

## Metropolitan Anthony Bloom on the Good Samaritan

Today's Gospel in short, contains everything which is the way of the Christian. The first commandment is that we should love our God with all our heart, with all our mind, with all our strength, with all our being, and our neighbour as ourselves. To love means to prefer all that is dear to the beloved person, to what is dear to us. To love God means that we should live, and indeed be such that He could rejoice in what we are, that there should be nothing alien to Him in our lives. And here comes the second commandment, which the lawyer did not understand: that we should love our neighbour as ourselves. Very often we think that we are worthy Christians if we feel that we have in our hearts a warmth, that we love God. But this is not enough. The test of this love is to share God's own love for every one of our neighbours. I remember a sad moment in my own life, when my father asked me: what was the dream of my life? I was young then, and I said, 'To be with God alone.' And he looked sadly at me and said, 'You have not begun to be a Christian.' Because if we love God we must share with Him all His concerns for the whole world and for each person in this world. Let us, therefore, take this short event in the life of Christ and the parable as a rule... Even when we say that we love someone, a moment may come when selfishness, indifference, a quarrel may make an end, at least for a time, to our mutual friendship and closeness. But there is a criterion which is objective. How do you treat your neighbour? What does he mean to you? If he means nothing, if he is a passer-by, if he is only someone in your way, or if he is someone to whom you can pay attention when you are in the right mood, then we have not begun to love God and to love the world together with Him.

*“Let us Attend!”*



*“And who is my Neighbour...”*

A PARISH BULLETIN OF  
ALL SAINTS ORTHODOX CHURCH

Olyphant, Pennsylvania

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**20<sup>th</sup> Sunday after Pentecost**

## Bulletin, Sunday, 10 November 2024

**20th SUNDAY AFTER PENTECOST — Tone 3.**  
**Apostles of the Seventy: Erastus, Olympas, Rodion, Sospater, Quartus, and Tertius (1st c.).** Martyr Orestes the Physician of Cappadocia (204). Hieromartyr Mílos (or Milēs) the Wonderworker, and two disciples (341). Ven. Theocteristus, Abbot of Symbola on Mt. Olympus, Bithynia (8th c.). Martyr Constantine, Prince of Georgia (852).

**Epistle:** Galatians 1:11-19; **Gospel:** Luke 10:25-37

*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, 13 November 2024. 9AM, Akathist to St. John Chrysostom.**
- **Friday, 15 November 2024. Beginning of the Dormition Fast.**
- **Saturday, 16 November 2024. 5:00–5:45PM. Fr. Paul available for Confession ; 6PM Great Vespers.**
- **Sunday 17 November 2024, 21<sup>th</sup> Sunday After Pentecost. 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.

~ Today we honor all Veterans who have served in the Armed Forces of our country, and for all those who are presently serving both here and abroad. We offer up our prayers especially for all those serving as military chaplains who faithfully minister to those who serve. God grant you many blessed years.

~ Our parish will hold its Annual Parish Meeting on Sunday, 24 November 2024 immediately following the Divine Liturgy. All reports related to the annual meeting will be distributed next Sunday along with the parish bulletin.

~ A reminder that the Nativity Fast begins this coming Friday, 15 November. Let us use the time of the fast to grow more closer to our Saviour through dedicated prayer, fasting, and giving to others as we prepare to receive him on the Feast of His Holy Birth.

~ Each week we begin the celebration of our Lord's Resurrection with Great Vespers on Saturday evening. Let us renew our efforts to attend the quiet and prayerful service of Vespers that begins the Liturgical week.

SUNDAY

**Eighth Sunday of Luke**  
Fast-free

Galatians 1:11-19  
Luke 10:25-37

# NOVEMBER 10

Evil adheres to our nature just as rust does to metal or grime to a body. However, just as a metallurgist did not produce rust nor parents bring about grime on their children, neither did God cause evil. He implanted a conscience and reason into the human being so that he would avoid evil, knowing that it is harmful to him and only leads toward suffering. Be vigilant: in seeing someone successful in power and wealth, do not in any way praise him. But at that moment, imagine death before you and you will never wish for anything bad or earthly.

