

## Metropolitan Anthony Bloom on God in the Storm

The disciples leave the shore, they are caught up in a storm and they are confronted with the unexpected in the person of their Lord and of their God, Jesus Christ. In the first story the disciples left the shore, then they were caught up in the storm alone in their boat. Christ had remained behind, dismissing the crowds after the miracle of the multiplication of the bread and fish. Their only protection against the storm was the frail shell of their boat. They fought with all their energy, with all their skill, with all their courage, yet death was enveloping them on every side, pressing hard, trying to break through their precarious security. At a certain moment they saw, right in the middle of the storm, walking on the seas, blown around by the wind, Christ himself. They looked and saw and they cried out in fear because they knew it could not be Christ, they knew it was a ghost. Why? Because they knew that God, their God, their Master, their Teacher, stood for harmony, for peace, for salvation, for life, and there he was right in the middle of the storm which spelt death, disharmony and horror; it could not be God, because God's presence could not be in harmony with what was going on. This is the reaction we have so often, and we react as wrongly as the disciples when dramatic events occur in our lives. Whether it is history at large—wars and earthquakes—whether it is the small history in which we are involved—our own lives, our own families, our own religion, colour, group—if the presence of God is felt and is not accompanied by immediate harmony, by the coming of peace, by salvation, by the relief of pain and by the relief of anguish, we shout out that it is a ghost. He cannot be there. We forget that God is the Lord of the storm just as he is the Lord of the stillness, the serenity and the harmony of things.

*“Let us Attend! ”*



*“But immediately Jesus spoke to them, saying, “Be of good cheer! It is I; do not be afraid...”*

A PARISH BULLETIN OF  
ALL SAINTS ORTHODOX CHURCH

Olyphant, Pennsylvania

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25 August 2024

**Ninth Sunday After Pentecost**

## Bulletin, Sunday, 25 August 2024

**9th SUNDAY AFTER PENTECOST — Tone 8.** Return of the Relics of the Apostle Bartholomew from Anastasiopolis to Lipari (6th c.). Holy Apostle Titus of the Seventy, Bishop of Crete (1st c.). Ss. Barse and Eulogius, Bishops of Edessa, and St. Protogenes, Bishop of Carrhæ, Confessors (4th c.). St. Menas, Patriarch of Constantinople (536–552).

**Epistle:** 1 Corinthians 3:9–17

**Gospel:** Matthew 14:22–34

*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, 28 August 2024: 6:30PM Great Vespers with Lytia for the Feast of the Beheading of St. John the Baptist.**
- **Thursday, 29 August 2024: 9:30AM Divine Liturgy, Feast of the Beheading of St. John the Baptist. Strict Fast Day.**
- **Saturday, 31 August 2024. 5:00–5:45PM. Fr. Paul available for Confession ; 6PM Great Vespers.**
- **Sunday 1 September 2024, 10<sup>th</sup> Sunday After Pentecost, Church New Year, 9:30AM Divine Liturgy, Followed by Agape Coffee Hour Fellowship.**

## Announcements

~ All warm welcome to all visitors that join us today. Please come downstairs to join together in Agape Coffee Hour fellowship.

~ On Thursday, 5 September 2024 our parish will host a public concert and open house at 6:30PM. The evening will begin with a concert entitled “Blessed art Thou Among Women: A Selection of Hymns to the Virgin” followed by a light catered meal in the Church Hall. Please share information about this event with your friends and neighbors.

~ Heartfelt thanks to all those that participated in the preparation and running of the food sale on Friday. By God's grace a profit of \$7,200.00 was realized. May god richly bless all those that participated.

~ Our thanks to Joan Gima Pascavage for her donation towards the food sale in memory of her husband Robert. Memory eternal.

~ This week we honor the Beheading of St. John the Baptist. Let us gather as a family in Christ to celebrate the service to honor the Baptist. Thursday is a Strict Fast day. It is a pious custom on this day to refrain from eating foods that are served on a platter, cut with a knife, are round, or are red in color .

SATURDAY

Fast-free

# AUGUST 24

Romans 14:6-9  
Matthew 15:32-39

Someone who does the proper inner spiritual work in order to understand himself is like the miner who digs deeply and discovers metals in the depths of the earth. The deeper one probes in discovering and learning his self, the more he feels unworthy and becomes humble; but the hand of God constantly lifts him. And when one finally comes to know himself, his humility will be permanent. That's when the Grace of God is integrally secured, and one is not vulnerable to pride.

