

St. John Chrysostom on the Prophet Jonah and

Christ

For Jonah was a servant, but I (Christ) am the Master; and he came out from the great fish, but I rose from death. He proclaimed destruction, but I am come preaching the good tidings of the kingdom. The Ninevites indeed believed without a sign, but I have exhibited many signs. They heard nothing more than those words, but I have made it impossible to deny the truth. The Ninevites came to be ministered to, but I, the very Master and Lord of all, have come not threatening, not demanding an account, but bringing pardon. They were barbarians, but these – the faithful – have conversed with unnumbered prophets. And of Jonah nothing had been prophesied in advance, but of me everything was foretold, and all the facts have agreed with their words. And Jonah indeed, when he was to go and preach, instead ran away that he might not be ridiculed. But I, knowing that I am both to be crucified and mocked, have come nonetheless. While Jonah did not endure so much as to be reproached for those who were saved, I underwent even death, and that the most shameful death, and after this I sent others again.

“Let us Attend!”



The Miraculous Catch of Fish

“From Now on you will catch men...”

A PARISH BULLETIN OF

ALL SAINTS ORTHODOX CHURCH

Olyphant, Pennsylvania

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22 September 2024

13th Sunday after Pentecost

Bulletin, Sunday, 22 September 2024

- 13th SUNDAY AFTER PENTECOST — Tone**
4. Hieromartyr Phocas, Bishop of Sinopé (117). Prophet Jonah (8th c. B.C.). St. Jonah the Presbyter (9th c.), father of Ss. Theophanes the Hymnographer and Theodore Graptus. Ven. Jonah, Abbot of Yashézrsk (1589–92). Martyr Phokas the Gardener, of Sinopé (ca. 320). St. Peter the Tax-collector (6th c.). "Hearer" Icon of the Mother of God.

Epistle: 1 Corinthians 16:13–24

Gospel: Luke 5:1–11

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.o.ca.org/readings>.

Schedule

- **Wednesday, 25 September 2024: 9AM. Akathist to St. Sergius of Rodonezh in honor of his feast .**
- **Saturday, 28 September 2024. 5:00–5:45PM. Fr. Paul available for Confession ; 6PM Great Vespers.**
- **Sunday 29 September 2024, 14th Sunday After Pentecost. 8:45AM Liturgy of Preparation in the Center of the Church. 9:30AM Divine Liturgy, Followed by Agape Coffee Hour Fellowship.**

Announcements

- ~ A warm welcome to all our visitors. Please join us downstairs for Agape Coffee Hour Fellowship.
- ~ The parish's prayerful thanks to the Estate of Anne and Vera Paulishak for their generous donation to All Saints. Memory Eternal.
- ~ **Please note that next Sunday Fr. Paul will serve the Liturgy of Preparation (Prokomeidia) in the center of the Church starting at 8:45am. Please come and see this beautiful part of the liturgy that normally takes place in the altar every Sunday before we begin the Liturgy of the Word with "Blessed is the Kingdom." Please bring a list of living and departed to be commemorated at the service.**
- ~ This Sunday and next Sunday we will continue to receive donations for St. Theodosius Cathedral to help in restoring their cathedral after their devastating fire. Please be generous.
- ~ Our parish will be holding an ethnic food sale on Friday, 18 October 2024 from 11–4. More information will be forthcoming in the local paper. Please teal your family and friends.

SUNDAY

First Sunday of Luke

Fast-free

SEPTEMBER 22

1 Corinthians 16:13-24

Luke 5:1-11

Prayer must be frequent and regular, but not a sterile formality. For then prayer loses its grace and freshness and becomes drudgery, a chore, an imposition. No methodology in prayer can ever force the presence of God. God appears by looking deeply into our hearts, without regard to our stated intentions, our formulations, and our petitions. God's grace is given freely and is not determined by any particular programmatic effort on our part.

