

Orthodox Church of the Mother of God

OCA – Diocese of New York-New Jersey

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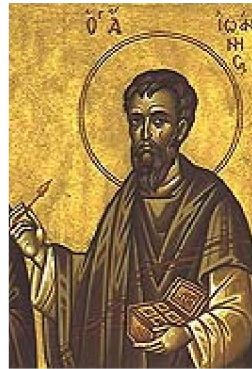
Sunday, June 28, 2015

Gospel: Matthew 8:5-13

Tone 3

Epistle: Romans 6:18-23

4th Sunday after Pentecost; Translation of the relics of the Holy and Wonderworking Unmercenary John



**Glory to
Jesus Christ!**

**Glory
Forever!**

*Translation of the relics
of the Holy and
Wonderworking
Unmercenary John*

*O Christ God,
You have given us the miracles of Your martyrs, Cyrus and John,
as an invincible rampart;
through their prayers, frustrate the plans of the heathens,
and strengthen the faith of the Orthodox Christians,
for You alone are good and love mankind.*

Today the Church Remembers

4th Sunday After Pentecost — Tone 3. Translation of the Relics of the holy and wonderworking Unmercenarities Cyrus and John (412). Ven. Xenophon, Abbot of Robeiksk (Novgorod—1262). Ven. Sergius and Herman, Wonderworkers of Valaam (ca. 1353). St. Paul the Physician, of Corinth. Icon of the Most-holy Theotokos, “THE THREE HANDS” (8th c.).

Weekly Bulletin Sponsors

No Sponsors this week.

Liturgical Schedule:

Sunday, June 28th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, July 4th

No Vespers

Sunday, July 5th

9:40 am: Hours

10:00 am: Divine Liturgy

Saturday, July 11th

6:30 pm: Vespers

Sunday, July 12th

9:40 am: Hours

10:00 am: Divine Liturgy

Readings:

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.

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 marveled, 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.





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 and \$2 for a small one.

Private Confessions: Can be heard a half hour before any service. See Father Matthew for other times and **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:

Bulletin@ChurchMotherOfGod.org

Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board downstairs or candle stand, to indicate when you can help.

The Living Clean Group of Narcotics Anonymous meets every Friday from 8-9:15 pm downstairs in the community room.

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: Parish News **Coming Events for Your Calendar**

August 20, 2015
Orthodox Youth Day
Nativity of the Virgin Mary Church, Jackson, NJ

Six Flags Great Adventure

August 23, 2015
NJ Deanery Clergy Family Picnic

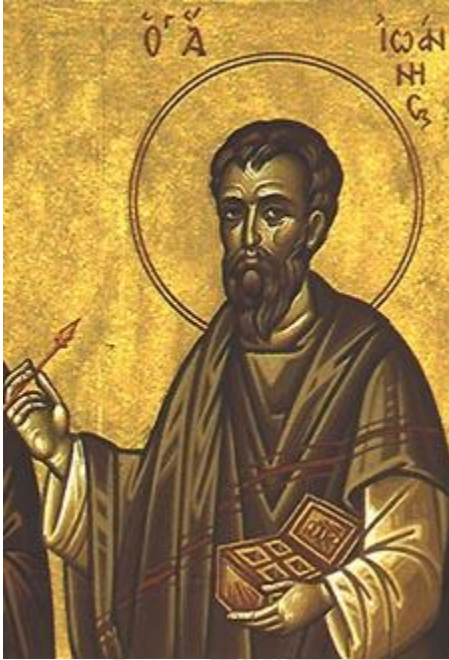
September 2-3, 2015
Clergy Conference
Assumption of the Virgin Church, Clifton, NJ



Sisterhood of the Protector of the Mother of God News

There will be a Sisterhood meeting on Sunday July 5th after Divine Liturgy and coffee hour downstairs in the community room.

