

Fr. Thomas Hopko on the Qualities of Saints:

There are certain characteristics which belong to all of the saints, whoever they were and whenever they lived. Among these characteristics are the following:

Every saint is God-centered and seeks in his or her life the “one thing necessary”—to glorify God by doing His will.

Every saint is Christ-centered and seeks to pattern his or her life after the life of Jesus: following Him, keeping His commandments and imitating His example.

Every saint is Spirit-centered, knowing and living by the fact that it is only by the Holy Spirit that any person can do anything that is good, true and beautiful in his life.

Every saint is Other-centered, giving up his or her own life for the sake of the life of others, rejoicing in the good of others as the only satisfaction and fulfillment in life.

Every saint accepts and loves his or her own person and position in life, sanctifying and fulfilling it according to the real possibilities that are given. The servant serves. The worker works. The parent nurtures. The ruler rules. The preacher preaches. The teacher teaches. The pastor guides. The scholar inquires. The student studies. The manager manages. The scientist investigates. The producer produces. The artist creates. Each one does his own thing, according to his or her own talents and gifts - for the glory of God and the good of the other.

Every saint lives in the present moment, in his or her own time and place. The saint never pines over the past or worries about the future. The saint never wishes to be somewhere else, in some other conditions, with some other people. The saint never wishes to be another person. He trusts God in all things and does what has to be done and can be done in the given circumstances. The saint knows that whatever it is that has to be done, it can only be done right now - for only the present is in the power of the person, and nothing else.

According to the scriptures, we are all “called to be saints” (Romans 1:7).

“Let us Attend!”



“He said to them, ‘Follow Me, and I will make you fishers of men.’”

A PARISH BULLETIN OF
ALL SAINTS ORTHODOX CHURCH
Olyphant, Pennsylvania

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7 July 2024

Sunday of All Saints of North America

Bulletin, Sunday, 7 July 2024

2nd SUNDAY AFTER PENTECOST — Tone 1. All Saints of North America (All Saints of Russia). Ven. Thomas of Mount Maleos (10th c.). Ven. Acacius of Sinai, who is mentioned in The Ladder (6th c.). Ven. Eudoxia, in monasticism Euphrosyne, Grand Duchess of Moscow (1407). Martyrs Peregrinus, Lucian, Ompeius, Hesychius, Papius, Saturninus, and Germanus, of Dyrrachium in Macedonia (2nd c.). Martyr Evangelus, Bishop of Tomi (Constanța) in Romania (3rd-4th c.). Martyr Cyriaca of Nicomedia (4th c.). Saint Prosper of Aquitaine (4th c.).

Epistles: Hebrews 11:33-12:2
Romans 2:10-16

Gospels: Matthew 4:18-23
Matthew 4:25-5:12

Our souls and minds are strengthened and fortified by the regular reading of the Holy Scriptures. Daily readings can be found on the parish's wall calendar, or online by visiting the OCA's daily reading page:

<https://www.oca.org/readings>

Schedule

~ **Wednesday, 10 July 2024: 9:00AM. Akathist to All Saints of North America**

~ **Saturday, 13 July 2024: 5:00 - 5:45PM. Fr. Paul available for Confession; 6PM Great Vespers.**

~**Sunday 14 July 2024. 9:30AM. Divine Liturgy, followed by Agape coffee hour fellowship.**

Announcements

~A welcome to all visitors. Please join us downstairs for Agape coffee hour fellowship.

~ Please note that Fr. Paul will be away from the parish starting on Thursday, 11 July 2024 and will return on 20 July 2024. Please welcome Fr. Mikel Hill for Vespers on 13 July and Fr. David Hester for Liturgy on 14 July. If you have a pastoral emergency during Fr. Paul's absence and require a priest, please call Fr. John Black at 610.427.9279.

~ By your prayers, the diocesan summer camp held at St. Tikhon's was an amazing success this week with over 150 campers and 60 counselors that took part in a wide variety of activities, educational sessions, and fellowship. Please consider sending a child or grandchild to camp next summer. Diocesan campers that are parishioners of All Saints will have the cost of camp covered by the diocese.

SATURDAY

Fast-free

JULY 6

Romans 3:19-24; Matthew 7:1-8

If a person believes that he is not doing anything good, if—in the good sense of the word—he despairs in himself, in his ‘self’, if he believes that by his deeds he constantly adds zeros to zeros, but still continues his spiritual struggle with hope for God—this is a sign that he has reached spiritual maturity. In this case, Good God, seeing the zeros of his good will, feels sorry for him and puts 1 at the beginning of these zeros. Thus, his zeros rise in price, and he becomes spiritually rich. Good spiritual state lies in a meek state of disappointment in yourself.

