

“Let us Attend!”

Metropolitan Anthony Bloom on Paralysis:

We are surrounded, all of us, by people who are in the situation of this paralytic man. If we think of ourselves we will see that many among us are paralyzed, incapable of fulfilling all their aspirations; incapable of being what they longed for, incapable of serving others the way their heart speaks; incapable of doing anything they longed for because fear and brokenness has come into them...

Let us reflect on this. Let us look at each other and ask ourselves, “How much frailty is there in him or her? How much pain has accumulated in his or her heart? How much fear of life—but life expressed by my neighbor, the people on whom I should be able to count for life—has come in to my existence?”

Let us look at one another with understanding, with attention. Christ is there. He can heal; yes. But we will be answerable for each other, because there are so many ways in which we should be the eyes of Christ who sees the needs, the ears of Christ who hears the cry, the hands of Christ who supports and heals or makes it possible for the person to be healed.

Let us look at this parable of the paralytic with new eyes; not thinking of this poor man two thousand years ago who was so lucky that Christ happened to be near him and in the end did what every neighbor should have done. Let us look at each other and have compassion, active compassion, insight, and love if we can. And then this parable will not have been spoken or this event will not have been related to us in vain. Amen.



“He said to the paralytic, ‘Arise, take up your bed...’”

A PARISH BULLETIN OF
ALL SAINTS ORTHODOX CHURCH
Olyphant, Pennsylvania

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4 August 2024

Sixth Sunday after Pentecost

Bulletin, Sunday, 4 August 2024

6th SUNDAY AFTER PENTECOST — Tone 5.

Holy Seven Youths (“Seven Sleepers”) of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine), and Antoninus (250). Martyr Eudoxia of Persia (362-364). Martyr Eleutherius of Constantinople (4th c.).

Epistle: Romans 12:6-14

Gospel: Matthew 9:1-8

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

- ~ **Monday, 5 August 2024: 6:30PM. Great Vespers with Lytia for the Feast of the Transfiguration of the Lord**
- ~ **Tuesday, 6 August 2024: 9:30AM. Festal Divine Liturgy for the Feast of the Transfiguration of the Lord, Blessing of Fruit.**
- ~ **Wednesday, 7 August 2024: 9:00AM. Akathist to St. Herman of Alaska**
- ~ **Saturday, 10 August 2024: 5:00 - 5:45PM. Fr. Paul available for Confession; 6PM Great Vespers**

~**Sunday, 11 August 2024: 9:30AM. Divine Liturgy, followed by Agape coffee hour fellowship.**

Announcements

~A warm welcome for those visiting today. Please join us downstairs for agape coffee hour fellowship.

~ This week we celebrate the Great Feast of our Lord's Transfiguration. Let us gather together to partake in the Feast. Father will bless fruit following the Divine Liturgy on Tuesday, 6 August.

~ On 9 August we celebrate the glorification of the first Saint canonized in North America, St. Herman of Alaska. St. Herman's simple and holy way of life reminds us that we all called to be saints. We do this through daily prayer, regularly growing our love of God, and serving others as they were Christ Himself.

~ The parish will hold a food sale on Friday, 23 August 2024 from 11-4. Please tell your friends and family. We will need help with preparation on the week of 18 August. Please see Ann Schlasta for details.

~ Archbishop Mark will be making a pastoral visit to our parish on Sunday, 18 August 2024. We will be joined that Sunday by the faithful of St. Nicholas. Let us gather to greet our Archpastor and celebrate his being with us.

SUNDAY

AUGUST 4

You will not find a greater help than Jesus in all your life, for He alone, as God, knows the deceitful ways of the demons, their subtlety, and their guile.

St. Hesychios the Priest

CONSECRATION OF THE CHURCH OF THE MONASTERY OF PANTOCRATOR IN CONSTANTINOPLE. The Monastery of Christ Pantocrator was built over a period of eighteen years and was completed in 1136. It was a large monastic complex with a 50-bed hospital and a medical school, an old age home, and a leprosarium. At one time, it held more than a dozen tombs of Byzantine/Roman emperors and was richly endowed with estates. Except for the Church of the Holy Apostles, no other Byzantine building received as many imperial burials. In front of the Palaiologan emperor Manuel II's black marble sarcophagus was the Stone of Unction—a marble slab on which Christ's body laid after His crucifixion. The monastery served as the Venetian headquarters during the Latin occupation of Constantinople from 1204 to 1261. The complex was converted into a mosque after the conquest of Constantinople in 1453. It was restored many times, especially after a fire in the eighteenth century.



