

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, July 17, 2016

Gospel: Matthew 8:5-13

Saints: John 17:1-13

Tone 3

Epistle: Romans 6:18-23

Fathers: Hebrews 13:7-16

4th Sunday after Pentecost; Fathers of the First Six Councils



Fathers of the First Six Councils

**Glory to
Jesus Christ!**

**Glory
Forever!**

*You are most glorious, O Christ our God! You have established the Holy Fathers
As lights on the earth! Through them you have guided us to the true faith!
O greatly Compassionate One, glory to You!*

(Troparion – Tone 8)

*The Apostles' preaching and the Fathers' doctrines have established one faith for the
Church. Adorned with the robe of truth, woven from heavenly theology,
It defines and glorifies the great mystery of Orthodoxy!*

(Kontakion – Tone 8)

Today's Commemorated Feasts and Saints

4th Sunday After Pentecost — Tone 3. Fathers of the 1st Six Ecumenical Councils.
Greatmartyr Marina (Margaret) of Antioch in Pisidia (4th c.). Ven. Irenarchus, Abbot of Solovkétsky Monastery (1628). Translation of the Relics of Ven. Lazarus of Mt. Galesius near Ephesus. Royal Passionbearers Tsar Nicholas (Nikolai), Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiana, Maria, Anastasia (1918—July 4th O.S.).

Weekly Bulletin Sponsors

For Health of:

Linda & Richard, on their 50th anniversary, offered by their family.

Elena (Eneida) Elezi, (Home of Hope) on her birthday, offered by Sub-Deacon Vlashi.

V. Rev. Gary Breton, on his birthday, offered by Sub-Deacon Vlashi.

His Beatitude, Metropolitan Tikhon, on his 50th birthday, offered by the OCA, the Diocese of NY/NJ & Orthodox Church Mother of God.

In Memory of:

Our mother **Anne**, offered by Linda & Richard.

Liturgical Schedule

Sunday, July 17th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, July 23rd

6:30 pm: Vespers

Sunday, July 24th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, July 30th

6:30 pm: Vespers

Sunday, July 31st

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, August 6th

6:30 pm: Vespers

Sunday, August 7th

9:40 am: Hours

9:45 am: General
Confession

10:00 am: Divine Liturgy

Bulletin Sponsors:

Linda & Richard Dantinne

Readings:

The Prokeimenon in the 3rd Tone:

Sing praises to our God, sing praises! Sing praises to our King, sing praises! (*Psalm 46:7*)

vs. Clap your hands, all peoples! Shout to God with loud songs of joy! (*Psalm 46:1*)

Another, Tone 7 (Song of the Fathers):

Blessed art thou, O Lord God of our fathers, and praised and glorified is Thy name forever! (*Song of the three Holy Children, v. 3*)

Epistle: Romans 6:18-23

Brethren, having been set free from sin, we have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Fathers: Hebrews 13:7-16

Brethren, remember your preceptors, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Alleluia in the 3rd Tone:

In Thee, O Lord, have I hoped; let me never be put to shame! (*Psalm 30:2*)
vs. Be a God of protection for me, a house of refuge in order to save me! (*Psalm 30:3*)

Another, Tone 1 (Fathers):

The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting. (*Psalm 49:1*)

Gospel: Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marvelled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Saints: John 17:1-13

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.



Fathers of the First Six Councils

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in "One, Holy, Catholic, and Apostolic Church." By virtue of the catholic nature of the Church, an Ecumenical Council is the Church's supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under St Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicaea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicaea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (St Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: “with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity.”

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, “repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope.”

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that “Christ, the Incarnate Son of God is One.” They also confessed that “she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that “the One Christ, the Son of God... must be glorified in two natures.”

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council “in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead.”

The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth

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Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization at all once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustable treasury of dogmatic and canonical truths.



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

Away on vacation! Have a good time! Don't forget to send in your contributions. The parish's bills and responsibilities don't take a vacation! ~From your Treasurer, Trudy



NY/NJ Diocese News

Syracuse NY: Centennial Anniversary of Saints Peter & Paul Church

It was a two day observance of gratitude and celebration as Saints Peter & Paul Orthodox Church in Syracuse NY commemorated their 100th Anniversary. Saturday, 25 June, found five priests at the Holy Altar celebrating the Divine Liturgy with prayers for the "Founding Fathers" and those who sustained the parish over the last hundred years. A fellowship brunch followed in the Church Parlors. The next day (Sunday, 26 June) began with the Church filled with faithful as they awaited Archbishop Michael's entrance into the Temple for the celebration of the Hierarchical Divine Liturgy. His Eminence was presented with a bouquet of roses by Elena Kantor; traditional bread and salt by Alexander Scott Anderson (parish warden); and the Holy Cross by Archpriest John Chupeck (parish rector).

Father John Nehrebecki: 64th Anniversary of Ordination

July 4th marked the 64th anniversary of ordination to the Priesthood of Father John Nehrebecki. Archbishop Michael celebrated the Liturgy at Christ the Saviour Church in Paramus NJ. Over sixty faithful attended the Monday morning Liturgy. Following the dismissal, Father John spoke of his parents' example of piety and faithfulness. Besides attending services for every Sunday and Feast Day, they provided a separate room in their house for the poor and destitute. Sunday meals were an occasion to speak about the Gospel reading and homily. This churchly life formed a desire for the priesthood in young John, who would go on to found over ten parishes in New Jersey.



