

*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 24, 2016**

Gospel: Matthew 8:28-9:1

Martyrs: John 15:17-16:2

**Tone 4**

Epistle: Romans 10:1-10

Martyrs: Romans 8:28-39

*5<sup>th</sup> Sunday after Pentecost; Martyrs and Passion-Bearers Boris and Gleb*

**Glory to  
Jesus Christ!**



*Martyrs and Passion-Bearers Boris and Gleb*

**Glory  
Forever!**

*Righteous passion-bearers and true fulfillers of the Gospel of Christ, chaste Boris and guileless Gleb, you did not resist the attacks of your brother, the enemy, When he killed your bodies but could not touch your souls. Therefore, let the evil lover of power mourn while you rejoice with the angels standing before the Holy Trinity. Pray that those who honor your memory may be pleasing to God, and that all Orthodox Christians may be saved.*

**(Troparion – Tone 2)**

*Today your most glorious memory shines forth, noble participants in the passion of Christ, holy Boris and Gleb, for you call us together to sing praises to Christ our God! Praying to Him before your sacred images, we receive the gift of healing by Your prayers, for you are indeed divine healers.*

**(Kontakion – Tone 3)**

## *Today's Commemorated Feasts and Saints*

**5th Sunday After Pentecost — Tone 4. Holy Martyrs and Passionbearers Boris and Gleb, in Baptism Roman and David (1015). Martyr Christina of Tyre (ca. 300). Ven. Polycarp, Archimandrite of the Kiev Caves (1182).**

## *Weekly Bulletin Sponsors*

### *For Health of:*

**Andrew & Maribeth**, on their 35<sup>th</sup> wedding anniversary, offered by their family.

**Daniela Kovaci**, (Home of Hope) on his birthday, offered by Sub-Deacon Vlashi.

**Luba Budulow**, on her 79<sup>th</sup> birthday, offered by her family.

**Archpriest Igor Burdikoff**, who had surgery on Monday, July 18, rescheduled from an earlier date, offered by the Diocese of NY/NJ.

**Archpriest Bohdan and Matushka Mariya Ostash**, both celebrating their 60th birthdays this week, offered by the Diocese of NY/NJ.

### *In Memory of:*

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

**Helen**, mother of Archpriest Stephen Mack and all his family, who has falling asleep in the Lord on Monday, July 18, offered by the Diocese of NY/NJ.

### *Liturgical Schedule*

**Sunday, July 24<sup>th</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

**Saturday, July 30<sup>th</sup>**

6:30 pm: Vespers

**Sunday, July 31<sup>st</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

**Saturday, August 6<sup>th</sup>**

6:30 pm: Vespers

**Sunday, August 7<sup>th</sup>**

9:40 am: Hours

9:45 am: General  
Confession

10:00 am: Divine Liturgy

**Saturday, August 13<sup>th</sup>**

6:30 pm: Vespers

**Sunday, August 14<sup>th</sup>**

9:40 am: Hours

10:00 am: Divine Liturgy

### *Bulletin Sponsors:*

**Linda & Richard  
Dantinne; Romanofsky  
Family; Budulow Family**

### *Readings:*

**The Prokeimenon in the 4<sup>th</sup> Tone:**

O Lord, how manifold are Thy works; in wisdom hast Thou made them all. (*Psalm 103:24*)

vs. Bless the Lord, O my soul! O Lord, my God, Thou art very great! (*Psalm 103:1*)

**Another, Tone 4 (Martyrs SS Boris and Gleb):**

The Lord hath shown the wonders of His will to the saints who are in His land. (*Psalm 15:13*)

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**Epistle:** Romans 10:1-10

**Brethren**, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

**Martyrs:** Romans 8:28-39

**Brethren**, we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

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**Alleluia in the 4<sup>th</sup> Tone:**

Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

*(Psalm 44:5)*

vs. For Thou lovest righteousness, and dost hate iniquity. *(Psalm 44:8)*

**Another, Tone 4 (Martyrs SS Boris and Gleb):**

The righteous cried and the Lord heard them, and He delivered them from all their troubles. *(Psalm 33:18)*

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**Gospel: Matthew 8:28-9:1**

**At that time,** when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighbourhood. And getting into a boat he crossed over and came to his own city.

**Martyrs: John 15:17-16:2**

**These things I command you,** that you love one another. If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning. These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.



***Martyrs and Passion-Bearers Boris and Gleb***

Saint Boris was one of the sons of St Vladimir (July 15), and was named Romanus at his Baptism. After their father's death the eldest son Sviatopolk planned to kill his brothers Boris, Gleb, and Yaroslav in order to seize power. He sent a message to Boris, pretending that he wished to live in peace with him, and to increase Boris's land holdings inherited from their father.

Some of Vladimir's advisers told Boris that he should take the army and establish himself as ruler of Kiev. St Boris, however, said that he could never lift his hand against his own brother. Unfortunately, Sviatopolk was not so scrupulous. He came to the town of Vyshegorod to ask its leaders if they were loyal to him. They assured him that they were

ready to die for him.

Sviatopolk sent assassins to the Alta to kill Boris, who already knew that his brother wanted him dead. When they arrived they heard him chanting psalms and praying before an icon of Christ. He asked the Lord to strengthen him for the suffering he was about to endure. He also prayed for Sviatopolk, asking God not to count this against him as sin.