Translation of the relics of the Holy and Wonderworking Unmercenary John



The Transfer of the Relics of the Holy Martyrs, Unmercenaries and Wonderworkers, Cyrus and John from the city of Konopa, near Alexandria (where they suffered in the year 311) to the nearby village of Manuphin, took place in the year 412. This Egyptian village prompted fear in everyone, since in a former time there was a pagan temple inhabited by evil spirits. Patriarch Theophilus (385-412) wanted to cleanse this place of demons, but he died. His wish was fulfilled by his successor in the See of Alexandria, the holy Patriarch Cyril (412-444). He prayed fervently in carrying out this project. An angel of the Lord appeared in a vision to the hierarch and commanded the venerable relics of Sts Cyrus and John be transferred to Manuphin. His Holiness Patriarch Cyril did the angel's bidding and built a church at Manuphin in the name of the holy martyrs.

From that time this place was purified of the Enemy's influence, and by the prayers of the holy Martyrs Cyrus and John there began to occur many miracles, healings of the sick and infirm. An account Sts Cyrus and John is located under January 31.

Patristic Wisdom for Daily Living with the Church Fathers:

Train yourself with secular learning

Secular learning is good and useful, says St. Basil, when we understand that our true goal is heaven. By understanding history and science and other things the world teaches, we exercise our minds for understanding the higher truths of Scripture.

Young men, as Christians we believe that this human life is not supremely valuable. We do not recognize anything as an unconditional blessing if it benefits us only in this life. Family pride, strength of body, beauty, position, universal acclaim, royal power, anything that might be called great in human terms—we see none of these things as worthwhile, and we do not envy those who have them. No, we put our hopes on what lies beyond, and do everything in preparation for eternal life.

If you were to bring together every earthly good from the creation of the world, it would not compare to the tiniest part of the possessions of heaven. Everything precious in this life falls shorter of the least of the goods in the other than the shadow or dream falls short of reality. Or rather, as much as the soul is superior to the body in everything, so much is the heavenly life superior to the earthly life.

The Holy Scriptures lead us into the eternal life, teaching us through the divine words. But as long as we are not mature enough to understand their deep thought, we exercise our spiritual perceptions on the secular writings—which are not so much different, and in which we see the truth, so to speak, in shadows and mirrors. In that way we imitate those who do military exercise: they gain skill in gymnastics and dancing, and then reap the reward of their training in battle. We must believe that the greatest battle of all is ahead of us, and to prepare for it we must do and suffer everything.

So we must be familiar with poets, historians, orators, and in fact everyone who can help our souls to salvation. First we are introduced to pagan legends, and then at last pay

special attention to the sacred and divine teachings—just as we might first get used to the reflection of the sun in the water, and then can turn our eyes to the sun itself.

—St. Basil, *Address to Young Man 2*

In God’s Presence, consider....

How do I make use of secular learning?
Is it leading me toward or away from God?

Closing Prayer:

Lord, you are the fountain of all wisdom. Let your Holy Spirit, the Wonderful Counselor whom you promised to us, enlighten our minds and lead us to all truth.

Prayers by the Lake, St. Nikolai Velimirovich, XI:

Once I bound myself to You, my love, all other bonds broke.

I see a swallow distraught over its demolished nest, and I say: "I am not bound to my nest."

I see a son mourning for his father, and I say: "I am not bound to my parents."

I see a fish expiring as soon as it is taken out of the water, and I say: "That is me! If they take me out of Your embrace, I shall die in seconds—like a fish tossed onto the sand."

Yet how could I have plunged so far into You, with no way back, and lived, if I had not been in You before? Truly, I was in You from Your first awakening, because I sense that You are my home.

Eternity exists in eternity just as duration exists in time. In one eternity, O Lord, You were in ineffable sameness and Your vesperal blessedness. At that time Your hypostases were the truth within You, for it was impossible for them not to be in You. But they did not recognize one another, for they were unconscious of their diversity. In a second eternity You were in Your maternal blessedness,

and the three hypostases recognized themselves as such.

The Father was not before the Son, nor was the Son before the Father, nor was the All-Holy Spirit before or after the Father and the Son. As a man while waking suddenly opens both eyes at the same time, so did the three hypostases within You suddenly open at the same time. There is no Father without the Son and no Son without the Holy Spirit.