Orthodox Church in America (OCA) News

Many years, Your Beatitude!

Friday, July 15, 2016—marked the 50th birthday of His Beatitude, Metropolitan Tikhon!

Metropolitan Tikhon was born in 1966, the eldest of three children born to Francois and Elizabeth Mollard. His complete biography may be read here: <http://oca.org/holy-synod/bishops/the-most-blessed-tikhon>.

On behalf of the Holy Synod of Bishops and the clergy, monastics and faithful of the Orthodox Church in America, we assure Metropolitan Tikhon of our ongoing love and prayers today and in the many years to come. May our Lord continue to grant him peace, prosperity, safety, honor, health and length of days "rightly dividing" the word of God's truth as he marks this milestone in his life.

Axios! Eis polla eti despota! May God grant you many years, Your Beatitude!

In Memoriam:

Protodeacon Basil Safchuk, attached in retirement to Saint Mark Church here, fell asleep in the Lord on Thursday morning, July 14, 2016.

Husband of the late Matushka Claudia (Pecevich) Safchuk, who fell asleep in the Lord on January 14, 2014, Protodeacon Basil is the beloved father of Archpriest Gregory [Matushka Alexandra] Safchuk, Rector of Saint Mark Church, Bethesda, MD. For many years, Protodeacon Basil served at Saint Nicholas Church, Salem, MA.

Additional information and service times will be posted as they are received.

May Protodeacon Basil's memory be eternal!



OCMC News - Saint Vladimir's Seminary Ships Books to Nairobi Seminary

On July 6, 2016, St. Vladimir's Orthodox Theological Seminary sent \$15,000 worth of theological books on a 7,000-mile journey to the Orthodox Patriarchal Ecclesiastical School of Makarios III in Nairobi, Kenya. The African seminary is the recipient of a tithe of St. Vladimir's most recent Giving Tuesday Campaign, which took place on December 1, 2015. The Campaign raised a grand total of \$148,764, and St. Vladimir's pledged 10% of that sum to supply the African seminary's library with much needed books.

“We are thrilled to share the blessing God has given us with our sister seminary in Nairobi,” said the Very Reverend Dr. Chad Hatfield, CEO at St. Vladimir’s. “Our Giving Tuesday donors gave generously to support our campaign, and we want to thank them and others for helping us to spread this blessing abroad.

“For example,” he continued, “we soon realized that including books from other Orthodox publishers—besides our own SVS Press—would greatly benefit the African seminarians, so our bookstore staff contacted St. Tikhon’s Monastery Press, Ancient Faith Publishing, Sebastian Press, Holy Cross Seminary Press, and the Orthodox Christian Education Commission (OCEC), all of which generously provided their books to us at wholesale cost.

“Also,” Fr. Chad went on, “we are enormously indebted to our fellow Orthodox Christian, Jacob Matthew, president of National Air Cargo (Middle East and Pacific Rim region), the company that took the responsibility of moving these books from the United States to Africa without any cost, as a kind gesture in support of this great initiative for the right cause.

“Every year on Giving Tuesday we are grateful for our donors’ charitable hearts,” he concluded, “and we are finding every year that their gifts keep multiplying as we share them with our Orthodox Christian brothers and sisters around the world.”

The OCMC would like to thank Saint Vladimir’s Seminary and all those who provided books for the seminary in Nairobi, Kenya. There is such a need for gifts like this, and we pray the Lord blesses the students at the seminary in Nairobi with the receipt of them. Please also consider doing your part for the Orthodox seminaries abroad. With the Lord’s blessing, and with your generosity and prayers, the seminaries will be able to continue training priests and lay leaders for the growing churches across the globe!

View a video of Fr. Chad Hatfield blessing the books prior to their shipment to Nairobi.



ORTHODOX CHRISTIAN PRISON MINISTRY
AN AGENCY OF THE ASSEMBLY OF BISHOPS

Thoughts with Fr. Stephen/Two Wolves

There is a battle that rages within people, both those in prison and those on the outside. It is described well by St. Paul in Romans 7: the battle between good and evil inside of us. Here’s a wonderful old story for us to think about today:

An old Cherokee was teaching his grandson about life.

“A fight is going on inside me,” he said to the boy. “It is a terrible fight between two wolves. One is evil—he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.”

“The other is good—he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. This same fight is going on inside you—and inside every other person, too.”

The grandson thought about it for a minute and then asked his grandfather, “Which wolf will win?”

The old Cherokee simply replied, “The one you feed.”

This story is now being backed up by the latest scientific evidence. I read a story in the newspaper called “God, Your Brain” by Michael Gerson. In it, he quotes the leading expert on the neurological basis for religion, Andrew Newberg. In his work on brain imaging, he has found that people who practice prayer and meditation actually alter the neural connections of the brain. This leads to “long-lasting states of unity, peacefulness and love.” He found that this happens fast—a matter of weeks, not years. A strong religious belief amplifies this effect on the brain, “enhancing social awareness and empathy while subduing destructive feelings and emotions.”