*St. Paisios the Athonite*

**MARTYR TATION OF CLAUDIOPOLIS.** Tation was a Christian in third-century Asia Minor during the Christian persecutions of Emperor Diocletian. He was arrested by the Greek pagans and brought before Governor Urban. After being interrogated, Tation confessed his faith in Christ and was imprisoned. He was interrogated a second time, and still, he remained firm in his faith. They tore his skin with iron claws and beat him with wooden staves, but he could not be intimidated. He was dragged along the ground, which only strengthened his resolve. When they arrived at the site of his execution, Tation made the Sign of the Cross and heard a divine voice from heaven concerning all the good things above that were being prepared for him. Filled with anticipation, St. Tation gave up his soul.



**COMMEMORATIONS:** Cosmas of Aitolia; George Limniotes of Mt. Olympus; Eutychios, disciple of St. John the Theologian; Serapion of St. John the Baptist Monastery at Garesja; Cyra of Persia; Arsenius of Komel; Tation of Claudiopolis; Maxim Sandovich of the Lemkos; Ouen of Rouen; Athanasius II, Patriarch of Jerusalem; Seraphim of Grodno; Aristokles of Moscow; Martyrius of Novgorod; Martyrs of Utica, called The White Mass; Commemoration of the appearance of the Most Holy Theotokos to St. Sergius of Radonezh; Translation of the relics of St. Dionysios of Zakynthos; Translation of the relics of St. Peter, Metropolitan of Kiev and Moscow; *Petrovskaya* (Of St. Peter of Moscow) Icon of the Mother of God.

SUNDAY

Ninth Sunday of Matthew  
Fast-free

# AUGUST 25

1 Corinthians 3:9-17  
Matthew 14:22-34

While standing in church attend diligently to the reading and singing. This gives birth to compunction, true prayer, heartfelt singing and thanksgiving. Avoid, then, standing bodily in church while wandering outside the church in mind, and standing bodily before God while wandering about in spirit in worldly affairs... While standing bodily in church, then, stand with heart and spirit as you stand before God. When you look upon the icons of the saints, call to mind that One is the Creator that created them and you, and that His purpose was the same for them as it is for you.

*St. Tikhon of Zadonsk*

**VENERABLE JEIUNIO OF GERACE.** Gerace is a town in Calabria, Italy. Jeiunio was born in the mid-tenth century to a wealthy Calabrian family and entered a monastery there. Most of his day was dedicated to transcribing the lives of the saints, liturgical books, and the Church fathers. The rest of his time was spent praying, reading, and memorizing the psalms. He later retired to a cave where he devoted himself to prayer and prolonged fasting. After he died, a church was built over his cave. St. Jeiunio is locally known as the protector of the city of Gerace, and he is credited with saving properties against fire.



**COMMEMORATIONS:** Apostle Titus of the Seventy; Menas, Patriarch of Constantinople; John II and Epiphanius, Patriarchs of Constantinople; Gennadios, Patriarch of Constantinople; Barses and Eulogius of Edessa; Protogenes of Carrhae; Gregory of Utrecht; John of Karpathos; Aredius of Limousin; Genesisius of Arles; Constantia of Paphos; Ebba the Elder; Jeiunio of Gerace, Italy; Synaxis of the Hierarchs of Crete: Andrew the Wonderworker, Eumenius of Rome, and Cyril of Gortyna; Translation of the relics of Apostle Bartholomew from Anastasiopolis to Lipari; Translation of the relics of St. Hilda of Whitby; Translation of the relics of St. Luke of Adrianople; (Last Sunday of August: Synaxis of All Evrytanean Sainr Synaxis of the three Saints of Ypati).

MONDAY

Fast-free

# AUGUST 26

Hebrews 10:32-38  
Matthew 21:18-22

Other people's sins are not your business. Sit and cry for your sins.  
*St. Gabriel Urgebadz*

**VENERABLE MARIA IVANOVNA OF DIVEYEVO, THE FOOL-FOR-CHRIST.** Maria's parents died when she was only thirteen years old. She often went to church, was quiet, and kept to herself. Appearances never mattered to her, and she dressed in some torn, discarded dress. Even though Maria had never been to the St. Serpahim-Diveyevo Convent, she would often see it before her eyes. One year she visited the convent and never returned home. Maria wandered between Sarov, Diveyevo, and Ardatov, hungry, half-naked, and persecuted. She wore shoes made from the bark of trees, and she would visit the convent covered in ticks, apparently from living in the woods during the summer. Some of the sisters there would give Maria clean, sturdy clothing, but she would return a few days later disheveled, bitten by dogs, and beaten by evil people. She seemed to be a complete fool. Yet, Maria would reproach people with their secret sins, much to their chagrin. But she never complained. Maria had great humility and patience. She would warn people of what would come to pass, and those who helped her would receive grace from God. She could foresee disasters in distant places and could tell someone about their future life. She also healed others through her prayers and expelled demons. Maria finally settled at the Diveyevo Convent, where she later lost the use of her legs. When the Soviet authorities closed the monastery, a cell was built for her in the village of Puzo, but she later moved to various locations. St. Maria died in 1931 and was buried in Cherevatov.