*St. Mark the Ascetic*

**MARTYR CONSTANTINE-KHAKI, KING OF GEORGIA.** King Constantine was known throughout Georgia for his generosity to the clergy, the churches, and the poor. In the ninth century, Arab Muslims often invaded the country of Georgia. The Georgian forces suffered defeat during one battle, and Constantine was taken prisoner. He was sent to Samarra, where the caliph demanded that Constantine renounce Jesus Christ. He was threatened with death if he refused, but still, Constantine courageously confessed his Christian faith. Since all attempts to persuade him failed, St. Constantine was beheaded at the age of eighty-five. His body was hung from a high pillar in the town square to discourage the Christians, and he was buried some time later.



**COMMEMORATIONS:** Erastus, Olympas, Herodion, Sosipater, Quartus, and Tertius (Terence), of the Seventy; Arsenios of Cappadocia; Orestes of Cappadocia; Nonnus of Heliopolis; Milos (Miles), in Persia, and Aborsam and Senoe; Eucharius of Trier; Constantine-Kakhi of Kartli; Theosteriktos of Symbola; Justus of Canterbury; 10 martyrs of Gaza; Martyrs Orion, Niros, and Calliopios; Augustine of Kaluga, and Ioannicus, Niphon, John, Alexis, Apolloius, and Michael; Procopius of Kherson, and Seraphim of Optina; Demetrianos of Antioch; Commemoration of the torture of Great Martyr George upon the wheel.

MONDAY

Fast-free

# NOVEMBER 11

2 Corinthians 4:6-15  
Luke 14:1, 12-15

Today people want to be loved and for this reason they are unsuccessful. The correct way is to not be interested in whether or not people love you, but whether or not you love Christ and people. This is the only way that the soul is fulfilled.

*St. Porphyrios of Kavsokalyvia*

**MARTYR VINCENT THE DEACON AND PROTOMARTYR OF SPAIN.** In the late third century, Vincent was educated by Bishop Valerius of Saragossa, Spain. During the persecution of Christians by Diocletian, Vincent and Valerius were brought before the Roman governor Dacian in the city of Valencia. Vincent told the judge they were ready to suffer for their faith and would not accept any of their promises. They were tortured, imprisoned, and left without food or water. Because Vincent was so outspoken, the governor ordered every kind of torture. He was crucified, whipped, and burned alive on a red-hot iron bed, but after all these tortures, he remained unharmed and was cast into prison again. That night Vincent had a divine visit, and he surrendered his soul to God. The prison guard then repented and converted. St. Vincent's body was thrown into the sea but was later recovered by the Christians and buried. Bishop Valerius was exiled.



**COMMEMORATIONS:** Menas of Egypt; Theodore the Confessor of the Studion; Stephen-Urosh III of Decani; Euthymius and Nestor of Decani; Maximus of Moscow, fool-for-Christ; Vincent of Spain; Martyrius of Zelenets; Neophytus and Stephen Urosica of Serbia; Victor and Stephanida, at Damascus; Nicodemus the Younger of Beroea; Bartholomew the Younger of Rossano; Drakonas of Aauraka in Armenia; Milica (Eugenia), princess of Serbia; Synaxis of the Saints of Decani; Myrrh-streaming *Montreal* Iveron Icon of the Mother of God.

TUESDAY

NOVEMBER 12

Take communion regularly, pray warmly, be patient and you will see a strong hand holding you.

*St. Amphilochios Makris of Patmos*

**NEW MARTYRS AND CONFESSOR NASAUD IN ROMANIA: ATHANASIUȘ TODORAN, BASIL DUMITRU, GREGORY MANU, AND BASIL OICHI.** From his youth and into old age, Athanasius was a member of a military regiment of the empire from Vienna. He left the army because his masters were Uniates, and his retirement was near. The Orthodox people followed him, and they took refuge in the Tibles Mountains. Athanasius always prayed to God for himself and his people as they suffered humiliation. The Uniates, who threatened Orthodoxy, captured and imprisoned him for years. But in an effort to help his people, Athanasius and other leaders held talks with the government in Vienna for the military strength that his people could provide in exchange for not giving up their Orthodox faith. But Athanasius soon realized that his demands for his people to remain Orthodox would be ignored, and he openly opposed this. When Athanasius and the militaries were about to be sworn in, Athanasius, now 104 years old, came to the front of the crowd riding a horse and said that his people would not bear arms. Because St. Athanasius hindered the people from joining the frontier guard, all his bones were broken with a wheel. Saints Basil, Gregory, and Basil died a martyr's death together with him. Nineteen other Orthodox Christians were whipped, many of them to death.