“Contemplating a loving God strengthens portions of our brain – particularly the frontal lobes and the anterior cingulate – where empathy and reason reside. On the other hand, contemplating a wrathful god empowers the limbic system, which is filled with aggression and fear. It is a sobering concept: The God (or god) we love changes us into his image!”

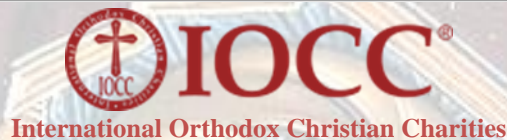
Interestingly, he uses the same imagery as the above story: “two packs of neurological wolves are found in every brain. One pack is oriented toward anger and the other toward compassion. So all human beings are left with a question: Which pack of wolves do we feed?”

Orthodoxy teaches us that what we feed our minds, hearts, and spirits has a direct impact on who we are...just as what we feed our physical bodies either promotes health or sickness. What we watch on television; what we read in the way of books or magazines; whether or not we go to church; what we listen to on the radio... it all adds up to impacting us and shaping our lives (spiritually, mentally, and physically)!

If, as that article suggested, we can be changed in a matter of weeks, not years, then perhaps we could engage this battle briefly and see if a change is made in us. As a Chaplain, I encouraged men to begin praying the Jesus Prayer one 100-knot prayer rope in the morning and one in the evening (no more, no less). Those who did this saw amazing results in the battle within their own minds. I too could see the difference in them. One man, who was the “vendor” of pornography on the prison yard, saw the change in another man through the Jesus Prayer. He longed for that kind of peace and asked the man to teach him this prayer. After a few weeks of praying the Jesus Prayer this man got rid of all his pornographic materials (a truly amazing act within a prison setting).

With the blessing of your own spiritual father, I would encourage you to try this over the next month: Pray the Jesus Prayer one 100-knot prayer rope in the morning and one in the evening (no more, no less): “Lord Jesus Christ, Son of God, have mercy on me a sinner!” Some fathers use a shorter version: “Lord Jesus Christ have mercy on me!” Do your best to stay focused for those few minutes each day and see what happens with the battle inside you!

May God help all of us to “feed” the right “wolf” each and every day!! God’s blessings to each of you!



Our Mission

IOCC, in the spirit of Christ's love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to respond:

Vision

We envision that, by God’s grace, IOCC will respond, without discrimination, to those who are suffering and in need, to enable them to continue to improve their own lives and communities and to have means to live with dignity, respect and hope.

Commitment & Context

IOCC, an agency of the Assembly of Canonical Orthodox Bishops of the United States of America, represents Orthodox Christians in North America and understands its work to include developing in Orthodox Christians a commitment to philanthropy and global cooperative involvement in the work of the Orthodox Church.

Inspiration

Matthew 25:35-36, 40: ‘For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me... as you did it to one of the least of these my brethren, you did it to me.’



About OCF

Orthodox Christian Fellowship (OCF) is the official collegiate campus ministry program under the Assembly of Canonical Orthodox Bishops of the United States of America. OCF is charged with connecting Orthodox college students—and those interested in the Orthodox Christian faith—to Christ and His Church. OCF realizes this mission by:

- Supporting fellowships on college campuses, whose members experience and witness to the Orthodox Christian Church through community life, prayer, service to others, and study of the Faith;

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

- Providing a variety of thoughtful and innovative programming including College Conference and Real Break domestic and international service projects; and,
- Training lay and clergy volunteers as well as our students for leadership roles on campus and beyond.

Our North American Office is located in Brookline, Massachusetts on the campus of Hellenic College/Holy Cross Greek Orthodox School of Theology.

History

Orthodox Christian Fellowship (OCF) has a rich history in North America that spans over 50 years. Following World War II, an Orthodox college student movement emerged. Individual campus groups formed at various universities, including Columbia, McGill, and Penn State, and—for the first time—Orthodoxy was being celebrated and shared on college campuses.

In recognition of this, the Standing Conference of Canonical Orthodox Bishops in the America (SCOBA) formalized the Church’s campus work in the spring of 1965 by creating the Campus Commission to oversee and coordinate these developing local fellowships. James Couchell (now Bishop Dimitrios of the Greek Orthodox Archdiocese) was named OCF’s first Executive Director. Visiting colleges coast-to-coast, he established hundreds of campus chapters, launched the very popular quarterly magazine *Concern* and held annual retreats at St. Vladimir’s and Holy Cross seminaries (predecessors of our present-day College Conferences).

In 1971, when James Couchell was re-assigned, Orthodox campus ministry unfortunately struggled and eventually closed. Despite this, the spirit and mission of OCF was kept alive by individual chapters across the country. Chapters continued to form and grow. In 2001, three seminarian classmates—Fr. Michael Nasser of the Antiochian Orthodox Archdiocese, Fr. Mark Leondis of the Greek Orthodox Archdiocese, and Fr. Michael Andersen of the Orthodox Church in America—recognized this natural growth and pledged to work together towards the resurgence of a pan-Orthodox campus ministry. With SCOBA’s blessing and Metropolitan Isaiah of the Greek Orthodox Metropolis of Denver as OCF’s overseer, OCF was reconstituted and structured as a collaborative Orthodox effort with jurisdictional representatives on the Board of Directors. This allowed the Church to maximize limited resources and be present on a greater number of colleges with relatively few Orthodox students on campus.

