

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

The Most Reverend Michael, Archbishop of NY & the Diocese of NY/NJ

V. Rev. Dr. Matthew Searfoorce, Temporary Rector

Sub-Deacon Edward Dawson Sub-Deacon Vlashi

Parish Council President: Andrew Romanofsky

Parish Council Vice President: Sub-Deacon Edward

HYMNS OF THE DAY

[Troparion in Tone 2 \(Resurrection\)](#)

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to Thee!”

[Troparion in Tone 4 \(from the Menaion, for the Martyrs\)](#)

Thy holy martyrs Manuel, Sabel, and Ismael, O Lord, through their sufferings have received incorruptible crowns from Thee, our God. For having Thy strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!

[Kontakion in Tone 2 \(Resurrection\)](#)

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, and the world, my Savior, praises Thee forever.

[Kontakion in Tone 2 \(from the Menaion, for the Martyrs\)](#)

Because of your perfect faith in Christ, all-blessed martyrs, Ye drank the cup of His sufferings with generous hearts. Ye renounced the idols of Persia, and, yourselves three in number, proclaimed your belief in the Holy Trinity. We ever beseech you to pray for us all.

Prayer Requests

For Health of:

Dean Inferrera, on his birthday, offered by his family.

Elizabeth Zimmerman, on her graduation from Egg Harbor Twp. H.S., offered by her family.

Walter Romanofsky, recovering from a heart attack, offered by Andy and Maribeth Romanofsky.

Thomas Turner, who was recently admitted into hospice care, offered by his nephew Sub-Deacon Vlashi.

In Memory of:

Barbara Nafranowicz, parish treasurer of Holy Trinity Church, Rahway NJ, and benefactress of the "Warm the Children" outreach to sick and needy children and orphans, offered by Archbishop Michael and the Diocese of NY/NJ.

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SAINTS AND FEASTS OF THE DAY

JUNE 17, 2018

3RD SUNDAY AFTER PENTECOST: ALL SAINTS OF BRITAIN AND IRELAND.

Martyrs Manuel, Sabel and Ismael of Persia

The Holy Martyrs Manuel, Sabel and Ismael, brothers by birth, were descended from an illustrious Persian family. Their father was a pagan, but their mother was a Christian, who baptized the children and raised them with firm faith in Christ the Savior.

When they reached adulthood, the brothers entered military service. Speaking on behalf of the Persian emperor Alamundar, they were his emissaries in concluding a peace treaty with the emperor Julian the Apostate (361-363). Julian received them with due honor and showed them his favor. But when the brothers refused to take part in a pagan sacrifice, Julian became angry. He annulled the treaty and incarcerated the ambassadors of a foreign country like common criminals.

At the interrogation he told them that if they scorned the gods he worshipped, it would be impossible to reach any peace or accord between the two sides. The holy brothers answered that they were sent as emissaries of their emperor on matters of state, and not to argue about “gods.” Seeing their firmness of faith, the emperor ordered the brothers to be tortured.

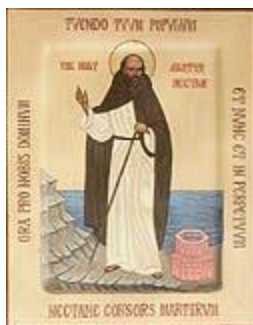
They beat the holy martyrs, then nailed their hands and feet to trees. Later, they drove iron spikes into their heads, and wedged sharp splinters under their fingernails and toenails. During this time of torment the saints glorified God and prayed as if they did not feel the tortures.

Finally, the holy martyrs were beheaded. Julian ordered their bodies to be burned, and suddenly there was an earthquake. The ground opened up and the bodies of the holy martyrs disappeared into the abyss. After two days of fervent prayer by the Christians, the earth returned the bodies of the holy brothers, from which a sweet fragrance issued forth. Many pagans, witnessing the miracle, came to believe in Christ and were baptized.

Christians reverently buried the bodies of the holy martyrs Manuel, Sabel and Ismael in the year 362. Since that time the relics of the holy passion-bearers have been glorified with miracles.

When he heard about the murder of his emissaries, and that Julian was marching against him with a vast army, the Persian emperor Alamundar mustered his army and started off toward the border of his domain. The Persians vanquished the Greeks in a great battle, and Julian the Apostate was killed by the holy Great Martyr Mercurius (November 24).

Thirty years later the pious emperor Theodosius the Great (+ 397) built at Constantinople a church in honor of the holy martyrs, and Saint Germanus, Patriarch of Constantinople (May 12), then still a hieromonk, wrote a Canon in memory and in praise of the holy brothers.



Martyr Nectan of Hartland

Saint Nectan was born in Wales and lived in the sixth century, but we know few details about his life. He was the oldest of the twenty-four children of Saint Brychan of Brecknock (April 6). While he was still living in Wales, God inspired him to imitate the example of Saint Anthony (January 17) and other ascetics, and to embrace the monastic life.

Seeking greater solitude, Saint Nectan and his companions left Wales, intending to settle wherever their boat happened to land. Divine providence brought them to the northern coast of Devonshire at Hartland, where they lived for several years in a dense forest. The saint's family would visit him there on the last day of the year. Later, he relocated to a remote valley with a spring.