COMMEMORATIONS: Holy Seven Youths of Ephesus (the Seven Sleepers): Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine), and Antoninus; Eleutherius of Constantinople; Michael (Zhuk) of Staroye Zubarevo (Mordovia); Martyr Thathuil; Molua of Killaloe (Ireland); Eudokia of Persia; Consecration of the Church of Jesus Christ the Pantocrator in Constantinople; Translation of the relics of St. Ia of Persia.

Sixth Sunday of Matthew
Abstain from meat and
dairy products, and fish.

Romans 12:6-14
Matthew 9:1-8

MONDAY

AUGUST 5

The uneducated and foolish regard instruction as ridiculous and do not want to receive it, because it would show up their uncouthness, and they want everyone to be like themselves.

St. Anthony the Great

ST. CASSIAN, BISHOP OF AUTUN. Cassian was from Egypt. He once had a vision to evangelize the Britons, and with some companions, he traveled as far as Autun, France. Cassian became the assistant of St. Reticius, Bishop of Autun, and he later succeeded him. He served in that capacity for about twenty years and was well-liked by his flock. Two centuries after Cassian's death, St. Gregory of Tours visited Autun and witnessed a great veneration at Cassian's tomb. The gravestone dust was reputed to cure all illnesses. He said that so many people had scratched at the saint's tomb that it had been almost perforated. The people thought to purify themselves with this dust, and immediately they felt the saint's power. In the year 820, St. Cassian's relics were moved to the Basilica of Saint-Quentin in Vermandois, where a magnificent reliquary was built.



COMMEMORATIONS: Eusignius of Antioch; Pontius at Cimella in Gaul; Nonna, mother of St. Gregory the Theologian; Fabian and Antherus, Popes of Rome; John Jacob of Neamt, the Chozebite; Cantidius, Cantidian, and Sibelius of Egypt; Eugenius the Aitolos; Job the Gorge-dweller on the Mezen River; Eudocia Shikova of Puzo with Daria, Daria, and Maria of Divevevo; Euthymios I, Patriarch of Constantinople; Simon (Shleev), Bishop of Ufa; Chrestos of Preveza; Oswald, King of Northumbria; Soleb of Egypt; Afra of Augsburg, Germany; Cassian, Bishop of Autun; Uncovering of the relics of St. Arsenios the New of Paros.

Forefeast of the Transfiguration
Strict Fast

1 Peter 1:1-2:10; Matthew 13:54-58

TUESDAY

**Transfiguration of our Lord Jesus Christ
Abstain from meat and dairy products.**

2 Peter 1:10-19; Matthew 17:1-9

AUGUST 6

Life is too precious to be spent in vanity.

Elder Arsenie Papacioc of Romania †

NEW HIEROMARTYR SERGIUS TIKHOMIROV. Sergius' father was the nineteenth-century village priest of Guzi, near Novgorod in Russia. Sergius entered the St. Petersburg Theological Academy and took monastic vows. He later taught there and became the chief officer. He was a prolific preacher and author of many works on Church history. Sergius was elevated to the episcopacy and was sent to Japan as successor to the archbishop. He quickly mastered the language and was a committed spokesman for the Orthodox Christian faithful. He also secured the return of confiscated Church property to the faithful from the Russo-Japanese War, which occurred before his arrival. He took over as the ruling bishop of the Japanese Orthodox Mission, but funding from Russia was cut because of the Russian Revolution of 1917. Also, the Great Kanto earthquake of 1923 destroyed the headquarters of the Japanese Orthodox Church; however, they independently raised vast funds for its restoration. The 1930s saw the rise of militarism and nationalism in Japan, and Sergius was ousted. The Japanese government demanded that all ruling clergy be native. Sergius spent the wartime years in obscurity, but in 1945 he was arrested by the Japanese police on suspicion of being a Russian spy. By the time he was released, his health had deteriorated, and he died just before the end of World War II.