With this blessing & direction, OCF was first housed at the Patriarch Athenagoras Orthodox Institute based on the campus of the University of California – Berkeley. This is where the process of building a chapter structure began. The North American Office then moved to the campus of Hellenic College/Holy Cross Greek Orthodox School of Theology in Brookline, MA and hired a full-time executive director. At this time, OCF received a portion of a Lilly Endowment grant awarded to Hellenic College for the Theological Exploration of Vocation. This five-year scaling grant enabled OCF to build an infrastructure, hire staff, and expand its programs.

During the past 12 years, OCF has provided thousands of students with a home away from home, opportunities to learn about our Orthodox Faith, and skills to be effective Orthodox leaders. Specifically, OCF has provided:

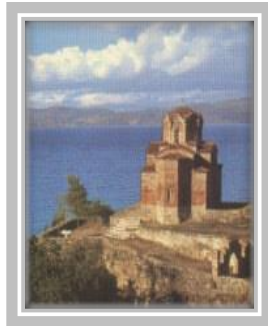
- Chapter chartering and support, where the number of OCF chapters on universities across the continent has exploded from 50 to over 200;
- Real Break trips to multiple locations, domestic and international;
- College Conference, the premier annual event for college students, which continues to grow;
- Praxis Program that unite all students together in prayer (Day of Prayer) and outreach (Orthodox Awareness Month);
- The annual Summer Leadership Institute, which develops Orthodox servant leaders ready for campus and beyond;
- And the First Forty Days Initiative, designed to contact Orthodox students before they go to college and connect them to their new OCF chapter and local parish.

These are only some of the many achievements OCF has been blessed to realize in such a short time.

Presently, His Grace Bishop Gregory of Nyssa—of the American Carpatho-Russian Diocese of the U.S.A—serves as OCF’s Episcopal liaison to the Assembly. Jim Gianakis is the Chairperson of the Board (for more information, see Board of Directors or Staff).

OCF is moving forward as strong as ever, developing and implementing a new organizational structure that puts the students and local chapter at the heart of OCF. Likewise, OCF is working to continuously improve in the areas of leadership training, high school to college transition, and college to parish transition through new and innovative programs as well as partnerships with other organizations in the Orthodox world.

Most importantly, OCF continues to provide a home for students on college campuses across the continent—upholding the vision of its early founders and the mission established in 2000. With more chapters developing, the future of OCF is bright in its continued journey to glorify God by supporting His students.



Prayers by the Laker, St. Velimirovich, LXV:

Where do unclean spirits come from, Most Pure Mother of God?

"From an unclean woman; from her unclean marriage with her own son. The unclean mind defiles the soul, his mother, and out of the unclean soul come forth the unclean spirits, whose main fortress is the heart.

"From their main fortress, the unclean spirits thereupon make assaults on their parents with unclean passion, and they become multiplied both in the soul and in the mind."

How numerous are the unclean spirits, Most Pure Mother of God?

"There are more, far more unclean spirits than clean ones. For they are as weak as a shadow compared to clean spirits. And they gang up in legions against one clean spirit, against a single virginal spirit.

"They multiply most copiously in what is corrupted and they assault most violently what is virgin -- attacking everything that represents chastity in body or in soul, in the male or the female, in the mind or in the heart.

"However many sinful desires as there are in the heart --however many poisonous passions, feelings of fear and feelings of hatred toward everything heavenly as there are -- there are just as many unclean spirits in the heart.

"To whatever extent self-delusion about the world is present in the mind -- whether in ideas and concepts, or in imaginations and words -- unclean spirits are to the same extent present in the mind.

"Moreover all the unclean spirits from the heart sow their seed in the mind. And all the unclean spirits from the mind sow their seed in the heart. And all together, from both the one fortress and the other, they sow their unclean seed in the field of the will. And in the soul, their greatest fortress, there are as many of them as there are shadows in the world.

"And they multiply from each other haphazardly and illicitly, since they are the accursed enemies of any law and order. They view their might and potential victory from the standpoint of quantity rather than quality. They are truly as fragmented as sand, and continue to fragmentize themselves more and more.

"They are multiplied not out of mutual love but out of hellish selfishness. Nor do they sense any bliss whatsoever from their existence. All their time is taken up with fighting over prerogatives and preeminence. Alas for the man, who becomes their battlefield."

What results from unclean spirits operating in man, Most Pure Mother of God?

"Sickness is produced within the inner man and, eventually, in the outer man as well. Sin is the seed of sickness. The seed of sin grows as wildly as weeds.

"All infirmities are the heir of sin. Truly, not only blindness and deafness and dumbness, but all the others as well. And however strange it may seem to say -- death is also a disease, an inheritor of the same cause, a corruption from the same worm."

O Most Pure and Light-bearing Mother of God, set us free from unclean spirits; cleanse us from every sin; heal us from every infirmity, through the mercy of Your Son and the power of Your Holy Spirit.