When I lie beside my lake and sleep unconsciously, neither the power of consciousness, nor desire, nor action, die within me — rather they all flow into one blessed, nirvana-like, indistinguishable unity.

When the sun pours out its gold over the lake, I awaken not as a nirvana-like unity but as a triunity of consciousness, desire, and action.

This is Your history in my soul, O Lord, interpreter of my life. Is not the history of my soul the interpreter of the history of everything created, everything divided and everything united? And of You as well, my Homeland, my soul is—forgive me, O Lord — the interpreter of You.

O my Homeland, save me from the assaults of foreigners upon me.

O my Light, chase the darkness out of my blood.

O my Life, burn up all the larvae of death in my soul and my body.

Sayings of the Ascetics of the Orthodox Church

God and Us – How to Come to Know God?

No matter how much we may study, it is not possible to come to know God unless we live according to His commandments, for God is not known by science, but by the Holy Spirit. Many philosophers and learned men come to the belief that God exists, but they did not know God. It is one thing to believe that God exists

and another to know Him. If someone has come to know God by the Holy Spirit, his soul will burn with love for God day and night, and his soul cannot be bound to any earthly thing.

St. Silouan the Athonite, Writings, VIII.3

The Prologue of Ohrid

St. Nikolai Velimirovic

Reflection

Protestants have rejected the miracles of God through material things. By doing this they thought to despiritualize the Christian Faith; however, in doing this, they have impoverished and deformed Christianity. They have rejected the action of God's power through icons, through the relics of the saints, through the Cross and, finally, some of them even through the power of Holy Communion. If they were to follow this erroneous path, they would have to reject even the miracles which have occurred from the living body of the Lord Jesus, for His body was material; the same with the miracles by the touch of the apostles' hands and the hands of the saints, for these hands are also material and not even to mention the rod of Moses, or the vesture of the All-holy Birth-giver of God, or the handkerchief of the Apostle Paul and so forth. In their rejection, Protestants stand in contradiction to the entire ancient Church. Here is one out of thousands and thousands of proofs that God acts through things, especially when He wants to glorify His saints: there was a tall pillar erected in Alexandria bearing the statue of Emperor Theodosius dressed in monastic habit and with a monastic staff in his hand. This pillar served as a memorial of the emperor's victory which he, clad in the monastic habit of St. Sennuphius and with Sennuphius' staff in his hands, carried against his adversaries. When God wills, then even one garment of a saint conquers the powerful armies of unbelievers. Who would dare to limit the actions or the methods of action of the power of the Almighty God?

Contemplation

To contemplate the miraculous healing of the ten lepers: "And as He entered into a certain village,

there met Him ten men that were lepers which stood afar off" (St. Luke 17:12):

1. How the Lord by the power of His word healed the ten lepers who prayed to Him;
2. How, even I, spiritually and morally leprous, the Lord can heal if I cry out to Him.

Homily: About holiness

"But as the One who called you is holy, be you also holy in all your behavior" (1 Peter 1:15).

Brethren, holiness is a virtue which encompasses all other virtues. Hence brethren, a saint is a man adorned with all virtues. But if a man is prayerful and is not compassionate, he cannot be called holy. Or, if a man endures but without faith and hope he cannot be numbered among the saints. Or, if a man is very compassionate but without faith in God in truth, such a man cannot be numbered among the saints. A saint is a perfect man such as Adam was in Paradise; or even better, such as the New Adam was, the Lord Jesus Christ. This is the Saint above the saints. This is the Sower of holiness on earth and the Nurturer of the saints in history. He called us to the dignity of the saints. He showed us the example of a true saint. He is the prototype of the saints as He is the arch-type of man. A true man, my brethren, does not mean anything else but a saint. A saint and a man, that is one and the same. He showed us what it means to be a man and what it means to be a saint. The Apostle Peter commands us: "Be you also holy in all your [living] behavior!" A saint is not a saint in one aspect of his life but rather in every aspect of his entire life. We must be holy in every work and aspect of our life in order to be numbered among the saints, i.e., among men according to the prototype of the saints and the arch-type of man, the Lord Jesus Christ.

O All-holy Lord, To You be glory and thanks always. Amen.