Then he lay down upon his couch, and the assassins stabbed him with their lances, and also killed some of Boris's servants. Wrapping Boris in a cloth, they threw him onto a wagon and drove off with him. When Sviatopolk saw that he was still breathing, he sent some men to finish him off with swords.



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

St Boris received the crown of martyrdom in 1015. He and his brother Gleb became known as Passion-Bearers, since they did not resist evil with violence.

Saint Gleb was the son of St Vladimir (July 15) and the brother of Sviatopolk, Yaroslav, and St Boris. He was named David at his Baptism.

After Sviatopolk had killed Boris, he wondered, “Now how can I kill Gleb?” He sent him a message saying that their father was ill and wished to see him. As he was on his way, he received word from Yaroslav that their father had died and that Sviatopolk had murdered Boris.

St Gleb wept for his father and brother, and was lamenting them when the assassins arrived. They seized his boat and drew their weapons, but it was Gleb’s cook Torchin who stabbed him with a knife.

The martyr’s body was thrown onto the shore between two trees. Later, he was buried beside St Boris in the church of St Basil.

The holy martyrs Princes Boris and Gleb are also commemorated on May 2.



**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](mailto: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*

**IN SEARCH OF.....**

*Old pictures of the church, her people, her priests.  
Stories of special occasions and/or celebrations.  
Stories of how you found your way to this parish.  
Contact information for the families of the founders of the parish*

**WHY?**

*In celebration of 50 years of ministry, and with the blessing of our rector Fr. Matthew, Trudy is compiling photos and stories in order to write a history of the founding and continued ministry of the our parish, the Orthodox Church of the Mother of God. The working title is "Jewel Box in Mays Landing".*

*Give Trudy a call at 609-593-6181 (h), 610-393-9897 (c); email her [trellmore@gmail.com](mailto:trellmore@gmail.com); or simply talk to her at church to share your story and pictures!*



### *NY/NJ Diocese News*

#### **Church School Conferences: Planned for All Three Deaneries!**

All who are, or would like to be, involved in the Christian education of our youth are invited to attend. The conference leader is Jennifer Hock, founder of [illumination-learning.com](http://illumination-learning.com). Pre-registration is highly encouraged. Specific dates and locations are posted in the "Upcoming Events" section of this homepage. For complete details and registration are below:

Clergy, Church School Directors, Teachers and Parents  
are invited to

#### **2016 Annual Dept. of Christian Education Conference** ***"Church School Approaches for Small Classrooms, One-Room Classrooms, and Special Needs Children"***

**Saturday, August 13**  
St. John the Baptist Church  
855 Goodman St. South  
Rochester, NY 14620

**Saturday, August 20**  
Mother of God Mission  
904 Cherry Hill Road  
Princeton, NJ 08540

**Saturday, August 27**  
Cathedral of the Transfiguration  
228 N. 12th Street  
Brooklyn, NY 11211

*All who are or would like to become involved in the education of our youth are welcome.*

Conference Leader: **Jennifer Hock**

Founder of [www.illumination-learning.com](http://www.illumination-learning.com)

8:30 a.m.: Registration and Light Breakfast

9:00 a.m. - 12:00 p.m.: Session One

12:00 p.m. - 1:00 p.m.: Lunch

1:00 p.m. - 4:00 p.m.: Session Two

Jennifer Hock grew up in an Orthodox Christian home with her parents and siblings. When she was ten, her family packed up and moved from Arizona to Massachusetts, for her father to attend seminary at Holy Cross. When she was fourteen, she vividly remembers her dad being ordained a deacon, then the next day to the Holy Priesthood.

She is the oldest of six kids and has always been passionate about caring for children. Her background is in elementary education. She has taught in daycares; elementary public schools, including working with severely autistic children, and church school; and has homeschooled her children for many years. She has been a church school director and a coordinator of the St. John Chrysostom Oratorical Festival. Jennifer and her husband have six children - ranging from 21 years to one year old including three adopted foster sons.

Sponsored by the Diocese of New York and New Jersey, the conference is open to all jurisdictions, free of charge. Lunch will be provided.

*"We cannot teach what we do not practice ourselves."* - Fr Alexander Schmemmann

**Pre-Registration is highly recommended in order to ensure  
adequate accommodations.**

To register please contact Matushka Andrea Diamantis  
[matushkandrea@gmail.com](mailto:matushkandrea@gmail.com)

#### ***Congratulations:***

**Presbyter Volodymyr Chaikivskyi**, awarded the nabadrenik, by His Eminence, Archbishop Michael, on Sunday, July 17, in St. Vladimir Church, Trenton, NJ. "Axios! Axios! Axios!"



***Prayer Request:***

**Archpriest Igor Burdikoff**, who had surgery on Monday, July 18, rescheduled from an earlier date. May the Divine Physician touch him with His healing power, grant him strength and restoration of soul and body, and protect and preserve him for many blessed years! "Mnogaya Lyeta!"

**Archpriest Bohdan and Matushka Mariya Ostash**, both celebrating their 60th birthdays this week: Father Bohdan on July 20, and Matushka Mariya on July 17. Grant, O Lord, a prosperous and peaceful life, good health and salvation, visitation and good hastening in all things to Thy servants, the Archpriest Bohdan and Matushka Mariya; and protect and preserve them for many blessed years! "Mnogaya Lyeta!"