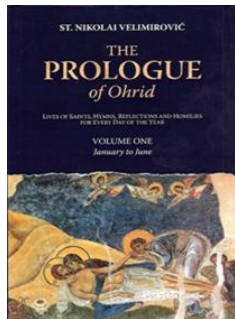
From the midst of corruption we fall down on our knees and cry out to You: "With Your radiance, O Mother of God, burn up all the corruption that is suffocating us.

Sayings of the Ascetics of the Orthodox Church, LXV:

**II. The Realities of the Spiritual World
Holy Tradition**

65. Sometimes Japanese protestants come to me and ask me to clarify some place in the Holy Scriptures. "You have your own missionary teachers," I tell them, "Go ask them. What do they say?" "We have asked them. They say: understand as you know how. But I need to know the real thought of God, not my own personal opinion." ... It's not like that with us. Everything is clear, trustworthy and simple, since we accept Holy Tradition in addition to the Holy Scriptures. And Holy Tradition is a living, unbroken voice of our Church from the time of Christ and His Apostles until now, and which will exist until the end of the world. In it all the meaning of the Holy Scriptures are preserved.

+ St. Nicholas of Japan, Diary, January 15, 1897



The Prologue of Ohrid: Lives of Saints, Hymns, Reflections and Homilies for Every Day of the Year

1. The Holy Female Martyr Marina

Marina was born in Pisidian, Antioch of pagan parents. At the age of twelve, Marina learned about the Lord Jesus Christ: how He became incarnate of the All-Pure Virgin and how He worked many miracles, suffered death on the Cross and gloriously resurrected. Her young heart became inflamed with love for the Lord and she vowed that she would never marry, and in her soul she further desired to suffer for Christ and be baptized in the blood of martyrdom. Her father hated her for her faith and did not consider her as his daughter. The imperial deputy, Olymbrius, learning from Marina that she was a Christian, at first desired that she would become his wife. When Marina refused, he ordered her to bow down before the idols. St. Marina replied: "I will neither bow down nor offer sacrifice to the breathless and dead idols, who do not recognize themselves and do not know that we honor or dishonor them. I will not give them the honor that belongs only to my Creator." Then Olymbrius subjected Marina to harsh torture, and threw her into prison, completely covered with wounds and blood. In the prison Marina prayed to God. After her prayer, the devil appeared to her in the guise of a horrible serpent that entwined itself around her head. When she made the sign of the cross, the serpent burst apart and vanished. Then she was engulfed with a heavenly light, and it seemed to her that the walls and roof of the prison vanished, and a radiant, towering cross appeared. A white dove perched atop the cross, issuing forth a voice which said: "Rejoice Marina, rational [discerning] dove of Christ, daughter of Zion in the highest, for your day of rejoicing draws near." Then, Marina was healed of all her wounds and pains by the power of God. The demented judge tortured her the following day, both in fire and in water, but Marina endured all, as though she were in another body. Finally, he condemned her to be beheaded. Before her death, the Lord Jesus appeared to her, accompanied by angels. She was beheaded during the reign of Diocletian; but in soul and power, she has remained alive in the heavens and on earth. A hand of St. Marina reposes in the Monastery of Vatopedi on Mt. Athos. There is also a monastery dedicated to St. Marina with a portion of her miracle-working relics, located atop Mount Langa in Albania, overlooking Lake Ohrid. Countless miracles have occurred and still occur in this monastery, witnessed not only by Christians, but by many Muslims as well. So much respect did the Turks have for this holy place, that they never dared disturb either the monastery or its property. At one time a Turk was the guardian of the monastery.

2. The Venerable Leonid of Ustnedumsk

From his youth, this Russian saint lived a spiritual life of asceticism in several monasteries: in Solovki, Mirozh and elsewhere. He then founded his own monastery along the Luza River, in the province of Vologda. He lived a strict life of asceticism, such that his soul was filled with the light of grace and the power of the Holy Spirit. A spiritual beacon, Leonid attracted many to the ascetic life. He is called of "Ustnedumsk," because once, when he was bitten by a poisonous serpent, he neither thought nor spoke about it, and he remained alive. Having pleased God, Leonid died peacefully on July 17, 1653 A.D. His relics repose in his monastery.