St. Paisios the Athonite

ST. GOAR, MISSIONARY ALONG THE RHINE. Goar was born to noble Christian parents in sixth-century Aquitania in southwest France. He was devoted to God from an early age. After he was ordained to the priesthood, Goar settled in a cave along the Rhine River on the farthest frontier of Gaul. He lived life entirely dependent on God. He built a church, fasted and prayed, and grew in the virtues. He became well known for his hospitality to pilgrims, and he converted many pagans through his preaching and his healing of the sick and lame. After his death, his grave became a pilgrimage site.



COMMEMORATIONS: Synaxis of the Apostles Archippos, Philemon, and Onesimus; Sisoës the Great of Egypt; Marinus and Martha, and their children Audifax and Abbacum, and those with them at Rome: Cyrinus, Valentine, and Asterios; Astius, Bishop of Dyrrachium; Lucy at Rome, and 24 companions; Cyril of Hilander; Simon of Ufa; Sisoës of the Kiev Caves; Isaurus, Innocent, Felix, Hermias, Basil, Peregrinus, Rufus, and Rufinus of Apollonia in Macedonia; Martyrs Alexander, Epimachos, and Apollonius; Theodore (Bogoyavlensky) of Moscow; Euthymius of Optina; Barnabas of Gethsemane Skete; Monenna of Ireland; Goar, missionary along the Rhine; Quintus of Phrygia; Synaxis of the Saints of Radonezh; Uncovering of the relics of St. Juliana Olshansky; (1st Saturday of July: St. Melo of Kos).

SUNDAY

Second Sunday of Matthew
Fast-free

JULY 7

Galatians 3:23-4:5; Mark 4:18-23

In times of peaceful relationships do not recall what was said by a brother when there was bad feeling between you, even if offensive things were said to your face, or to another person about you and you subsequently heard of them. Otherwise, you will harbor thoughts of rancor and revert to your destructive hatred of your brother.

St. Maximos the Confessor

VENERABLE EUDOCIA (EUPHROSYNE), GRAND DUCHESS OF MOSCOW. Eudocia was the daughter of the Suzdal prince Dimitri. She married Great Prince Dimitri Donskoi of Moscow, and they raised five sons. This marriage symbolized peace between Moscow and Suzdal. Eudocia was influenced spiritually by St. Alexei, Metropolitan of Moscow, and the monk Sergei of Radonezh, who baptized one of their sons. She built churches and founded the Ascension Convent in Moscow Kremlin. She also had the famous icon of Archangel Michael written, which was later placed in the Kremlin church. When the southern regions of Russia were invaded, Eudocia had the Vladimir Icon of the Mother of God transferred to Moscow, and it miraculously defended Russia. During Great Lent, she secretly wore chains beneath her royal clothing as an ascetic labor. After raising her sons, she took monastic vows, taking the name Euphrosyne. She completed her life peacefully in prayer and asceticism in the year 1407 and is buried in the monastery she founded. Old Russian Church poetry expresses the lament of St. Eudocia for her husband, who died at age thirty.



COMMEMORATIONS: Kyriake of Nicomedia; Acacius of Sinai; Hieromartyr Eustathius; Epictetus and Astion in Scythia Minor; Peregrinus, Lucian, Pompeius, Hesychius, Pappias, Saturninus, and Germanus, in Macedonia; Pantaenus the Confessor; Thomas of Mt. Maleon; Evangelos of Tomi; Euphrosyne of Moscow; New Martyr Polycarp; Vlasios of Akarnania; Willibald of Eichstatt; Hedda of the West Saxons; Translation of the *Blachernae* Icon of the Mother of God; (2nd Sunday after Pentecost: Olga of Kwethluk; Finding of the relics of St. Basil of Ryazan; Synaxis of the Saints of Ryazan and Siberia; Synaxis of the Saints of North America).

JULY 10

Romans 8:2-13; Matthew 10:16-22

The gate of the kingdom must be asked for by praying; it must be sought after by living properly; it must be knocked at by persevering. It is not sufficient to ask in words only if we do not also seek diligently how we ought to be living, so that we may be worthy to obtain that for which we plead, as he bears witness when he says: *Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of my Father who is in heaven, he will enter the kingdom of heaven* (Mt. 7:21).

St. Bede the Venerable

VENERABLE AMALIA OF MAUBEUGE. Amalia was from seventh-century present-day Belgium. She married Count Witger, Duke of Lorraine. According to her biography, she was the mother of three saints: Emebert, Reineldis, and Gudula. After the birth of her youngest daughter, Amalia joined a monastic community at Maubeuge, and her husband became a monk at Lobbes Abbey. She lived a philanthropic and virtuous life and died around the age of 50. St. Amalia was buried with her husband at Lobbes, as were her children. Her relics were transferred to Binche in the fifteenth century.