**COMMEMORATIONS:** Adrian, Natalia, and 23 companions of Nicomedia; Tithoes of the Thebaid; Ibestion the Confessor; Adrian of Ondrusovsk; Cyprian of Storozhev; Zer-Jacob of Ethiopia; Maria of Diveyevo; Nectarius of Yaransk; Roman of Moscow; Joasaph of India; Abenner the King, father of St. Joasaph; Adrian of Poshekhonye; Bassian of Alaty; Martyr Adrian.

TUESDAY

Fast-free

# AUGUST 27

1 Corinthians 15:29-38  
Matthew 21:23-27

What am I after when I judge my brother? As long as I do not see him as the Lord sees him, all my judgments will be wrong. Begin rather by prayer for him, by the idea of being obedient, of not judging your brethren. Begin by the desire to serve others with love, like (St.) Silouan, who, on feast days, was grateful to be allowed to serve hundreds of monks in the refectory. He was so happy to see how much Christ loved these people, these children of God. He served them with much love. Everyday tasks, accomplished in such a spirit, can become an extremely pleasant spiritual food. Because of such an attitude of service, in the evening your heart will be very tender, and you will weep before God over your own defects, your own lack of love.

*St. Sophrony of Essex*

**VENERABLES KUKSHA, PIMEN, AND NICON OF THE KIEV CAVES.** The priest Kuksha lived in the holy Pechersk monastery, where he preached to the pagan Vyatichi people that lived along the River Oka. He baptized the pagans, and they became monks. He taught Jews, and they accepted Christianity. Through his prayers, he also cast out demons, caused rain to fall, dried up a lake, and performed many other miracles. However, the pagans tortured and killed him and his disciple Nicon. Discerning their death, Monk Pimen the Faster, who was in the Pechersk Great church at that time, loudly exclaimed, "Our brother Kuksha was killed at dawn." St. Kuksha was buried in the monastery of the Nearer Caves.



**COMMEMORATIONS:** Poemen the Great of Egypt; Sabbas of Bepheali; Hosius (Osia) the Confessor; Martyr Anthusa; Liberius, Pope of Rome; Caesarius, Bishop of Arles; Kuksha, Pimen, and Nicon of the Kiev Caves; Phanourios the Newly-Revealed of Rhodes; Poemen of Palestine; Michael Voskresensky with 28 other martyrs, and Stephen Nemkov with 18 other martyrs, of Nizhni-Novgorod; Methodius (Ivanov) of Sukovo; Praulius, Archbishop of Jerusalem; Commemoration of the Baptism of Djan Darada, the Ethiopian eunuch, by St. Philip.



## AUGUST 25th

### 1. The Holy Apostle Bartholomew.

Today is the commemoration of the translation of St Bartholomew's relics, while his main feast falls on June 11th. When this great Apostle was crucified in Ourbanopolis in Armenia, Christians took his body and buried it in a leaden coffin. When numerous miracles had been wrought over the Apostle's grave, especially healings of the sick — which led to an increase in the number of Christians — the pagans took the coffin containing Bartholomew's relics and cast it into the sea. At the same time, they threw in four other coffins with the relics of four martyrs: Papias, Lucian, Gregory and Acacius. By God's providence, the coffins did not sink, but floated, carried by the waves, to various places: Acacius's to the city of Askalon, Gregory's to Calabria, Lucian's to Messina, Papias's to another place in Sicily and Bartholomew's to the island of Lipara. By some mysterious revelation, the Bishop of Lipara, Agathon, learned of the approach to Lipara of the relics of St Bartholomew. Agathon, with his clergy and people, went out to the shore and awaited the coffin with great joy. On that occasion, many of the sick were healed by the holy Apostle's relics. They were placed in the church of St Bartholomew and lay there until the time of Theophilus the Iconoclast (about 839), then, when the Moslems threatened the Liparites, the Apostle's relics were taken to the town of Benevento. Thus God glorified His apostle by miracles, both during his lifetime and after his death.