With love,  
+ vm

***In Memoriam:***

Our deepest sympathies are expressed to **Archpriest Stephen Mack and all his family** on the falling asleep in the Lord of his mother, + **Helen**, on Monday, July 18.

May God reward her richly for the great gift that she and her husband, Stephen, who survives her, have given to the Church -- in the outstanding priesthood of their beloved son; and their witness of Christ's love to their cherished children, grandchildren, great-grandchildren, nephews, nieces, neighbors, and friends.

The schedule of services for Helen is as follows:

**Panikhida: Friday, July 22, 7:00 PM**

Saint Nicholas Church  
67 Saratoga Street, Cohoes NY

**Funeral Service: Saturday, July 23, 10:00 AM**

Saint Nicholas Church

**Interment:** Saturday following the Funeral, Saint Nicholas Cemetery, Latham NY

Grant rest eternal in blessed repose with the Saints, O Lord, to the soul of Thy departed handmaiden, + Helen, who is fallen asleep; and make her memory to be eternal! "Vechnaya Pamyat!"

With love,  
+ vm

***Orthodox Church in America (OCA) News***

**New liturgical composition by Fr. Glagolev now available from ISOCM**



A highlight of the 2016 Pan-Orthodox Music Symposium held at Saint Mary's Cathedral here in June 2016 provided an opportunity to sing new liturgical compositions of the post-Communion troparia by the Archpriest Sergei Glagolev, the preeminent composer of American Orthodox Church music. The International Society of Orthodox Church Music [ISOCM] is now pleased to announce that Father Sergei's compositions are available on the Society's web site, together with a recording of the symposium Divine Liturgy.

"Father Sergei's contributions to the Orthodox Church go far beyond the English-speaking world," said Father Ivan Moody, ISOCM Board Chairman. "While he is justly known for his work with liturgical music in English, the fact that his compositions and arrangements have been translated into multiple languages speaks for its universality, and the way in which the music is guided not only by the text but by the liturgical action it accompanies."

The nearly 150 individuals who participated in the ISOCM-sponsored symposium had the unique opportunity to sing the settings during a liturgy for the very first time.

"It's exciting to have new compositions because they represent a maturation of Orthodoxy here in North America," said Toni Simmons, a symposium participant and member of Minneapolis' Saint Mary's Cathedral, site of the gathering. "We sing settings translated from Russian, Romanian, Serbian, and Greek, and now we have more and more settings written in English that represent our contribution to world Orthodoxy."

For Father Sergei, the compositions allowed him to participate in the symposium from afar.

“God bless you one and all for the love you have for giving to the holiness we celebrate in worship,” he said. “May our loving Lord hear your singing and be pleased!”



## **OCMC News - Excerpt on Missions from the Encyclical of the Holy and Great Council of the Orthodox Church**

The following is an excerpt on the Orthodox understanding of missions from the Encyclical of the Holy and Great Council of the Orthodox Church, recently held in Crete.

### **II. The mission of the Church in the world**

The apostolic work and the proclamation of the Gospel, also known as mission, belong at the core of the Church's identity, as the keeping and observation of Christ's commandment: “Go and make disciples of all nations” (Matt 28.19). This is the “breath of life” that the Church breathes into human society and makes the world into Church through the newly-established local Churches everywhere. In this spirit, the Orthodox faithful are and ought to be Christ's apostles in the world. This mission must be fulfilled, not aggressively, but freely, with love and respect towards the cultural identity of individuals and peoples. All Orthodox Churches ought to participate in this endeavor with due respect for canonical order.

Participation in the holy Eucharist is a source of missionary zeal for the evangelization of the world. By participating in the holy Eucharist and praying in the Sacred Synaxis for the whole world (oikoumene), we are called to continue the “liturgy after the Liturgy” and to offer witness concerning the truth of our faith before God and mankind, sharing God's gifts with all mankind, in obedience to the explicit commandment of our Lord before His Ascension: “And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1.8). The words of the Divine Liturgy prior to Communion, “Dismembered and distributed is the Lamb of God, who is dismembered and not divided, ever eaten, yet never consumed,” indicate that Christ as the “Lamb of God” (John 1.29) and the “Bread of Life” (John 6.48) is offered to us as eternal Love, uniting us to God and to one another. It teaches us to distribute God's gifts and to offer ourselves to everyone in a Christ-like way.

The life of Christians is a truthful witness to the renewal in Christ of all things – “If anyone is in Christ, he is a new creation; the old has passed away, behold, all things have become new” (2 Cor 5.17) – and an invitation addressed to all people for personal and free participation in eternal life, in the grace of our Lord Jesus Christ and in the love of God the Father, in order to experience the communion of the Holy Spirit in the Church. “For the mystery of salvation is for those who desire it, not for those who are being coerced” (Maximus Confessor PG 90.880). The re-evangelization of God's people in contemporary secularized societies, as well as the evangelization of those who have not yet come to know Christ, is the unceasing duty of the Church.