Hymn of Praise

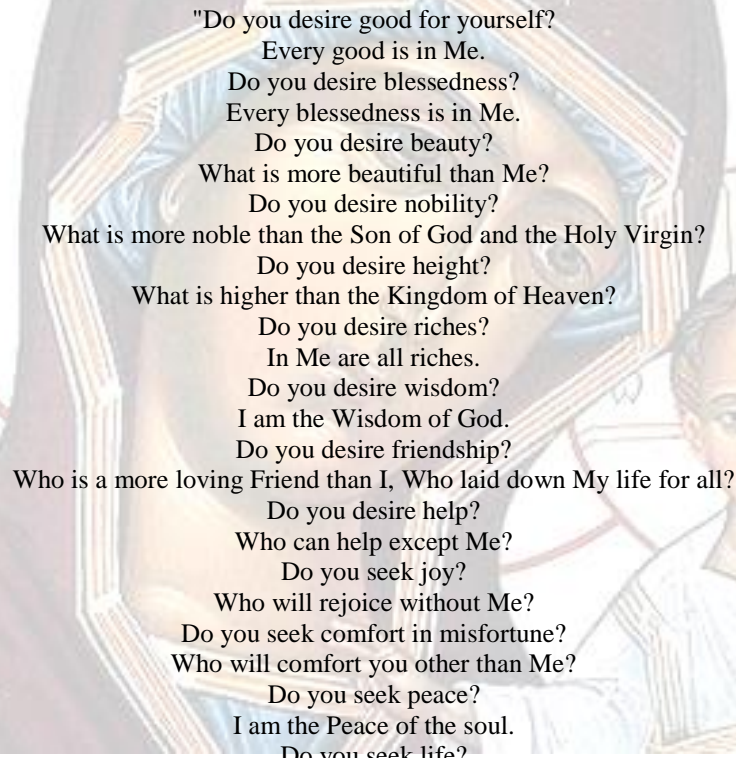
The Holy Martyr Marina

Saint Marina, to the Lord, prayed,
And with warm tears she strengthened her prayers;
"Lord Jesus, my God and Savior,
All who in You hope, You help.
Be near me, near to my soul,
When the unbelievers begin to destroy my body.
Be near me, O Strength of martyrs,
That, without fear and cries, I endure the torment.
Before the hungry wolves, like a sheep I stand,
As a lonely bird before many hunters,
As a poor fish snared by the net--
But, O Lord of salvation, to You I look!

My body, like a cheap sack, let them tear,
O Christ, You will I not deny;
To all corruptible pleasures, I prefer sufferings with You,
Only to Your authority, O Savior, I bow down
Conqueror of death, the devil and hades,
Your victories now, through me, repeat!
Praise be to You, my Lord and Savior,
That You help all who hope in You."

Reflection

Until Christ becomes all for the soul--all that has permanent and unchanging value--man cannot enter into suffering for Christ. How could St. Marina, a fifteen-year-old girl, enter into suffering for Christ? Because Christ was all to her, absolutely all! How could Saint Julitta have rejoiced on seeing her three-year-old son Cyricus dead for the Faith of Christ? Again Christ was all to her, absolutely all. Behold, how St. Tikhon of Zadonsk speaks exhaustively--in the form of a conversation between Christ and man--about how Christ can be all to man:



"Do you desire good for yourself?
Every good is in Me.
Do you desire blessedness?
Every blessedness is in Me.
Do you desire beauty?
What is more beautiful than Me?
Do you desire nobility?
What is more noble than the Son of God and the Holy Virgin?
Do you desire height?
What is higher than the Kingdom of Heaven?
Do you desire riches?
In Me are all riches.
Do you desire wisdom?
I am the Wisdom of God.
Do you desire friendship?
Who is a more loving Friend than I, Who laid down My life for all?
Do you desire help?
Who can help except Me?
Do you seek joy?
Who will rejoice without Me?
Do you seek comfort in misfortune?
Who will comfort you other than Me?
Do you seek peace?
I am the Peace of the soul.
Do you seek life?
In Me is the source of life.
Do you seek light?
I am the Light of the world" (John 8:12).

Contemplation

To contemplate the miraculous bronze serpent in the wilderness (Numbers 21):

1. How all the people would have died from the bite of the serpents, until Moses raised the bronze serpent on a pole;
2. How all who were bitten by a serpent were made whole as soon as they gazed upon the bronze serpent;
3. How the bronze serpent prefigures Christ on the Cross.

Homily
About the duties of spiritual shepherds

"Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth" (2 Peter 1:12).

A plow ploughs a field. Does not the plow repeat the same task every moment? How would he plow the field, if not by plowing from morning to dusk, making furrow after furrow?

A traveler walks down a road. Does not the traveler repeat the same task every second with the same effort? How else would he travel the road and reach his destination?

The carpenter prepares the boards in his workshop. Does not the carpenter repeat the same task with every board, with the same labor? How else would he be able to prepare the required number of boards?

Brethren, are not all of our beneficial works comprised of strands and strands of repetition? Therefore, let not the preacher of the truth become slothful, and let him not say: "I've told them, and I will not repeat it!" Let not the hearer of the truth become proud, and let him not say: "I have heard it once, and I do not need to hear it again!"

O preacher of the truth, do not be afraid to repeat and repeat: to teach repeatedly, and to remind repeatedly. Without repetition, the field is not plowed, nor the path traveled, nor the framework of the house prepared. And it is your task to plow, to lead and to prepare.

O hearer of the truth, do not become proud and say that you heard the truth once. Truth is food for the soul. You have eaten bread today, yesterday, and the day before yesterday, and for months before, and years past. And you will eat it again, so that your body will be healthy. Nourish your soul as well. Nourish it with the truth--the same truth, yesterday, today, tomorrow and until death--so that your soul may be healthy, strong and radiant.

O Lord Jesus, nourish us every day and every hour with Your truth, which is Yourself, O Jesus, sweet nourishment!

To Thee be glory and praise forever. Amen.