Once, Saint Nectan found a stray pig and returned it to its owner. In gratitude, the swineherd gave Saint Nectan two cows. The saint accepted the gift, but the cows were soon stolen by two robbers. Saint Nectan found the thieves who took the animals, and tried to preach to them about Christ. They became angry and cut off his head. Then the saint picked up his head and carried it for half a mile, laying it down near the spring by his cell. Seeing this, the man who killed Saint Nectan went out of his mind, but the other thief buried him. From that time, miracles began to take place at Saint Nectan's tomb.

In 937 Saint Nectan appeared on the eve of the Battle of Brunanburgh to a young man from Hartland who was in a tent near King Athelstan's pavilion. Suddenly, he felt himself afflicted with the plague which was then

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destroying the English army. The young man wept and called upon God and Saint Nectan to help him. His cries were so loud that he woke the king and others around him.

Saint Nectan came to the young man just after midnight and touched the afflicted area of his body, healing him. In the morning, he was brought before the king and admitted that it was he who had disturbed Athelstan's sleep. The king asked gently why he had been crying out during the night.

The young man explained that he felt himself stricken with the plague, and was afraid that he would die. Therefore, he entreated God and Saint Nectan to help him, and his prayer was answered.

Athelstan asked for more information about the life and martyrdom of Saint Nectan, which the young man provided. He also urged the king to turn to Saint Nectan with faith, promising that he would be victorious in battle if he did so.

The king promised to honor God and Saint Nectan, and so his faith was rewarded. Not only did he win the battle, but the plague disappeared and his soldiers recovered. The first time that King Athelstan visited Hartland in Devonshire, he donated property to the saint's church. For the rest of his life, the king placed great confidence in the intercession of Saint Nectan.

Saint Nectan is the patron of Hartland, Devonshire. The fullest surviving Life dates from the twelfth century (See Vol. 5 of *THE SAINTS OF CORNWALL* by G. H. Doble for an English translation).

There is an Orthodox house chapel (Russian diocese of Sourozh) dedicated to Saint Simeon and Saint Anna at Combe Martin, N. Devon where Saint Nectan is venerated.



St. Shalva of Akhaltsikhe

Saint Shalva of Akhaltsikhe was a brilliant military commander in the army of Queen Tamar and the prince of Akhaltsikhe. After his victory at Shamkori in the Ganja region, Shalva carried with him the flag of the caliph, as a sign of the invincibility of the Christian Faith, and conferred it, along with the wealth he had won, as an offering to the Khakhuli Icon of the Theotokos. For his selfless service, Queen Tamar honored him with the rank of commander-in-chief of the Georgian army.

During the reign of Queen Tamar's daughter Rusudan (1222-1245), the armies of Sultan Jalal al-Din stormed into Georgia. Rusudan rallied the Georgian forces and appointed a new commander-in-chief by the name of John Atabeg.

Six thousand Georgians confronted a Muslim army of two hundred thousand near the village of Garnisi. Command of the advance guard was entrusted to the brave and valorous brothers Shalva and John of Akhaltsikhe, while John Atabeg remained with the main body of the army for the decisive battle.

The advance guard fought fearlessly, though the enemy's army greatly surpassed it in number. The brothers fought with great devotion, hoping for support from the commander-in-chief, but John Atabeg was seized with envy—rather than fear—and never offered them his help. "O envy, source of every evil!" wrote one chronicler of the incident.

The enemy devastated the Georgian army, killing four thousand of its most valiant soldiers. Among them was John of Akhaltsikhe, whose brother Shalva was captured and delivered as a slave to Jalal al-Din.

Jalal al-Din was overjoyed to have the famed soldier and military leader brought before him. He received him with proper honor, offered him cities of great wealth, and promised him more if he agreed to convert to Islam.

Jalal al-Din sought with great persistence to convert Shalva to Islam, but his efforts were in vain—Shalva would not be converted, and nothing in the world would change his mind. So the sultan ordered that he be tortured to death.

After hours of torment failed to kill him, Jalal al-Din's servants cast the half-dead martyr in prison, where he later reposed.

GOSPEL AND EPISTLE READINGS

Prokeimenon, Tone 2:

The Lord is my strength and my song. / He is become my salvation (*Psalms 117:14*)
vs. The Lord hath chastened me sorely, but He hath not given me over unto death. (*Psalms 117:18*)

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Epistle Reading

The reading is from the Epistle of the Holy Apostle Paul to the Romans 5:1-10

Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

Alleluia, Tone 2:

May the Lord hear thee in the day of trouble! May the Name of the God of Jacob protect thee! (*Psalm 19:2*)
vs. Save the King, O Lord, and hear us on the day we call to Thee! (*Psalm 19:10*)

Gospel Reading

The Reading is from Matthew 6:22-33

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."



