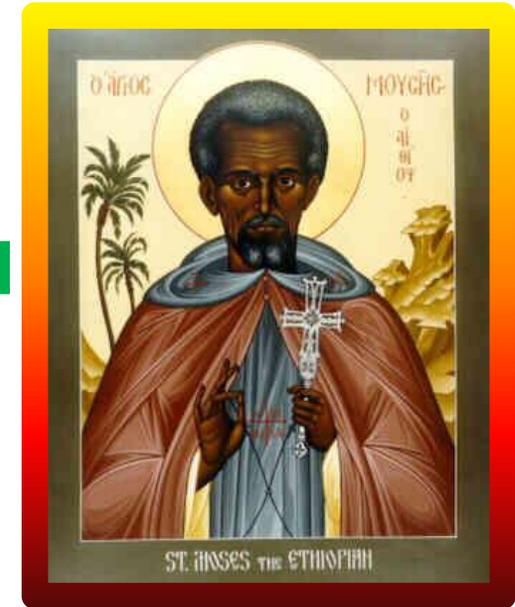
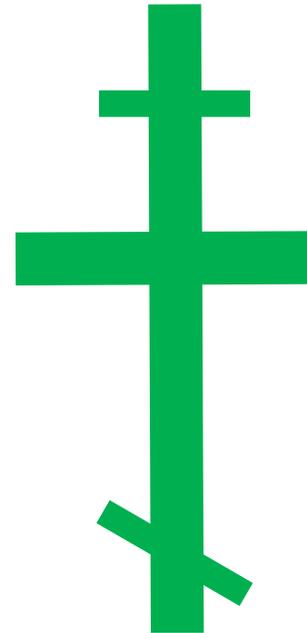
Moses was ordained a priest in old age. He founded his own monastery and had seventy-five disciples and lived in this life for seventy-five years. He foresaw his death and, one day, he told his disciples to flee for the barbarians were going to attack the monastery. When the disciples also urged him to flee with them, Moses said that he must die by violence for, at one time, he himself committed violence and, according to the words: "For all they that take the sword shall perish with the sword" (St. Matthew 26:52). He remained there with six brethren and the barbarians came and slew them. One of the brethren, hidden in the vicinity, beheld and saw seven shining wreaths as they descended upon the seven martyrs.

(The Prologue from Ochrid)

11th Sunday after Pentecost (Righteous Father Moses of Ethiopia)

August 28, 2011

Consecration of Our New Temple: Coming October 23, 2011



11th Sunday after Pentecost (Righteous Father Moses of Ethiopia)

All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. David Keim, Deacon

August 28, 2011

The Saints Whom We Remember

Martyrs Diomedes, Damon and Laurence; Martyr Susanna of Georgia;
Uncovering of the relics of Venerable Job of Pochaev

This Week's Schedule

Today: 9:00a Orthros; 10:00a Divine Liturgy
Monday: Church Office Closed.
Tuesday: 7:00p St. Thekla Meeting (Parish Hall)
Wednesday: 9:15a 3rd Hour Prayers; 6:30p Eve. Div. Lit for the Indiction
Saturday: 5:30p Great Vespers; 6:30p SOYO Movie Night
Sunday: 9:00a Orthros; 10:00a Divine Liturgy

First Antiphon

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Second Antiphon

Refrain: O Son of God, *Who art risen from the dead* save us who sing to Thee. Alleluia.

Third Antiphon

Resurrectional Troparion (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

Little Entrance

† *Entrance Hymn:* "Come, let us worship and bow down before Christ . . . Alleluia."

† *Resurrectional Troparion (Tone 2)*
(see above)

† *Troparion for St. Moses the Ethiopian (Tone 1):* Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Moses, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

† *Troparion of All Saints (Tone 4):* As with fine porphyry and royal purple Thy Church has been adorned with Thy martyr's blood shed throughout all the world. She cries to Thee, O Christ God, send down Thy bounties on Thy people, grant peace to Thy habitation and great mercy to our souls.

† *Kontakion of the Nativity of the Theotokos (Tone 4):* By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

The Trisagion

Holy God, Holy Mighty . . . Alleluia.

Scripture

for today and next Sunday

Today: (See insert)

Next Sunday (August 28):

Epistle: 1 Cor. 15:1–11
Gospel: Matt. 19:16–26

Alegalyrnarion (Tone 8)

It is truly meet and right to bless thee . . .

Communion Hymn

(Tone 8)

Praise the Lord from the heavens . . .
Alleluia.

Post-Communion

Hymn

We have seen the true light . . .

Parish Notes

Altar Servers Today

Rim Gibrealfa, John Pridgen, Jonah Sieck, Michael Fogg, Justin Fogg, Aidan Labrozzi.

Special Attention

- **Summer Offerings.** It is sometimes true that our offerings go down during the summer months. The parish expenses however, remain the same. Please remember to faithfully send in

your tithes and offerings for both the general fund and the building fund. Pre-addressed envelopes are available in the narthex.

- **Consecration of Our Temple, Altar, and Iconostasis.** Plans for this very special and significant day in the life of our parish are currently being made. **Please mark the weekend of the 22nd and 23rd of October as an absolute "must attend."** We would like our entire membership and all our friends to be present.
- **Thank God We Have Received Sufficient Donations to Complete the Iconostasis.** May God bless all of you who so generously contributed. All Saints will be blessed with a beautiful iconostasis for many decades because of your generosity.
- **Remember to Pray for All Who Are Suffering Due to the Recent Hurricane.**
- **Church Etiquette—Entering and Leaving During the Service.** Except in the case of an emergency it is disrespectful to enter or leave the service during the readings of the Epistle and Gospel, the homily/sermon, or anytime that the Body and Blood of Christ are in the Nave (e.g. during the distribution of Holy Communion).
In and out? It's a hamburger place in LA, but shouldn't be the traffic pattern by the back door during services. On some Sundays, it almost seems like we have a revolving door in the back of the church—and it is used by both children and adults. Use the restroom before coming to church. You shouldn't need to get a drink of water during the service (especially if you are taking Communion!). Don't come to church to go to the fellowship hall—come to pray.
Taking restless little ones out is a different matter. If a child is disruptive, take him/her quickly and quietly out of church, just long enough to settle him down, then return to Liturgy.

Today's Epistle and Gospel Readings

Prokeimenon:

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

†Epistle: 1 Cor. 9:2–12 (RSV)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

†Gospel: Matt. 18:23–35 (RSV)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he

began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

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A Word from Our Fathers

“YOU MUST FORGIVE with much humility, placing the blame on yourself—this is a necessary condition for forgiving offenses. External prostrations and words alone do not reconcile you, they do not touch the heart but are like an empty sound.”

(St. Nikon of Optina)

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