**COMMEMORATIONS:** Martin the Merciful; Prophet Achias of Silom; John the Merciful; Martin of Terracina; Nilus the Faster; Nilus the Myrghusher; Leontius (Leo), Patriarch of Constantinople; Emilian of Vergegio; John "the Hairy" of Rostov; Nicholas of Marmaran; Sabbas of Nigdi; Mark of Kleisoura; Martyr Arsakius; Sinell of Cleenish; Machar of Aberdeen; Cadwaladr of the Welsh; Varnava the New Confessor (New Calendar); New Martyrs and Confessors of Nasaud, Romania; Commemoration of the miracle of St. Spyridon in 1718; *The Merciful* Icon of the Mother of God.

St. John the Merciful  
Fast-free

2 Corinthians 9:6-11  
Matthew 5:14-19

WEDNESDAY

NOVEMBER 13

Sin is a wound; repentance is a cure.

St. John Chrysostom  
Abstain from meat and  
dairy products, and fish.

Hebrews 7:26-8:2  
John 10:9-16

*St. John Chrysostom*

**ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE.** John was born in Antioch, Syria, in the mid-fourth century. After his parents died, he entered a monastery. The Apostles Peter and Paul, who had lived centuries earlier, once appeared to John, and they foretold his future. He was ordained to the priesthood at the age of thirty-nine, and a radiant white dove was seen hovering over his head. He was known for his wisdom and the power of his words. He was elected patriarch at age forty-nine but served only six years. John attacked excess and extreme wealth during his tenure. He purged the Church of simony and sent missionaries to the idol-worshipping Scythians and Celts. He wrote the Liturgy that the Church uses during most of the calendar year. John interpreted Scripture and left the Church with many sermons, including the one read on Pascha. He was sent into exile twice—the first time for harboring pious monks who had been excommunicated. But the people were upset that John was restored to the throne. When he criticized the adulation at the unveiling of the statue of Empress Eudoxia, she exiled him permanently to Armenia. John continued to communicate with the Church during the last three years of his life. His last words were, "Glory to God for everything!" Soon after John's death, God punished his greatest enemies. All those bishops who worked together to bring about John's exile suffered terrible diseases and died. A horrible fate also befell Empress Eudoxia. She developed sores and worms, and incense could not conceal the stench. After she died, her coffin shook for thirty years until her son prayed at St. John Chrysostom's casket, asking his forgiveness on her behalf.



**COMMEMORATIONS:** John Chrysostom; Zebinas, Antoninus, Germanus, Nicephorus, and Manetha, in Caesarea; Euphrasius of Clermont; Quintianus of Clermont; Bricius of Tours; Damascene of Constantinople; Leonardo of Vienne; Eugenius II of Toledo.

## NOVEMBER 10th

### 1. The Holy Apostles Olympas, Erastus, Quartus, Herodion, Sosipater and Tertius.

They were all among the Seventy. The last three are also commemorated elsewhere: Herodion on April 8th, Sosipater on April 28th and Tertius on October 30th. Ss Olympas and Herodion were followers of the Apostle Peter and, when Peter suffered, they suffered too, being beheaded at Nero's command. Erastus was steward of the Church in Jerusalem, and later became Bishop of Paneas in Palestine. Quartus was bishop in Beirut; he suffered greatly and brought many to the Christian faith. Sosipater was bishop in Iconium, and Tertius followed him as bishop there. They strove in spirit, became victors and were crowned with wreaths of glory.