The Morning Offering – Daily Inspiration by Abbott Tryphon

Salvation is Within Community

There is no salvation outside the Body of Christ

Orthodoxy is all about community. The fierce individualism found in much of what claims to be Christianity is in opposition to the Orthodox understanding of faith. The Church as the Body of Christ is where we are united in Christ, becoming part of community. The ancient Greek word Ecclesia literally means to be called into authentic community.

It is within the Church that our personal transformation is intimately connected with the interaction we have with others, and runs side by side with our fellow believers. Ecclesia in modern usage refers to the Church and her role as a spiritual hospital, a place wherein we receive the healing that comes from Christ.

This truth is demonstrated by the fact that we are called by the scriptures to be at peace with our brethren before receiving the Holy Mysteries. We are asked to forgive others as we would be forgiven. We are even called upon by Christ to love our enemies.

Our Christian faith cannot be lived in a vacuum. Our personal transformation requires working out our salvation within community. Even the confession of our sins takes place within this community, for each time we sin, we sin against the whole of the Body of Christ.



(Lk 1: 46-48)

Daily Reflection
Looked Upon in Humility

"And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked upon the humility (τὴν ταπεινότητα) of his handmaiden. For behold, henceforth all generations will call me blessed;'"



It is in deep humility that the Blessed Among Women is filled with joy and gratitude, – also for the praise she is to receive “henceforth” from “all generations.” The grace of humility allows her to have a healthy response also to human praise. She can “look upon” her life as God has “looked upon” (ἐπέβλεπεν) her, in joyous acceptance.

So today the Mother of God reminds me of true humility, the gift of the Holy Spirit that opens my eyes to see myself and others in His gentle, accepting light. Today let me let Him open my eyes to things as they are. Let me stay close to Him in prayer and mindfulness, taking down a notch my own responses to things, like fear, denial, wishful thinking or meddling. I ask God to help me “look upon” myself and all things as He does, in humility. “By the prayers of the Theotokos, Saviour, save us.”

Holy Orthodox Quotes

“Two virtues, love and humility, depend so much on each other, just like warmth and light.

+ *St Barsanuphius*

Colossians 3:12-15

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.†

Titus 3:2-6

To speak evil of no one, to be peaceable, gentle, showing all humility to all men. For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,† whom He poured out on us abundantly through Jesus Christ our Savior,

Romans 12:9-18

Let love be without hypocrisy. Abhor what is evil. Cling to what is good.† Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men.

The Philokalia: Daily Readings

Christianity is not an Ideology

Christianity is not a set of ideas. Certainly it depends on ideas which are true and holy. But it is not an ideology. It is a way of Divine-human harmony. It is not abstract, but always incarnate. Always lived and experienced. It has a spiritual basis. It starts from prayer, from attention to God. And God is the primary actor. His action takes precedence. And then, from Divine-human harmony we experience human-human harmony, and human-creation harmony.

But ideas do not create this harmony. Ideas too easily become “this vs that”. And so an endless power struggle begins that leaves us angry, resentful, and less loving. Ideals, when not lived, fail to create the very things they espouse.

Divine-human harmony starts from real relationship. Real longing for the Real God. It leads to a life of compassion, patience and reconciliation.

Ideas are just signposts that point to the Way. And we need the signs to be sure. But we can’t end with merely examining the signs, or debating how to repaint them. We have to follow them. We have to walk the road - even if it seems dangerous or unfamiliar. We conform our lives to this Divine-human harmony even though it demands so much change from us.

But what beautiful change! To walk ever deeper into the loving and gentle arms of God. And to live and embody that same goodness for others. When we do this, our ideas become the cause of embracing rather than rejecting others. For Christ is the Great Embracer. It is said that on the cross His arms reached from one end of the universe to the other. Infinite love. May we who call ourselves Christians always strive to honor this image with our lives.

*God be with you
+ Unworthy Seraphim*

Daily Readings with Early Church Fathers and Mothers

"The Meaning of Slander" by St. Anthony the Great

What is slander? It is every sort of wicked word we would dare not speak in front of the person whom we are complaining about.

Through the Grace of God – Orthodox Christianity

Elder Sophrony: Eternal Salvation

"Don't forget these words: God has given you time to build your eternal salvation. Do not waste it!"

Collected Sayings of Elder Thaddeus of Vitovnica

God did not create evil. Evil comes from the noetic spirits who turned away from God's love and toward themselves and ceased to obey God, following their own way of reasoning. If a noetic power is not united to the Source of life, no matter how much it endeavors to do or say something good, all of its deeds and words are permeated with the stench of hades, for God alone is the Source of peace, joy, love, righteousness and goodness.

Ancient Christian Wisdom

Rather than resenting those who wrong us, we are to love them, and we express this love by blessing them and praying for them. We do this because we are commanded to do so by Christ. He has commanded this for our own sake, for our own salvation, because He loves us; and we do it for His sake, because we love Him. Our fallen nature rebels against this: "What? Bless and pray for that person who wronged me?" But for Christ's sake, we go against our fallen nature, and force ourselves to pray. We ask God to bless and have mercy on the person who hurt us, we wish good things for him, we wish his salvation, just as our Lord wishes his salvation. In this way we begin to become like God Himself, Who, according to the words of Christ, is kind to the unthankful and the evil (Luke 6:35). In going against our fallen nature, we return to our original nature - the image of God in us - and we grow in the likeness of God.