ORTHODOX CHRISTIAN PRISON MINISTRY  
AN AGENCY OF THE ASSEMBLY OF BISHOPS

### **Wishing All a Blessed Summer!**

We, at Orthodox Christian Prison Ministry (OCPM), would like to take the time to wish all of our subscribers and followers a blessed and happy summer! On behalf of the staff of OCPM, we want to thank each of you for your support throughout the year. Please note that your support for this ministry has blessed the summers of many men and women in prisons and jails across the country. You are making a difference in the lives of those living in the darkness in prisons. You are the Light of the World!





### **IOCC Volunteers Bring Relief to Victims of Extreme Weather in West Virginia and Minnesota**

**Baltimore, MD (IOCC)** — Severe summer weather is leaving behind a path of destruction across the US, from flash floods in West Virginia to wind damage from tornadoes and flooding in Minnesota. International Orthodox Christian Charities (IOCC) is responding with Orthodox Christian volunteers in the affected areas rallying to respond to their neighbors in need with cleanup assistance.

In West Virginia, members of St. Nicholas Antiochian Orthodox Church from the town of Beckley wasted no time rolling up their sleeves and joining parish priest, Father Samuel Haddad, to remove waterlogged floors and walls from a flooded home in the hard hit community of Rainelle. At least 23 lives were lost and more than 1,200 homes and businesses were damaged or destroyed there and in surrounding small towns. "Being able to support our fellow citizens who have been affected by the recent flooding was humbling for our small parish," stated Father Samuel, "and we are so thankful that we could do our part with the support of IOCC. We look forward to continuing to help as we progress to the long-term needs and rebuilding efforts to follow." Along with hands-on support from the Orthodox Action Team volunteers, IOCC also worked in partnership with Mennonite Disaster Services to support cleanup efforts and with the West Virginia Council of Churches to help provide emotional and spiritual care to flood victims at local disaster recovery centers set up by Federal Emergency Management Agency (FEMA).

More than a 1,000 miles away and five days later, IOCC and Orthodox Action Team volunteers mobilized in Watkins, Minnesota. The destructive forces of a summer tornado tore through 99 homes in the small central Minnesota town of 2,000 people. IOCC Orthodox Action Team volunteers worked side-by-side with volunteers from Catholic United Disaster Response (left) to clear debris around five homes, including one of which was totally leveled while Tootz, the homeowner, sheltered in her basement. "In seeing first-hand the recent destruction in West Virginia and now in Minnesota, I am struck by the resilience of these small town folk who while welcoming the help, don't wait to start helping each other," stated IOCC US Country Representative Daniel Christopoulos. "As we pulled up in our IOCC Emergency Response Van accompanied by volunteers at both disaster sites, the people were so gracious and appreciative of any help that we offered and exhibited what it truly means to be a 'neighbor.'"



### **OCF Retreat Reflections**

#### **Facing the Wilderness: Reflections from the Pittsburgh District Event**

This past weekend, myself and 15 other college students had the blessing of attending the Pittsburgh District Event at Camp Naz. In 24 hours, we served Vespers and Morning Prayers, attended three sessions by Fr. Stephen Loposky, ate together, raked the hiking trails at Camp Naz, participated in team building activities, and played two rousing games of Scatergories.

Fr. Loposky's sessions continued to explore the theme he began talking about at College Conference East, "A Voice Crying Out in the Wilderness." We talked about how and when to talk about the Faith. One thing Fr. Loposky said that stuck out to me was:

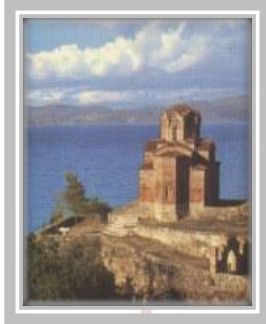
You can't talk about the Faith without knowing where God is in your life. And if you don't spend time with the Faith, you can't live it.

At any OCF event – District Events, Regional Retreats, Real Break, College Conference, weekly chapter meetings – I know God is there. I see it in the pure wisdom my peers share with the group, in the fellowship and love we have for each other, in the services prayed. I see him working in bringing us all together through the storms of our busy lives to a shelter of peace and prayer. It's also a chance to really spend time with the Faith. Living the Faith is easy at OCF events. Everyone is doing the same thing you are. It's once you step outside that comfort zone that the going gets tough.



Going to OCF events helps us prepare to be that voice crying out in the wilderness. Once we leave the familiarity and comfort of OCF, it's much harder to be confident in what you believe and have the courage to be a witness. But with every OCF event I attend, I feel a little bit stronger and the wilderness becomes a little less intimidating.

The school year and thus the OCF year is drawing to a close. Next year, I encourage you to keep your eyes peeled for OCF events near you. College can be a wilderness of tricky questions and highly-opinionated people and professors that you don't have to navigate alone. Make an effort to go to a Regional Retreat or College Conference to learn about, spend time with, and grow in the Faith.



*Prayers by the Laker, St. Velimirovich, LXVI:*

*I entreat you, Seraphim, who first sensed the presence of the Virgin Son in the world?*

"The unclean spirits were the first to sense His presence, and were filled with fear. Wherever there is fear, there is also servility; wherever there is servility, there is also impudence. Truly, the worst culprits always have the greatest fear of the judge, and when the judge approaches, they are the first to recognize him.

"The righteous man does not recognize the judge, because he is not thinking about him, nor is he waiting for him. Sin does not induce him to prick up his ears and look to see from which side of the courtroom the judge will appear."