Elder Moses the Athonite †

ST. MAURICE AND THE THEBAN LEGION. In the late third century, Emperor Maximian Herculius summoned a select legion of Roman soldiers from Thebes in Upper Egypt to subdue a revolt in Switzerland. This legion was composed of 6,000 Christian warriors. Before going into battle, they were ordered to offer sacrifices to the pagan gods and to pay homage to the emperor, but the legion refused. Maurice pledged his men's military alliance to Rome but stated that service to God superseded everything else. He also said that engaging in wanton slaughter was inconceivable to Christian soldiers. Maximian tried to intimidate them by randomly executing one-tenth of the legion. Maurice encouraged his soldiers to stand fast in their faith. Then another one-tenth of the legion was executed, and still, the soldiers were unwilling to surrender. Finally, Maximian ordered the slaughter of the rest of the soldiers. This story was recorded by St. Eucherius, Bishop of Lyons.



COMMEMORATIONS: Phocas, Bishop of Sinope; Peter the Tax Collector of Constantinople; 26 martyrs of Zogriaphou Monastery, Mt. Athos, martyred by the Latins; Phocas the Gardener of Sinope; Macarius of Zhabyn; Theophanes the Silent of the Kiev Caves; Theodosius of Brazis; Paraskeva (Pasha) of Diveyevo; Emmeram, bishop in Gaul; Jonah of Yashnezersk; Benjamin of Romanov; Cosmas of Zogriaphou, Mt. Athos; Martyrs Isaac and Martin; Maurice and the Theban Legion, including Candidus and Exuperius, at Agannum (Gaul); Synaxis of the Saints of Tula; *She Who is Quick to Hear* Icon of the Mother of God.

MONDAY

Conception of St. John the Baptist

Fast-free

SEPTEMBER 23

Galatians 4:22-27

Luke 1:5-25

We must take care of our health, for God has given us doctors and medicine and we mustn't be indifferent.

St. Iakovos Tsalkhis of Evria

ST. ADAMNAN, ABBOT OF IONA IN SCOTLAND. Before moving to Scotland in the seventh century, Adamnan studied at one of the monasteries founded by St. Columba in Ireland. Adamnan became famous for his brilliant knowledge of the Holy Scriptures, his teaching ability, and the holiness of his personal life. He became the abbot of the monastery of Iona and was one of the wisest in the history of Iona. Adamnan also made missionary journeys to England, Ireland, and Scotland. He negotiated with King Aldfrith, his former student, the release of sixty Irish captives. Adamnan worked for social justice. He secured the exemption of women, children, and clergy from compulsory military service, and this became known as "The Law of Innocents," which spread all over Ireland. He authored a book *On the Holy Sites* and composed many poems in Gaelic. He wrote *The Vision of Adamnan*, his account of spiritual insights and revelations, which became widely popular in the Middle Ages. St. Adamnan died peacefully in very old age. The presence of the saint's relics brought a promise of peace between two Irish warring clans.



COMMEMORATIONS: Conception of St. John the Baptist; Xanthippe and Polyxenia of Spain; Rhais of Alexandria; Andrew, John, Peter, and Antoninus of Syracuse, martyred in Africa; Nicholas Pantopolos at Constantinople; John of Konitsa; Arsenius of Russia; Adamnan, abbot of Iona; Gregory the Kalamaras, Metropolitan of Argos; Glorification of St. Innocent, Metropolitan of Moscow; enlightener of Alaska and Siberia; Herincus (Popkonstantinov) of Sofia (Bulgarian Calendar); *Slovensk* Icon of the Mother of God.

TUESDAY

Commemoration of the Miracle
of the Theotokos 'Of the Myrtle Tree'

Fast-free

2 Timothy 3:10-15
Luke 10:38-42, 11:27-28

SEPTEMBER 24

A man insults me, kills my father, my mother, my brother, and then gouges out my eye. As a Christian, it is my duty to forgive him.

St. Cosmas Aitolos

MARTYR JUVENAL OF ALASKA. Juvenal was an eighteenth-century mining engineer from Serbia. When his wife died, he joined a monastery in St. Petersburg, Russia, and after three years, went to Alaska as a missionary. Juvenal taught and baptized around Kodiak, Nushek, and Kenai Bay. In all kinds of weather, he traveled in small boats made of animal skin. He also spent time with St. Herman of Alaska. One day near the village of Quinahgak, Juvenal was killed by a hunting party. He did not try to defend himself or escape. After being struck from behind, he turned to face his attackers and asked them to spare those he had baptized. The natives who killed Juvenal told St. Innocent that after Juvenal had died, he arose and followed them, urging them to repent. Many more times, they beat him, leaving him for dead, and each time he got up and continued to follow them until they finally hacked him to pieces. Their shaman took Juvenal's pectoral cross and tried to cast a spell with it, but instead, he was lifted off the ground. This happened four times until he realized that the power of St. Juvenal's God was greater than his own.