COMMEMORATIONS: Deposition of the Precious Robe of the Lord at Moscow; 45 martyrs at Nicopolis; 10,000 fathers of Scetis; Anthony of the Kiev Caves; Bianor and Silvanus of Pisidia; Apollonios of Sardis; Silouan of the Far Caves; Evmenios and Parthenios of Crete; Joseph of Damascus, and companions; Athanasios of Pentaschoinon; Amalia of Maubeuge; Synaxis of All Saints of Vatopedi; Synaxis of St. John the Theologian in Beatus; Translation of the relics of St. Gregory, Bishop of Assos; *Konevits* Icon of the Mother of God.

JULY 11

2 Corinthians 6:1-10; Luke 7:36-50

No one can feel hatred towards those for whom he prays for.

St. John Chrysostom

MIRACLE AT THE TOMB OF ST. EUPHEMIA. Euphemia learned the Christian faith from her parents in third-century Chalcedon. When the proconsul of Asia Minor gave the order for everyone to make a sacrifice to a false god, she went into hiding along with other Christians. However, they were discovered, and for over twenty days, they were tortured. Euphemia remained firm in her faith, and for this, she was tortured with iron wheels and cast into a furnace, but she remained unharmed. She endured many other tortures and gave up her spirit when a wild bear wounded her. Her relics were encased in the wall of a chapel, where many were healed. A century and a half later, a great heresy arose. A priest named Eutyches, supported by the Patriarch of Alexandria, fathered a heresy that even the collected wisdom of 630 God-bearing Fathers at the Fourth Ecumenical Council could not refute. These heretics claimed that Jesus Christ had only one nature, the Divine, as opposed to the Orthodox teaching of the two natures, the Divine and the human natures. The two sides could not agree, so the Patriarch of Constantinople proposed to put the decision into the hands of St. Euphemia. Both sides wrote down their confessions of faith on scrolls and sealed them. The saint's casket was opened, and the scrolls were placed on her chest. Then the tomb was sealed, and both sides retired to fast and pray for divine intervention. After three days, the tomb was opened, and the scroll with the Orthodox confession was held in the saint's right hand, and the scroll of the heretics lay under her feet.



COMMEMORATIONS: Miracle at the tomb of Euphemia of Chalcedon; Olga, Equal-to-the-Apostles; Cindeos of Pamphylia; Januarius and Pelagia of Nicopolis; Nicodemus of Elbasan and Mt. Athos; Nicodemos of Hilander and Vatopedi; Arcadius of Vyazemsk; Nectarius of Vryoulla; Cyril of Paros; Leo of Mandra; Drostan of Old Deer; Sophrony of Essex; New Hieromartyrs of Serbia (1941-1945); Translation of the relics of St. Barbara from Constantinople to Kiev.

JULY 7th

1. **The Holy and Great Martyr Dominica (Nedelja).**

In the time of the Emperors Diocletian and his son-in-law Maximian, both adversaries of Christ, there lived in Anatolia two elderly, devout souls, Dorotheus and Eusebia. They were devoted Christians, rich but childless. With unceasing prayer, they besought God for a child, and their prayers were answered in this holy Dominica. She consecrated herself to God from her childhood, holding herself apart from the activities of carefree children. When she had grown up, beautiful in body and soul, she had many suitors but refused them all, saying that she had betrothed herself to Christ the Lord and desired nothing other than to die a virgin. One of these rejected suitors denounced Dominica and her parents to the Emperor Diocletian as Christians. The Emperor ordered that her parents be tortured, and after torture had them exiled to the town of Melitene, where they died under further torture. Diocletian sent Dominica to Maximian for trial. When she affirmed her faith in Christ the Lord before Maximian, he ordered that she be thrown to the ground and flogged with bull-whips. Then the Emperor handed her over to the generals — firstly to Hilarion and then, after his death, to Apollonius. They tortured her bestially in all possible ways, but in vain. While holy Dominica lay in prison wounded all over, Christ the Lord appeared to her, healed her and said to her: 'Don't be afraid of the torture, Dominica; My grace is with thee.' And indeed Christ's grace saved this martyr from fire and from wild beasts, which the godless torturers were certain would bring about her death. Seeing the miraculous saving of Dominica from such a death, many of the pagans came to belief in Christ. All were beheaded. Dominica said to Apollonius: 'There is no way that you can turn me from my faith. Throw me into the fire — I have the example of the Three Children; throw me to the wild beasts — I have the example of Daniel; throw me into the sea — I have the example of Jonah the prophet; put me to the sword — I shall remember the honoured Forerunner. For me, to die is life in Christ.' Then Apollonius ordered that she be beheaded. Dominica

knelt and raised her hands to heaven in prayer to God, that He would have mercy on and save all those who would celebrate her memory, and that he would give rest to her soul and those of her parents. Finishing her prayer, she gave her soul to God before the sword descended on her head. She suffered with honour in Nicomedia and went to eternal joy in the year 289.