*I entreat you, Cherubim, how did the unclean spirits perceive the presence of the*

*Virgin Son in the world?*

"In the same way as darkness senses light. What is more sensitive to light than darkness? Still sleeping before dawn, neither mineral, nor vegetable nor animal has any inkling of day, before darkness has already sensed the coming of its devourer, and with trepidation prepares to flee.

"Thus the demons also sensed the coming of the Virgin Son before all the people of earth who were cleaner than they themselves."

*I entreat you, Thrones, how did the Virgin Son subjugate the unclean spirits?*

"Only to the earth do the unclean spirits simulate some sort of power. Heaven looks upon them as being already subjugated by their own wickedness. When the master of the house shows up on his own property, burglars flee to the fence and search for an opening to escape."

*I entreat you, Dominions and Powers, what are the four victories which the Virgin Son won in the world?*

"The four victories are the four victories over the four evils, which flow out of each other as a muddy river from a muddy spring.

"The first victory is over the unclean spirits, from which came sin.

"The second victory is over sin, from which came infirmity.

"The third victory is over infirmities, which end with death.

"The fourth victory is over death."

*I entreat you, Authorities and Principalities, what is the greatest victory of the Virgin Son?*

"None is greater and none is lesser. There is only a victory that is both first and final. The second victory could not have occurred without the first, nor was the third possible without the first and second, nor the fourth without the first, second, and third.

"All four represent one four-fold victory, which illuminates the east, west, north and south of the whole existent world."

*I beseech you, Authorities and Principalities, what is the greatest victory of the Son, the celebrated victory of the Virgin Son?*

"He who is able to comprehend this celebrated victory, senses it and embraces it.

"Whoever comprehends it, bows down before the Virgin Son day and night.

"Whoever senses it, weeps -- for joy, because he has perceived it, and for shame, because he perceived it so late.

"Whoever embraces it, loses the wedded son within himself, and becomes even himself a virgin son."

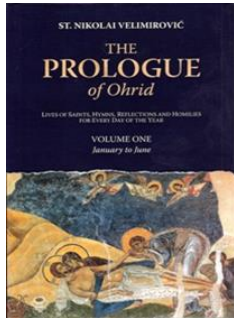
To you I fall down and pray, O ranks of saints and martyrs, who have understood, and sensed, and embraced the victory of the Virgin Son. Pray, together with all the angelic hosts, to the Virgin Son for us, who still stand on the field of battle.

***Sayings of the Ascetics of the Orthodox Church, LXVI:***

**II. The Realities of the Spiritual World  
The Church of Christ**

Brothers and Sisters! The all-merciful God desires happiness for us both in this life and in the life to come. To this end He established His Holy Church, so that she might cleanse us from sin, sanctify us, reconcile us with Him and give us a heavenly blessing. The embrace of the Church is always open to us. Let us all hasten their more quickly, we whose consciences are burdened. Let us hasten, and the Church will lift the weight of our burdens, give us boldness before God, and fill our hearts with happiness and blessedness.

+ St. Nectarius of Aegina, *The Path to Happiness*, 1



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

**1. The Holy Female Martyr Christina**

Christina was born in the city of Tyre. She was the daughter of Urban, the imperial deputy, an idol-worshipper. The reason her parents gave her the name of Christina is unknown, but it contained within itself the mystery of her future following of Christ. Until the age of eleven she knew nothing of Christ. When she reached that age, her father made her live in the top of a high tower, in order to protect her from the world, because of her extraordinary beauty. He planned to have her live there until she reached full maturity. All the comforts of life were afforded her--slaves to serve her, and gold and silver idols that she might offer sacrifices to them daily. However, the soul of young Christina was saddened in this isolated, idolatrous environment. Looking out the window each day at the sun and all the beauty of the world, and again at night at the wondrous constellations of shining stars, Christina came to a firm belief in the One Living God through her own natural understanding. The merciful God, seeing her longing for the truth, sent His angel to trace the sign of the Cross upon Christina. The angel called her the bride of Christ, and instructed her fully in the knowledge of divine things. Then Christina smashed all the idols in her quarters, thus provoking wild fury in her father. He brought her to trial, and had her tortured. Then he had her thrown into prison, intending to have her beheaded the next day. That night Urban, who had been in full health, spewed forth his soul and went to the grave before his daughter. After this, two imperial deputies, Dion and Julian, continued to torture this holy virgin. Christina's courageous endurance and the miracles she worked by the power of God converted many pagans of Tyre to Christianity. During the torturing of Christina, Dion suddenly fell dead in the midst of the people. Dion's successor, Julian, severed Christina's breasts and tongue. The martyr threw her severed tongue into Julian's face, and he was instantly blinded. Finally, her suffering for Christ ended beneath the sharp sword, but her life continues in the Immortal Kingdom of the angels. St. Christina suffered honorably in the third century.

**2. The Venerable Polycarp, Abbot of the Monastery of the Caves in Kiev**

Polycarp possessed "love toward God and neighbor, joy from an untainted conscience, peace from victory over all the passions, patience in time of temptation and misfortune, goodness in submission to all, benevolence toward the poor, undoubting faith in fulfilling the commandments, truth in fulfilling his vows, meekness in freedom from anger, abstinence and so forth." So well did he govern the Kiev Caves Lavra that, after his death, a worthy successor among the monks could not be found (for those who were worthy did not want to accept the rank of abbot out of humility), so that the brethren were compelled to take Basil, a secular priest, as their abbot. St. Polycarp reposed in the Lord in the year 1182 A.D.