### 2. The Holy Martyr Orestes.

From the town of Tyana in Cappadocia, St Orestes was a cradle Christian and a doctor by profession. He was harshly interrogated by a wicked governor, Maximinus, in the reign of Diocletian (284-305). When the governor urged him to deny Christ and worship idols, Orestes replied: 'If you knew the power of the Crucified, you would reject idolatrous lies and worship the true God.' For this he was harshly beaten, then flayed and cut about, then burned in boiling lead and finally thrown into prison to die of hunger. The young Orestes spent seven days without bread or water. On the eighth day, he was brought before the governor, who began to threaten him with terrible tortures. To this Orestes replied: 'I am ready to undergo every torture, having the sign of my Lord Jesus Christ inscribed on my heart.' Then the governor ordered that twenty nails be hammered into his legs and that he be bound behind a horse and dragged through thistles and rocks until he expired. In the place where Orestes' body was thrown, a man radiant as the sun appeared, gathered the bones and took them to a hill near Tyana, burying them there. This great saint, Orestes, appeared to St Dimitri of Rostov and showed him all his wounds.

### 3. St Nonnus, Bishop of Heliopolis.

He was renowned as a great ascetic in the Tabennisiot monastery in Egypt, because of which he was chosen as bishop in 448, in the diocese of Edessa. He was later translated to the diocese of Heliopolis, and there brought thirty thousand Arabs to the Christian faith. After the death of Bishop Ibo, St Nonnus returned to Edessa, where he remained till his death in 471. Through his prayers, the notorious sinner Pelagia was brought to the Christian faith. She was later glorified for the holiness of her life (see Oct. 8th).

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## FOR CONSIDERATION

The strange paths of God's providence are demonstrated in an exceptional and strange event in the monastery of Docheiariou in the time of Blessed Neophytus, the nephew of St Euthymius. When, after Euthymius's death, Neophytus began to build a new, bigger church to St Nicolas the Wonderworker, he ran out of funds and prayed to God for help, and God helped him in a strange way. Near the monastery of Docheiariou there lay a peninsular called 'Longos'. On this peninsular, Neophytus had a smallish patch of monastic land, near which there was a stone statue of a man. On the sculpture was written: 'He who smites me on the head will find much gold.' Many had struck at the statue's head, but had found nothing. Neophytus sent a novice, Basil, off on some task. This Basil was standing one day in front of the statue, ruminating on the mystery of this inscription. At that moment, the sun came out and the statue's shadow was thrown to the west. Basil took a stone and smote the head of the shadow, then began to dig there, finding a metal pot of gold. He immediately ran and told Abbot Neophytus. The abbot told three trusted monks to go with Basil in the monastery's boat and bring the gold. The monks set off, loaded the gold into the ship and started for home. But, while they were on the sea, the devil put it into their heads to keep the gold for themselves.

The three older monks, deluded by the devil, bound Basil with cords, tied a rock round his neck and threw him into the sea. When Basil had sunk into the depths of the sea, the Archangels Michael and Gabriel suddenly appeared to him in the form of two resplendent youths and, taking hold of him, carried him to the church at Docheiariou, depositing him in front of the Royal Doors of the locked church. The next day, when the monks went into the church, they found Basil lying bound before the altar. The abbot questioned him, and learned of the strange thing that had happened to him. The three monks then arrived and, seeing Basil alive, were thunderstruck. The abbot punished them fittingly, took the gold and completed the church. He dedicated it, not to St Nicolas but to the Archangels Michael and Gabriel. This is the reason why Euthymius's old church at Docheiariou is dedicated to St Nicolas, but the new one to the Holy Archangels Michael and Gabriel.

#### TO PONDER

Let me ponder on the wonderful saving of Paul from the snake (Acts 28):

1. How Paul gathered a bundle of sticks and laid them on the fire.
2. How a viper came out of the fire and fastened onto his hand.
3. How he shook the snake off and felt no harm.

#### HOMILY

— on our one Peace and Reconciler.

*'For He is our peace, who hath made both one'*  
(Eph. 2:14).