2. **Our Holy Father Thomas of Malea.**

This Thomas was a general, famed for his courage and wealth. He was massive of body and a source of fear to his enemies. But, when he came to love Christ more than the world or anything in the world, he left everything and retired to the desert, where he became a monk and gave himself to asceticism. St Elias the Prophet appeared to him, and led him to the mountain called Malea, near the Holy Mountain. There he lived in solitude, alone with God, in unceasing prayer day and night. Although he hid from the world, he could not succeed in concealing himself. Learning of the holiness of his life, people began to go to him, bringing their sick. St Thomas healed them of all ills and weaknesses. When he went to God (in the tenth century), his relics continued to give aid to all who drew near to them in faith.

3. **Our Holy Fathers, the Martyrs Epictetus and Astius.**

Epictetus, a priest, brought Astius, the only son of his parents, to the Christian faith, baptised him and made him a monk. They then went off eastwards, to the region of Scythia, and settled in the Scythian town of Almirida (now Ramzina), at the mouth of the Danube on the Black Sea. They were tortured and killed for the Christian faith in about 290. They both appeared after their deaths in great light to St Astius's parents, Alexander and Marcellina, who turned to Christ and were baptised by Bishop Evangelus, who was himself then executed for Christ; 'Evangelus, another angel', as is sung of him.

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FOR CONSIDERATION

The example of St Dominica, a beautiful maiden, and of St Astius, a rich young man, who both gave themselves over to torture and death for the sake of Christ the Lord, leads us to the thought that there is no equal in history to the power of Christ, by whose aid young people conquer themselves and, through that conquest, conquer all else. Victory over oneself is the greatest victory. The Church counts such victors in their thousands, in their many thousands. St Cyprian, writing on virginity, says: 'To be victorious over pleasure is the greatest pleasure, and there is no greater victory than victory over one's desires. He who has overcome an enemy shows himself stronger than the other, but he who has overcome his desires shows himself stronger than himself. Every other evil is easier to overcome than pleasure, for all other evils are repulsive, while pleasure is an attractive evil. Those who free themselves from their desires are freed also from fear, for desire is the root of fear.'

TO PONDER

Let me ponder on the miraculous bringing-forth of water from the rock (Exod. 17):

1. How the thirsty Israelites began to doubt that God was with them, and grumbled against Moses.
2. How, at the command of God, Moses smote the rock with his staff, and water gushed forth.
3. How my heart is made stony by doubt, and how streams of tears gush from it when it is touched by the grace of faith.

HOMILY

— on the milk of the word.

'As newborn babes, desire the sincere milk of the word, that ye may grow thereby to salvation; for ye have tasted that the Lord is gracious' (I Pet. 2:2-3).

The great Apostle regards Christians as new-born babes. Baptism is a new birth, and a man reckons his new life from the time of his baptism. But a child new-born in the Spirit must be fed with mild food, as must a child new-born in the flesh. What food does the Apostle recommend for Christians? 'The sincere milk of the word'. A natural baby is fed on ordinary milk, and this is an image of that 'sincere milk of the word' on which a spiritual child must be fed. What, then, is this milk on which Christians must be fed? The Apostle himself replies to this, when he says: 'for you have tasted that the Lord is gracious'. That is, the Lord Jesus Himself, living and life-giving. Christ's words are the sincere milk. It is well with you, my brethren, if your souls are fed with the words of Christ as with sweet milk, for your souls will be made to grow and be fruitful, and be ready for the Kingdom of God.

Christ's miracles are the sincere milk of the word. It is well with you, my brethren, if your souls are fed with this sweet milk, for you will be like the angels who, day and night, hymn the wonders of God.

Christ's Body and Blood are the sincere milk of the word. It is well with you, my brethren, if your souls are fed with this sweet milk, for you will be made members of the living and immortal Body of Christ in the heavens.

The victory over death of Christ's Resurrection is the sincere milk of the word. It is well with you, my brethren, if your souls are fed with this sweet milk, for you will in this world walk as victors, and in the world to come will stand at the right hand of Christ the Victor.

The whole of Christ, my brethren, is the sincere milk of the word. Let us desire this milk above all else, that we may grow thereby to salvation. This is the one food for salvation; all else is for decay and the grave.

O Lord Jesus, Thou Lamb of God, who art wholly the sincere milk of the word; nourish us with Thyself, as Thou didst nourish Thy holy apostles, that we also may grow to salvation. To Thee be glory and praise for ever. Amen.