**Hymn of Praise  
Saint Christina**

The glorious martyr, the virgin Christina,  
Of the Son of God, chosen bride,  
Had, in her father, her worst enemy--  
By him was she torn by sharp iron.



"Daughter, if you do not, the gods, acknowledge,  
My daughter, will I not call you any longer."  
Thus, the father spoke to his daughter, to which she replied:  
"I have never been angry with you, even though  
The servant of Christ I am and you the servant of Satan.  
Neither father nor friend in you do I see.  
Daughter you do not call me, and glad this makes me.  
The Lord is my father, and my sweetness He is!"  
Like a raging beast, his servants, her father commanded  
Her flesh to scrape to the bone.  
From her tender body, the flesh fell to the ground,  
One wound joined another, no place was left whole.  
The holy martyr, with her hand, some of her flesh took  
And in the middle of his foul face, struck her father:  
"O Urban, you meat-eater--my flesh, here it is,  
Here, beast--eat the flesh of your child!"  
That night, from his body, Urban parted,  
And in hell, with the devil, united his soul.  
Christina suffered and shed her blood,  
Heroically overcoming a world of enemies.  
The virgin Christina, a martyr wonderful,  
With the glory of the Son of God, was glorified.

### **Reflection**

The Christian Faith most especially enlightens and illumines the souls of men when the preachers of this Faith shine forth by their own lives. Blessed Polycarp, the abbot of the Monastery of the Caves in Kiev, was completely illumined by the Christian Faith--in words, deeds and his entire being. Because of this, he had an uncommon influence upon the lives, not only of the simple people, but of princes and noblemen as well. Seeing and listening to this godly man, the Prince of Kiev, Rostislav Mstislavich, became so illumined with the Christian Faith and thus became so subdued and ennobled that he became a model of Christian life, both in his immediate surroundings and to his entire people. During Great Lent [Fast Season], Prince Rostislav received Holy Communion every Sunday and sought out the poor and needy everywhere so as to help them. In the end, he resolved to receive the monastic habit and spoke to Saint Polycarp about this: "Holy Father, princely rule in this world cannot be without sin, and it has already embittered me and worn me out." Polycarp answered him: "If you desire this (the monastic habit) with all your heart, then let it be God's will." However, while in Smolensk the prince fell fatally ill and ordered that he be taken quickly to Kiev, that he might be tonsured before his death--but he died before his wish could be fulfilled.

### **Contemplation**

To contemplate the miraculous victory of the Israelites over the men of Ai (Joshua 8):

1. How the men of Ai pursued the Israelites and almost defeated them;
2. How, according to the command of God, Joshua raised his banner in the air and held it upraised until the men of Ai were defeated;
3. How, in times of danger, I should lift up my heart to God as a banner, and with the Cross in my heart and with prayer, march to victory.

### **Homily**

#### **About the holy apostolic warning**

*"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error" (2 Peter 2:18).*

The holy apostle knows men better than the most highly educated scholars, for he is a saint and an apostle. And a saint and an apostle can penetrate deeply into the heart of man. About whom is the apostle speaking? He is



speaking about the "impure, shameless and the self-willed", whom he earlier called "wells without water and clouds and mist" (2 Peter 2:17). The "impure, impudent and self-willed" are men of many and seemingly important words. They speak proud and false words to men. By these proud and false words, they both conceal and reveal their hearts: they conceal them from the unlearned and those lacking in understanding, and reveal them to those who are steadfast in the Faith and enlightened by grace.

When an impure man speaks of his purity, he reveals his impurity; when a shameless man defends his honor, he reveals his shamelessness; when a self-willed man interprets the will of God, he shows his self-will. Whoever attentively follows his words can smell the stench of his fleshly desires. The inattentive and uneducated cannot sense this, but believe and are deluded. Those "who have just begun to escape" from the deception of the stomach, the world and the devil are often ensnared by proud and false words, like a fish in an invisible net. The fish does not know that it is in a net until the net is emptied out onto the hot sand. Then it knows, but then it is too late. Oh, may it not be too late for those pitiful souls of mankind who are ensnared in the net of proud and false words! Brethren, know that every teacher who, by his teaching, condones bodily desires, and approves sinners in their bodily desires, is false.

O Lord Jesus, Holy and All Pure, send Your Holy Angels to defend all beginners and fledglings in Your Faith from proud and false lips.

**To Thee be glory and praise forever. Amen.**



### *The Morning Offering – Daily Inspiration by Abbott Tryphon*

#### **The Seal of Confession** *Important for both Confessor and Penitent*

The Seal of Confession is a hard and fast rule throughout the history of the Orthodox Church. Since the priest, in Orthodox theology, is but a witness to the confession, since the confession is given to Christ Himself, confidentiality is an absolute must. The secrecy of this Mystery of Penance is vital, for one could not expect a sincere and open confession if the penitent was doubtful of the confidentiality of his confession. Breaking the Seal of Confession is so serious, in fact, that betrayal of this secrecy can lead to canonical punishment of the priest, including the possibility of being deposed from the holy priesthood, as suggested in The Rudder.