Between the Israelites and the pagans there yawns a chasm which no mortal can fill in or level off. The Lord Christ alone could do it, and He did so. He brought together and conjoined those who had been estranged. By what? 'By His blood.' By His sacrifice, He superseded all other sacrifices. By it, He redeemed all nature and

replaced with Himself all that which men brought to God (or, more exactly, the gods) in sacrifice. There is one sacrifice sufficient for both Israel and the pagans, and that is the sacrifice of Christ. Furthermore, the Israelites differed from the pagans in the offering of the blood of animals, both in the places where they were offered and the divinities to which they were offered, the sort of animals that were offered and the manner of their offering. Now, the most pure blood of Christ has come in place of all this blood, and the blood of Christ unites and makes brothers of the Israelites and the pagans. The one and the other become blood-brothers, as all we believers are blood-brothers through the blood of Christ, by which we were redeemed from the curse and by which we are fed. The 'middle wall of partition', which divided and fragmented, He destroyed, joining the hands and hearts of Israelites and pagans. By what? 'By His body': that is, by living truth, truth incarnate in Himself. Truth was represented by the shadow of the Law for the Israelites, and by fables for the pagans. He drives them both away and reveals living truth in His body; and the world sees and rejoices.

O Lord Jesus Christ, our most blessed Redeemer, unite the hearts of us Thy servants. To Thee be glory and praise for ever. Amen.

whatever we do, openly or in secret, we do in the presence of our guardian angel and that, on the Day of Judgement, a great multitude of the holy angels of heaven will be gathered around the throne of Christ, and the thoughts, words and deeds of every man will be laid bare before them. May God have mercy on us and save us at the prayers of the holy Archangel Michael and all the bodiless powers of heaven. Amen.

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#### FOR CONSIDERATION

That the angels are constantly involved in this world is testified to, clearly and unmistakably, in Holy Scripture. Both from the Scriptures and from Holy Tradition, the Orthodox Church has learned the names of the seven leaders of the heavenly powers: Michael, Gabriel, Raphael, Uriel, Salathiel, Jegudiel and Barachiel (and to these is sometimes added an eighth, Jeremiel).

'Michael' in Hebrew means 'Who is like God?', or 'Who is equal to God?'. St Michael was depicted in the earliest Christian times as a leader, bearing a spear in his right hand with which he attacks Lucifer, Satan, and holding in his left hand a branch of green palm. At the top of the spear is a plaited braid with a red Cross. The Archangel Michael is considered especially to be the guardian of the Orthodox faith and a fighter against heresy.

'Gabriel' means 'man of God' or 'power of God'. He is the herald of the mysteries of God, especially the mystery of the Incarnation and all those that are linked with it. He is depicted bearing a lantern with a burning candle in his right hand, and in his left a mirror of green jasper. The mirror signifies the wisdom of God as a hidden mystery.

'Raphael' means 'God's healing', or 'God the Healer' (Tobias 3:17; 12:15). He is depicted leading Tobias by the right hand (Tobias carrying a fish caught in the Tigris), and holding a physician's jar in his left.

'Uriel' means 'fire' or 'light of God' (II Esdras 4:1; 5:20). He is

depicted holding a sword against the Persians in his right hand and a burning brand in his left.

'Salathiel' means 'one who prays to God' (II Esdras 5:16). He is depicted with his head bowed and his eyes lowered, and his hands placed together in the attitude of prayer.

'Jegudiel' means 'one who glorifies God'. He is depicted bearing a golden wreath in his right hand and a three-thonged whip in his left.

'Barachiel' means 'the blessing of God'. He is depicted wearing a white rose on his breast.

'Jeremiel' means 'God's exaltation'. He is venerated as an inspirer and awakener of those higher thoughts that raise a man God-ward.

#### TO PONDER

Let me ponder on the wonderful raising of Eutychus by the Apostle Paul (Acts 20):

1. How Paul was preaching at night in a house in Troas.
2. How the young Eutychus fell asleep and fell from a third floor window, and was taken up dead.
3. How Paul came down, embraced him and restored him to life.

#### HOMILY

— on how Christ raises men who are dead in sin.

*'Even when we were dead in sins He hath quickened us together with Christ'*  
(Eph. 2:5).

God first raised Christ; first brought Him as man from the grave. And Christ is our Head. To raise the whole generation of the faithful, it was necessary that the Head first rise. When the Head was risen, then the resurrection of the whole body with all its organs