COMMEMORATIONS: Silouan the Athonite; Coprius of Palestine; Thecla of Iconium; Stephen the First-crowned of Serbia; Dorothea of Kashin; David and Stephen of Serbia; Abraham of Mirozob; Nicander of Pskov; Galacteon of Vologda; Isarnus of Marseilles; Gabriel of Seven Lakes; Leon-tius of Vilnius; Theodosius of Manyava Skete (Ukraine); Arrival in America of the first Orthodox Mission: Herman, Juvenal, and Peter the Aleut; *Of Mirozob* and *Of the Myrtle Tree* Icons of the Mother of God.

WEDNESDAY

SEPTEMBER 25

2 Corinthians 13:3-13
Luke 5:33-39

The path of life you follow, married or unmarried, is the will of God. For, many times people desire one thing, while the call of God is otherwise. The married state is good, as is the unmarried; the celibate state is better and higher, for the unmarried man is interested in how to please God, while the married man thinks of how to please his wife and the world. God doesn't force anyone, neither into the married nor into the unmarried state. On his own, man must choose one path or the other. If one hesitates as to which of the two paths to follow, let him pray fervently, with compunction and piety, that God might reveal it to him.

Elder Philotheos Zervakos of Paros †

ST. FINBARR, BISHOP OF CORK. Finbarr was known as a father of monastics and a shepherd of souls in fifth- and sixth-century Ireland. He was called "Finbarr" because of his fair hair. After completing his education, he lived on an island and is said to have built small churches in various places. He also founded the celebrated Monastery of Cork, which became the center of monasticism in southern Ireland. It attracted pious men from all over Ireland who were trained to live in holiness. St. Finbarr died peacefully after returning home from a journey and is buried at his church in Cork.



COMMEMORATIONS: Paphnutios and 546 companions in Egypt; Euphrosyne of Alexandria, and her father Paphnutius; Euphrosyne of Suzdal; Paul and Tatta, and their children Sabinian, Maximus, Rufus, and Eugene, of Damascus; Dositheos the Recluse of Kiev; Paraskeva of Kostroma; Arsenius the Great of Georgia; Finbarr (Barry) of Cork; Cadoc of Llancarfan; Ceolfriith (Geoffrey) of Wearmouth; Translation of the relics of St. Herman, Archbishop of Kazan; Repose of St. Sergius of Radonezh; Commemoration of the Delivrance from the Great Earthquake in Constantinople in 447, and the child who heard the "Trisagion."

1. The Holy Apostle Codratus.

One of the Seventy, he was a disciple of the Great Apostles. He preached the Gospel in Athens, and was at first bishop in Athens after St Publius, and then in the city of Magnesia. He was very learned in the secular disciplines and rich with the grace of the Holy Spirit. His biographer says of him: 'He was as a morning star among clouds', the clouds being the darkness of Hellenic paganism, lacking the light of devotion, and the holy Apostle Codratus shone to them — the Hellenes — as a great light, illumining the darkness, casting down the foul sacrifices and destroying demonic temples by his prayers. But darkness always hates the light, and the pagans hated holy Codratus. They first stoned him, as the Jews had earlier stoned St Stephen, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God. St Codratus wrote a defence of Christianity and gave it to the Emperor Hadrian. This defence acted so strongly upon the pagan Emperor that he decreed that Christians should not be persecuted without especial cause. Holy Codratus suffered in about 130. He was buried in Magnesia, the place of his passion.

2. The Hieromartyr Hypatius, Bishop of Ephesus, and Andrew the Priest.

Two childhood friends, born in Lycia, they both gave themselves with their whole souls to the service of God when they grew up, Hypatius as a strict monk and ascetic, and Andrew as a priest among the people and a preacher of the Word of God. For his great virtues, Hypatius was made Bishop of Ephesus, and Andrew was made priest in the same city. They both suffered in the time of the iconoclast Emperor Leo the Isaurian. After terrible tortures for Orthodoxy, they were beheaded in 730, and both went from this transitory world to eternal life.