Recently I had a man contact me by email, sharing his grief at not feeling he could trust his priest, having heard the priest was known to have violated the confidentiality of this Mystery of the Church. He continued that another priest refused to hear his confession, so he was feeling cast aside, seeing his spiritual need unfulfilled by the very men called by God to offer spiritual direction. He concluded by sharing his wonderment that non-Orthodox Christians seem more joyful, for his own spiritual journey seemed devoid of joy.

Reading this man's words brought sorrow to my heart, for joy should be our common inheritance as Orthodox Christians. How is it possible we do not experience this joy? The ability to confess one's sins, and receive Christ's absolution is so very central to our Christian faith, it would seem the ultimate failure of his priestly duties, for any priest to refuse to hear a confession, or to cause anyone to avoid confession for fear of having their sins revealed to others.

It is also imperative that the spiritual direction given by a priest in confession must be for the penitents ears only. If the priest is not permitted to divulge what the penitent says in confession, then the penitent should not divulge what his confessor says. This does not mean sharing what was said by the priest during your confession is anywhere near as reprehensible as having your sins revealed by the priest, but sharing anything said by either the priest, or the penitent, opens the door to breaking the Seal of Confession, for this could easily lead to a friend sharing your confidentially shared words with another person, and having it passed on as gossip to any number of people.

I remember hearing members of a parish accuse their priest of having broken the Seal, only to find out later that the penitent was the one who'd revealed the content of the confession, thus betraying the priest and the congregation. One slip of the confidentiality of the confession, led a whole congregation to believe they could not trust their priest!

Another good reason to always refrain from sharing what was said in confession is that your spouse will feel they have a right to ask what was said, fearing they might look bad in the eyes of the priest. Confession must be the one place where the penitent can always be upfront, if spiritual therapy is to result in healing. Honesty has to be central to the confession.

As a final note, an Orthodox priest should NEVER pronounce absolution in the case of murder, rape, pedophilia, or any other serious crime, unless the person agrees to turn themselves into the police. An important element in confession for any person who is truly sorry for their sins, is their willingness to accept the consequences of justice rendered.



### **Daily Reflection** **Freedom From Bondage**



*“Jesus then said to the Jews who had believed in him, ‘If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free.’ They answered him, ‘We are descendants of Abraham, and*

*have never been in bondage to anyone. How is it that you say, ‘You will be made free?’ Jesus answered them, ‘Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not continue in the house for ever; the son continues for ever. So if the Son makes you free, you will be free indeed.’ (Jn 8: 31-36)*

What kind of “bondage” is Jesus pointing out to me here? It is the bondage of my “sin” (ἁμαρτία, missing the mark); that is, my loss(es) of focus and distractions in false directions, toward short-sighted desires. My usefulness in God’s house gets blocked by such misdirection, because it blinds me to His deeper purpose for me, - to be His uniquely-useful child in truth and freedom.

Only the Son can make me free, that I may “be free indeed.” So let me humbly ask Him today to remove my obstacles to His purpose, whatever they may be. Let me hand my whole self over to Him, both my good and my bad, in heartfelt prayer. And let me not doubt Him, because He has what it takes to relieve my bondage. Lord, open my eyes to Your truth today, as I “continue” in Your word.

### **Holy Orthodox Quotes**

“Let us understand that God is a physician, and that suffering is a medicine for salvation, not a punishment for damnation.”

+ **St Augustine**

#### **2 Corinthians 1:3-7**

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,† who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation.† And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.

#### **Philippians 3:10-14**

that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.† Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.

#### **Colossians 1:24**

I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,†



**1 Peter 4:12-14, 16-19**

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;† but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?† Now “If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?” Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

**Romans 8:17-18**

and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.† For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.†

**1 Peter 5:6-11**

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.† Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world. But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever. Amen..

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***The Philokalia: Daily Readings***

Divine grace cannot actualize the illumination of spiritual knowledge unless there is a natural faculty capable of receiving the illumination. But that faculty itself cannot actualize the illumination without the grace which God bestows.

+ *St Maximus the Confessor, 500 Various Texts*

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***Daily Readings with Early Church Fathers and Mothers***

**"The True Path of Saints" by St. Athanasius**

It is a fact, brothers and sisters, that the path of the saints in this life is one full of troubles. They either endure the pain of longing for that which is to come, like the one who said, ‘Woe is me that I have such a long pilgrimage’ (Ps. 120:5, LXX) or they are distressed by their longing for the salvation of others, as Paul wrote to the Corinthians, ‘I am afraid that when I come to you, God may humble me and cause me to weep and mourn over many who have sinned and not repented of impurity, fornication and licentiousness which they have practiced.’

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***Through the Grace of God – Orthodox Christianity***

**St Seraphim of Sarov: Always Act Gentle and Kind**

“You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of one who gives and kindles joy in the heart of one who receives. All condemnation is from the devil. Never condemn each other, not even those whom you catch committing an evil deed. We condemn others only because we shun knowing ourselves. When we gaze at our own failings, we see such a morass of filth that nothing in another can equal it. That is why we turn away, and make much of the faults of others. Keep away from the spilling of speech. Instead of condemning others, strive to reach inner peace. Keep silent, refrain from judgement. This will raise you above the deadly arrows of slander, insult, outrage, and will shield your glowing hearts against the evil that creeps around.”