COMMEMORATIONS: Transfiguration of our Lord and Savior Jesus Christ; Theoctistus, Bishop of Chernigov; Abbacum of Thessalonica; New Martyr Nikolai Zavarin; Dimitri (Lyubimov), Archbishop of Gdov, and Nicholas Prozorov, Andrew Zimin, Sergius Tikhomirov, Domnik, Lidia, and Mary Zimin, of Russia; Eudocia, near Sarov; Maxim Sandovich (Polish Orthodox Church); Justus and Pastor of Complutum.

WEDNESDAY

Strict Fast

AUGUST 7

1 Corinthians 7:12-24

Mark 9:2-9

We are used to smell the aroma of a flower, to inhale the scent of the earth after rain or the smell of the sea left on the skin after swimming. It's a pity no one told us that the soul also has a fragrance. It also smells, and what it smells of depends on how it lives with and what it fills with every day. With beauty, kindness, affability, mercy you can shine in this world.

St. Luke the Surgeon

VENERABLE 10,000 ASCETICS OF THE THEBAID. In the work titled "History of the Monks of Egypt" by Rufinus of Aquileia, it is written that these 10,000 ascetics lived in and around the great city of Oxyrhynchus, in the Thebaid. There were 5,000 monks and numerous monasteries within the city walls and twelve churches. There were also many other monasteries beyond the walls, where an additional 5,000 monks lived. Services were celebrated every hour of the day and night. There were no pagans or heretics in that city. The city's officers and princes were lavish in their gifts to the congregations, and if any needy person or stranger was brought to them, they would also supply their needs. There were also 20,000 nuns in and around the city. These venerable fathers possessed diverse gifts: preaching, abstinence, mighty deeds, and some working signs and wonders.



COMMEMORATIONS: 10,000 Ascetics of Thebes; Narcissus, Patriarch of Jerusalem; Marinus and Asterius, at Caesarea; Sozon of Nicomedia; Horus of the Thebaid; Nicanor of Mt. Callistratus; Hyperechius of *The Paradise*; Potamia of Alexandria; Dometius of Persia and 2 disciples; Mercurius of Smolensk; Dometios of Philotheou; Theodora of Sihla; Anthony of Optina; Pimen the Much-ailing; Theodosius the New of Argos; Nikanor the Wonderworker; Mikallos of Akanthou; Pimen, faster of the Kiev Caves; Joseph of Kapsa; Victricius of Rouen; Irene and Pulcheria of Constantinople; Alexander, Peter, Michael, John, Demetrius, Alexei, Elisha, and Athanasius, of Moscow; Paphnutius the Mute; *Valamo* Icon of the Mother of God in Finland.

AUGUST 4th

1. The Seven Holy Youths of Ephesus.

There was a great persecution of Christians under the Emperor Decius. The Emperor himself went to Ephesus, and there prepared a riotous festival in honour of dead idols and also a vicious slaughter of Christians. Seven youths, all of them soldiers, held themselves apart from the foul offering of sacrifice, and whole-heartedly begged the one God to save the Christian people. They were the sons of the most eminent administrator in Ephesus, and their names were: Maximilian, Iamblichus, Martinian, John, Dionysius, Exacustodianus and Antoninus. When they were accused before the Emperor, they hid on a hill called Ochlon outside Ephesus, concealing themselves in a cave. When the Emperor discovered this, he commanded that the cave be walled-in. God then, in His far-seeing providence, let a miraculous and long-lasting sleep fall on the young men. The imperial courtiers Theodore and Rufinus, secret Christians, caused a copper catafalque with leaden plaques to be made, on which were written the names of these young men and their death by martyrdom under the Emperor Decius. More than two hundred years then passed. In the time of the Emperor Theodosius the Younger (408-450), there arose a great dispute about the resurrection of the dead, for there were some who doubted the resurrection. Emperor Theodosius was greatly grieved at this dispute among the faithful, and prayed God that He would in some way reveal the truth to the people. At that time of altercation in the Church, some shepherds of a certain Adolius, who owned Ochlon, began building pens for their sheep and took stone after stone from this cave. Then the youths awoke from their sleep, young and in full health as they had fallen asleep. This marvel was noised abroad on all sides, and Theodosius himself came with a great retinue and spoke apart with the young men. After a week, they again entered into sleep, the sleep of death, to await the General Resurrection. The Emperor wanted to place their bodies in golden coffins, but they appeared to him in a dream and told him to leave them in the earth, as they had been.