3. St Dimitri, Bishop of Rostov.

He is commemorated on October 28th, and on this day is commemorated the finding of his wonderworking relics in 1752.

4. The Assembly of all the Saints of the Kiev Caves.

The blessed work of asceticism begun by Antony, the lover of labour and man of God, grew throughout the ages as a fruitful olive tree. The numerous saints, who shone like stars in these caves of Antony's, are each commemorated on his special day. Today, the whole assembly of them is commemorated and invoked by the faithful for aid.

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FOR CONSIDERATION

If we begin, with firm intention, to live according to God's Law, we must not fear any sort of attack by those who do not understand, for to him who has truly begun to live according to God's Law, all that happens to him at the hands of men, happens for his help and to the glory of God. It is especially necessary not to fear a move from a place we like to a place we dislike; a place of fear and of a depressed uncertainty about God's intentions towards us. Did the wickedness of Joseph's brethren do him harm? Was not rather his involuntary departure for Egypt the means of his rise to glory, the saving of his brothers from famine and the establishing of the conditions for all the wonderful works of God through Moses in Egypt and in the wilderness? Pagans and heretics often chased Orthodox Christians into barbarian regions. What happened then? Did this annihilate Orthodoxy? No; it rather confirmed it in the souls that were exiled and scattered among the barbarian peoples. The evil heretic Lucius drove the famous Macarius and several of the Tabennisiot hermits out of Egypt to a barbarian island, where all the inhabitants were idol-worshippers. But these holy men, by their teaching and example, quickly succeeded in baptising the whole island, and it later became known as the Isle of Repentance.

TO PONDER

Let me ponder on God's miraculous saving of Jerusalem because of the righteousness of Jehoshaphat (II Chron. 20):

1. How a multitude of Moabites and Ammonites descended on Jerusalem.
2. How King Jehoshaphat prayed to God, and it was revealed to him by the prophet: 'The battle is not yours, but God's.'
3. How the Moabites and Ammonites quarrelled among themselves and perished to the last man.

HOMILY

— on the divinity of the Son, and His unity of being with the Father.

'He that hath seen Me hath seen the Father'
(John 14:9).

'Lord, show us the Father and we shall be satisfied', says Philip. With these words, the Lord Jesus replies to him: 'Have I been so long time with you, and yet thou hast not known Me, Philip? He that hath seen Me hath seen the Father.' This is the Lord's reply to His disciple. Philip had desired to see God with his bodily eyes, he had beheld Christ for three years, and did not know Him as God. Why? Because at that time, before the descent of the Holy Spirit, Philip looked with bodily sight upon the body — that is, he looked with his earthly eyes on the Lord Christ as man. He did not yet see the divinity of the Son of God incarnate, and sought to see God the Father. 'He that hath seen Me hath seen the Father.' By this, the Lord does not mean to say that the Son of God is the Father; no, but that He and the Father are of one being. Insofar as God was able to reveal Himself to men, He revealed Himself through God the Son, who appeared as man to men. God the Father did not become incarnate, nor did God the Holy Spirit. God the Son alone became incarnate. How, then, could He reveal His Father to the bodily sight of mortal man? Precisely because the Son became incarnate, Himself to reveal to men both Himself and the Father and the Holy Spirit, consubstantial divinity, triune in Person. 'He that hath seen Me hath seen the Father.' The Lord is here thinking of His divine nature. In this, He is utterly united with the Father and of one being

with Him. If Philip had at that time been able to see the divine nature of Christ, he would not have made the request: 'Show us the Father.' Of course, he was not able to see the divine nature, which is spiritual and invisible, but he could see, and see clearly, the great works of Christ as a revelation of His divine nature. Today, my brethren, there are some who say: 'Show us God, and we shall believe!' Say to them: 'We show you the Lord Christ: believe, then.' 'I have been with you for nineteen centuries, O men, and do you still not know Me?' Nineteen centuries filled with His glory, His miracles, power, grace and mercy, and with His saints and martyrs! And still there are morons who ask: 'Where is God?'

O Christ the Lord, our God, open the spiritual eyes of those who do not yet see, that they may see the magnificence of Thy glory. To Thee be glory and praise for ever. Amen.