+ Hieromonk Damascene



"Before I tell you what happened, Mom, remember...The Lord will never give you more than you can handle."

JULY – 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 Unmercenary Wonderworkers Cosmas & Damian 8:00-9:15pm Living Clean NA Group Mtg.	2 <i>19 June O.S.</i> <i>St. John Bp. Of S.F.</i> Robe of the Theotokos St. John, Bp. Of Shanghai & San Francisco 6:30pm Vespers
3 All Saints of America All Saints of Russia Martyr Hyacinth Relics Hieromartyr Philip, Metr. Of Moscow 9:40am Hours 9:45am Gen'l Confession 10:00am Divine Liturgy / Social	4 Galatian Icon St. Andrew of Crete Ven. Martha	5 Ekonomissa Icon RELICS VEN. SERGIUS OF RADONEZH VEN. ATHANASIOS OF MOUNT ATHOS 7:00-8:00pm The Grey Book Study NA Grp Mtg.	6 Ven. Sisoës the Great Virgin Martyr Lucia	7 Blachemae Icon Ven. Thomas of Mt. Maleon Ven. Eudoxia	8 Kazan', Sitka-Kazan' Icons and Others Greatmartyr Procopius 8:00-9:15pm Living Clean NA Group Mtg.	9 Kolochskaya Icon Hieromartyr Pancratius, Bishop of Taormena 6:30pm Vespers
10 Konevskaya Icon 45 Martyrs at Nicopolis VEN. ANTHONY OF THE KIEV CAVES 9:40am Hours 10:00am Divine Liturgy / Social	11 End Ss. Peter & Paul Fast O.S. Greatmartyr Euphemia BL, Princess Olga	12 "Three Hands Icon" <i>29 June O.S. Ss. Peter & Paul</i> Martyrs Proclus & Hilary of Ancyra 7:00-8:00pm The Grey Book Study. NA Grp Mtg.	13 "Axion Estin/Dostonio est'" Icon Synaxis of the Archangel Gabriel Ven. Stephen Sabbaites	14 Apostle Aquila of the 70 Repose Ven. Nicodemus the Hagorite	15 Fish, Wine & Oil GREAT PRINCE VLADIMIR, EQUAL-TO-THE-APOSTLES, ENLIGHTENER OF THE RUSSIAN LANDS 8:00-9:15pm Living Clean NA Group Mtg.	16 Hieromartyr Athenogenes, Bp. Of Heracleopolis 6:30pm Vespers
17 Fathers of the 1 st Six Ecumenical Councils <i>4 July O.S. Royal Passionbearers</i> Royal Passionbearers Greatmartyr Marina (Margaret) 9:40 Hours 10:00 Divine Liturgy / Social	18 Nun Martyrs Gr. Duchess Elizabeth & Barbara	19 RELICS VEN. SERAPHIM OF SAROV 7:00-8:00pm The Grey Book Study NA Grp Mtg.	20 Fish, Wine & Oil Abalatskaya Icon HOLY PROPHET ELIJAH	21 Armatia Icon Prophet Ezekiel Ven. Simeon of Emesa, Fool-for-Christ	22 Holy Myrrbearer Mary Magdalene, Equal-to-the-Apostles 8:00-9:15pm Living Clean NA Group Mtg.	23 Pochaev & Joy of All Who Sorrow Icons Martyrs Trophimus, Theophilus & Their Companions 6:30pm Vespers
24 Martyr Christina MARTYRS BORIS & GLEB. PASSIONBEARERS 9:40am Hours 10:00am Divine Liturgy/ Social	25 Dormition of Righteous Anna, Mother of the Theotokos	26 Emvolon Icon ST. JACOB, ENLIGHTENER OF THE PEOPLES OF ALASKA 7:00-8:00pm The Grey Book Study NA Grp Mtg.	27 GREATMARTYR & HEALER PANTELEIMON St. Clement, Bishop of Ochrid	28 Smolensk Hodigitria <i>156 July O.S. St. Vladimir</i> Apostles of the 70 Prochorus, Nicanor, Timon & Parmenas	29 Martyr Callinicus Virgin Martyr Seraphima 8:00-9:15pm Living Clean NA Group Mtg.	30 Apostles of the 70 Silas, Silvanus & their Companions 6:30pm Vespers
31 Forefeast Procession of the Life-giving Cross Righteous Eudocimus St. Germanus, Bp. Of Auxerre 9:40am Hours 10:00am Divine Liturgy/ Social	What is the source of greatest joy in my life now? Have I begun to intentionally seek to be present in my life more often? Do I still live in my thoughts longing for life to begin 'tomorrow'? How much time do I waste in front of the TV, on the internet in a dull state of consciousness? Who in life helps me awaken? Who do I seek out in my life in order to have a dialogue from the heart about the search for God and what really matters? Do I have a spiritual confessor and guide and make regular confessions? Do I worship or sit as a spectator? – Dn. Stephen Muse, "Being bread."					