2. The Hieromartyr Cosmas, Equal to the Apostles.

Born in Aitolia, in the village of Megadendron (Great Tree), he went off to the Holy Mountain as a young man and there, in the monastery of Philotheou, was tonsured as a monk. But, urged by a constant desire to preach the Gospel to the people, he went to Constantinople, where he asked the blessing of Patriarch Seraphim II for this. He visited all the Danube area, preaching the Gospel, working especially in Albania, where he suffered at the hands of a certain Kurt Pasha, who was stirred up by the Jews against Cosmas. Cosmas was strangled by the Turks and then cast into a river, in 1779. His wonderworking relics are preserved in the village of Kalikontasi, in the church of the holy Mother of God, not far from the town of Berati. He suffered for his Lord at the age of sixty-five.

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FOR CONSIDERATION

'Ask, and it shall be given you', says the Lord (Matt. 7:7). As parents give to their children all that they ask for that is good for them, so our God, in His love for mankind, gives to men all that they ask of Him that is of aid to their salvation. St Cosmas, as a monk of the Holy Mountain, begged two things of God: to preach the Gospel to the people and to suffer a martyr for the Faith. For a monk of the Holy Mountain, linked by obedience with his monastery, these two desires might have seemed unlikely of fulfilment. But God is almighty. God perfectly fulfilled both of Cosmas's desires. His joy when he received the Patriarch's blessing to leave the Holy Mountain and go among the people to preach the Gospel was indescribable, and he had another similar moment of joy when the servants of the Turkish Pasha announced that, according to the Pasha's orders, he must die. Full of joy, the saint fell to his knees, thanking God for having fulfilled this wish also, and gave his body to death and his soul to the living God.

TO PONDER

Let me ponder on the miraculous announcing of the birth of Samson (Judges 13):

1. How an angel of God appeared to Manoah and his barren wife, and revealed that his wife would bear a son who would deliver the people from slavery.
2. How Manoah sacrificed to the Lord, and the angel rose up into heaven in the flame of the altar.
3. How a barren woman can give birth when God wills it.

HOMILY

— on the sickness of turning away from God.

'...the whole head is sick, and the whole heart faint' (Is. 1:5).

God, the God of Sabaoth, is the source of health, my brethren. Go out onto God's heights, you whose heads are troubled by needless labours and yet more needless cares, and breathe the health that comes from God alone. A sick head: the leaders and elders of the people. A faint heart: the people. The Prophet speaks of the whole people as a body and shows how, in this body that is the people, it is as it is with a man's body: when one organ of the body is sick, that may be the only sick organ, but from that sickness of the one organ the whole body feels faint. Thus it was with the Israelites: the head was taken ill, and, from this headache, the heart felt faint. The leaders and elders of Israel had turned from the Law of God and had gone off with their senses as guides. Their sensual understanding, decked with heterogeneous worldly impressions, took these as indications of the way to a good life in place of God's Law. They fell into a darkness of idolatrous debauchery that had no exit, and the heart became faint from the head's madness. It is harder for the heart to turn from God than it is for the head, and for the people to turn from God than their elders, but, when the head is sick for a long time, then the heart becomes faint and gives up. Through the fault

of the leaders, the people finally stray from the path.

This is the vision of Isaiah the son of Amoz, the true prophet. It is indeed a true vision, for then and for now, for the people of Israel and for people in our day. Look, my brethren, at the people you know best, and judge for yourselves if the head is sick and the heart faint.

O true and righteous Lord, enlighten with Thy light the head of every people, and strengthen with Thy might the heart of every people. Let not our enemies rejoice over us and say that Thou hast forsaken us. To Thee be glory and praise for ever. Amen.