Daily Inspirations by Abbott Tryphon

Our Guardian Angel

An angel who is sleepless and cannot be deceived



According to Saint John Climacus, in his *The Ladder of Divine Ascent*, when we feel sweetness or compunction at some word of our prayer, we should dwell on it, for then our guardian angel is praying with us. This angel, who is always with us, becomes distressed and indignant when, without being constrained by some necessity, we deprive ourselves of the ministration of the Holy Mysteries and of reception of Holy Communion. The hour the priest offers up the sacrifice of the Body of Him Who gives us life, and the Holy Spirit descends and consecrates the Body and Blood and grants remission to creation, is particularly a moment our guardian angel stands with us, in great awe, fear, and joy.

The Cherubim, the Seraphim, and all the angels, rejoice over the Holy Mysteries while experiencing inexpressible astonishment. Our guardian angel is particularly consoled, because he also partakes in that dread spectacle and is not deprived of that perfect intercourse, according to Saint Isaac the Syrian.

Saint Anthony the Great tells us, "When you close the doors to your dwelling and are alone you should know that there is present with you the angel whom God has appointed for each man...This angel, who is sleepless and cannot be deceived, is always present with you; he sees all things and is not hindered by darkness. You should know, too, that with him is God, who is in every place; for there is no place and nothing material in which God is not, since He is greater than all things and holds all men in His hand".

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In the prayers for the making of a catechumen, the priest says, “Yoke unto his/her life a radiant angel...” From this point onwards, we certainly have a guardian angel who protects us in ways we cannot fully understand. Without doubt, our Orthodox Church believes that we all are given a guardian angel, and we dare not put him away from ourselves by an impious life.

In the Church, a communion is brought about not only among her visible members, but with the angels as well. The “sobornicity”, or “spiritual community” of the Church takes in the angels too.

Evagrius the Monk wrote, “Know that the holy angels encourage us to pray, and stand beside us, rejoicing and praying for us” (“On Prayer”, The Philokalia, Vol. 1, p.65); and “If you pray truly, you will gain assurance; angels will come to you as they came to Daniel, and they will illuminate you with knowledge of the inner essences of created things”.

Prayer to Your Guardian Angel

O Angel of Christ, holy guardian and protector of my soul and body, forgive me of everything I have done to offend you every day, and protect me from all influence and temptation of the evil one. May I never offend God by my sin. Pray for me to the Lord, that He may make me worthy of the grace of the All-holy Trinity, and of the Most Blessed Theotokos, and of all the Saints. Amen.



Daily Reflection **Christ vs. Codependency**

“So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven. Do not think that I have come to

bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household.” (Mt 10: 32-36)



Christ does not force us to be “His”; that is to say, to “acknowledge” Him for Who He is, our One-and-Only Lord and ultimate authority. We are free, so we can alternatively hand ourselves over to “others,” or “another,” be it another person or idea or thing, or our own self-will (i.e., someone/something “other” than Christ), and have them/it be our ultimate authority. And it is easy to slip into that, – to having “another” as our ultimate authority, – particularly in the case of “those of our own household,” to whom it is particularly hard to say “no.” That is to say, we easily slip into “people-pleasing” at the expense of “God-pleasing,” with those closest to us, in crippling codependencies. But if that’s what you want, Christ says to us, then I will let it be your way. I will not insist that you are Mine, but will deny you before My Father.

So let me let God into my closest personal relationships, because “three” is “not” a crowd, on the divine-human, Christ-imitating Way that is our cross-carrying journey. When the Lord says that He has come to “set” us “against” our closest loved ones, He means that He offers Himself, inserts Himself, into our relationships, as a healthy, heavenly distance and boundary on the “earth” between our merely-human, merely-“earthly” interactions and differences, which can be so polarizing, when there is just the human and earthly reality of (the two of) “us,” in the dubious “peace on earth” that we on our own can muster up. So let me not wait for Christ to foster that dubious “peace on earth,” because He did not come to perpetuate that, no. Let me rather let the God-Man be between me and my loved ones today, letting His grace back into my heart, as I re-connect with Him in some heartfelt prayer, and letting it be the “sword” that protects the God-given freedom of all of us, in His dignifying, liberating Presence. Thy will, and not ours, be done with all of us today, Lord, on earth as it is in heaven.

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PARISH NEWS & ANNOUNCEMENTS

LITURGICAL SCHEDULE

Sunday, June 17th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

Saturday, June 23rd

6:30 pm: Vespers

Sunday, June 24th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

Saturday, June 30th

6:30 pm: Vespers

Sunday, July 1st

9:40 am: Hours

9:45 am: General Confession

10:00 am: Liturgy of St. John Chrysostom

After Communion: Sunday School pre-K – Grade 3

Saturday, July 7th

6:30 pm: Vespers

Sunday, July 8th

9:40 am: Hours

10:00 am: Liturgy of St. John Chrysostom

After Communion: Sunday School pre-K – Grade 3

Saturday, July 14th

6:30 pm: Vespers

Request & 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 will be remembered during Divine Liturgy for the day/week that you signed up for.

Memorial Candles: Candles can 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.

Receiving Holy Communion: Holy Communion is offered to those baptized Orthodox Christians who have prepared themselves for the reception of the Sacrament by prayer and fasting. Blessed Bread is available for all our visitors at the very end of the Divine Liturgy.

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: OrthodoxChurchMotherOfGod@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.