*Collected Sayings of Elder Thaddeus of Vitovnica*

All created beings are limited, and what is limited cannot be perfect. Created beings are giving the possibility of striving toward perfection.

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*Ancient Christian Wisdom*

In our life, every undertaking, every action, every thought, must be a reflection Christ in our life. The Lord will grant us the strength and ability to accomplish good works and attain holiness, if we cooperate with His grace. Prayer alone is not enough if we do not reflect moral improvement. Change must take place in our heart if we are to win the battle against the ego, and this requires much work on our part. Central to living in all holiness of life is the acquisition of a humble and contrite heart. Humility does not come without contrition, and both are obtained with much suffering and trial. Spiritual reading, together with prayer, are necessary components of this journey to God, but must be accompanied by spiritual direction, confession, and the acceptance of correction.

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. + Abbot Tryphon of All Merciful Savior Monastery

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## 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
					<b>1</b> Unmercenary Wonderworkers Cosmas & Damian 8:00-9:15pm Living Clean NA Group Mtg.	<b>2</b> <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
<b>3</b> 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	<b>4</b> Galatian Icon St. Andrew of Crete Ven. Martha	<b>5</b> Ekonomissa Icon <b>RELICS VEN. SERGIUS OF RADONEZH</b> <b>VEN. ATHANASIOS OF MOUNT ATHOS</b> 7:00-8:00pm The Grey Book Study NA Grp Mtg.	<b>6</b> Ven. Sisoës the Great Virgin Martyr Lucia	<b>7</b> Blachemae Icon Ven. Thomas of Mt. Maleon Ven. Eudoxia	<b>8</b> Kazan', Sitka-Kazan' Icons and Others Greatmartyr Procopius 8:00-9:15pm Living Clean NA Group Mtg.	<b>9</b> Kolochskaya Icon Hieromartyr Pancratius, Bishop of Taormena 6:30pm Vespers
<b>10</b> Konevskaya Icon 45 Martyrs at Nicopolis <b>VEN. ANTHONY OF THE KIEV CAVES</b> 9:40am Hours 10:00am Divine Liturgy / Social	<b>11</b> End Ss. Peter & Paul Fast O.S. Greatmartyr Euphemia BL, Princess Olga	<b>12</b> "Three Hands Icon" <i>29 June O.S. Ss. Peter &amp; Paul</i> Martyrs Proclus & Hilary of Ancyra 7:00-8:00pm The Grey Book Study. NA Grp Mtg.	<b>13</b> "Axion Estin/Dostonio est'" Icon Synaxis of the Archangel Gabriel Ven. Stephen Sabbaites	<b>14</b> Apostle Aquila of the 70 Repose Ven. Nicodemus the Hagorite	<b>15</b> Fish, Wine & Oil <b>GREAT PRINCE VLADIMIR, EQUAL-TO-THE-APOSTLES, ENLIGHTENER OF THE RUSSIAN LANDS</b> 8:00-9:15pm Living Clean NA Group Mtg.	<b>16</b> Hieromartyr Athenogenes, Bp. Of Heracleopolis 6:30pm Vespers
<b>17</b> Fathers of the 1 <sup>st</sup> Six Ecumenical Councils <i>4 July O.S. Royal Passionbearers</i> Royal Passionbearers Greatmartyr Marina (Margaret) 9:40 Hours 10:00 Divine Liturgy / Social	<b>18</b> Nun Martyrs Gr. Duchess Elizabeth & Barbara	<b>19</b> <b>RELICS VEN. SERAPHIM OF SAROV</b> 7:00-8:00pm The Grey Book Study NA Grp Mtg.	<b>20</b> Fish, Wine & Oil Abalatskaya Icon <b>HOLY PROPHET ELIJAH</b>	<b>21</b> Armatia Icon Prophet Ezekiel Ven. Simeon of Emesa, Fool-for-Christ	<b>22</b> Holy Myrrbearer Mary Magdalene, Equal-to-the-Apostles 8:00-9:15pm Living Clean NA Group Mtg.	<b>23</b> Pochaev & Joy of All Who Sorrow Icons Martyrs Trophimus, Theophilus & Their Companions 6:30pm Vespers
<b>24</b> Martyr Christina <b>MARTYRS BORIS &amp; GLEB. PASSIONBEARERS</b> 9:40am Hours 10:00am Divine Liturgy/ Social	<b>25</b> Dormition of Righteous Anna, Mother of the Theotokos	<b>26</b> Emvolon Icon <b>ST. JACOB, ENLIGHTENER OF THE PEOPLES OF ALASKA</b> 7:00-8:00pm The Grey Book Study NA Grp Mtg.	<b>27</b> GREATMARTYR & HEALER PANTELEIMON St. Clement, Bishop of Ochrid	<b>28</b> Smolensk Hodigitria <i>156 July O.S. St. Vladimir</i> Apostles of the 70 Prochorus, Nicanor, Timon & Parmenas	<b>29</b> Martyr Callinicus Virgin Martyr Seraphima 8:00-9:15pm Living Clean NA Group Mtg.	<b>30</b> Apostles of the 70 Silas, Silvanus & their Companions 6:30pm Vespers
<b>31</b> 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."					