### 2. The Holy Apostle Titus.

One of the Seventy, he was born in Crete and educated in Greek philosophy and poetry. Led by a dream, he read the Prophet Isaiah and came to doubt all Hellenic learning. Hearing of Christ the Lord, he went to Jerusalem with some other Cretans, and himself heard the words of the Saviour and saw His mighty works. His youthful heart clave utterly to Christ. He was later baptised by the Apostle Paul, whom he served in the works of the Gospel as a son serves his father. Paul loved Titus so greatly that he sometimes called him his

son (Titus 1:4), and sometimes his brother (II Cor. 12:18). Titus travelled widely with the great Apostle of the people, and was by him made Bishop of Crete. At the time of Paul's suffering in Rome, Titus was there, and buried the body of his teacher and spiritual father. He then returned to Crete, where he had great success in baptising the pagans, and wisely governed the Church to great old age. He entered into rest at the age of ninety-four.

### 3. The Holy Confessors of Edessa.

They suffered greatly in imprisonment and exile for the Orthodox faith in the time of the Emperor Valens, who held the Arian heresy. They were freed under the Emperor Theodosius.

### 4. St Menas, Patriarch of Constantinople.

He governed the Church wisely from 536 to 552. Before that, he ran the Home of St Sampson for the poor and needy (see June 27th). Pope Agapetus, who had come to Constantinople at that time to oppose and depose the heretical Patriarch, Anthimus, participated in Menas's consecration as bishop there. It is said that the following marvel came to pass in Constantinople in the time of Patriarch Menas: a Jewish boy went to church with his friends and, following their example, received Holy Communion. The boy's father, a glassblower, when he heard of his son's action, seized him and threw him into the red-hot kiln that he had prepared for the firing of glass. The boy remained shut in this kiln for three days and nights, but, when the kiln was opened, he was found alive and unharmed, preserved by God's providence.

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## FOR CONSIDERATION

The superhuman courage of our Christian forbears and their readiness to undergo all manner of sufferings and voluntary death for Christ was a source of terror to their torturers. The Emperor Maximian, a fierce and shameless persecutor of Christians,

commanded his proconsul in Antioch to set St Andrew Stratelates free from prison, for fear that the people, who had more respect for Andrew than for the Emperor, would revolt. The Emperor Valens commanded his eparch in Edessa to slay all the Christians who were opposed to Arius. The eparch had more human compassion than the Emperor, and warned the Christians secretly by night not to leave the city the following day for the fields where they usually held their services (for the Arians had seized all the churches), or they would be slaughtered. Heedless of this warning, the Christians all went to the field in the morning with great joy, rejoicing that they would suffer for the true Faith. The eparch, coming out of the city with his soldiers, saw a Christian woman with a child in her arms, hurrying past the soldiers near the field. The eparch said to her: 'Have you not heard that the eparch is coming with all his soldiers, to kill everyone he finds?' The woman replied: 'I have; and that is why I'm hurrying to die for Christ with the others.' The eparch continued: 'But why are you taking that child with you?' The woman replied: 'I want my child to be made worthy of martyrdom along with me.' Seeing and hearing this, the eparch returned in fear to the city and informed the Emperor. The Emperor was filled with fear, and withdrew his order to massacre.

#### TO PONDER

Let me ponder on David's rare greatness of soul (I Sam. 24):

1. How Saul, pursuing David, went unwittingly into the cave where David was hiding with his young men.
2. How the young men urged David to kill Saul, but David refused.
3. How David cried out to Saul: 'The Lord therefore judge between thee and me!'

#### HOMILY

— on the opened prison and the light in darkness.

*'That thou mayest say to the prisoners:  
Go forth; to them that are in darkness:  
Shew yourselves'* (Is. 49:9).

Who is more utterly a captive than he who is bound by sin? Is there a greater darkness than the darkness of sin, death and hell? Who can loose from sin? The One God. The scribes and Pharisees themselves acknowledged this (Mark 2:7). Christ loosed many from sin, and made them free and whole. If the one God can loose from sin the captives of sin, why did the Jews not acknowledge Him as God? Because they also were bound by sin and could not therefore think a thing out logically to the end, nor come to the Lord for Him to loose them also from the bonds of sin. See into what folly the wise men of the Jews fell; on one hand emphasising that God alone can loose men from sin, and, on the other, accusing Christ of acting with the help of the devil! The devil is the one who binds, so how can he be the one who looses? The devil is the one who brings man to destruction, so how can he also save? Where the devils are, there is the prison: sin, death and hell. Christ alone has the power, the unequalled, divine power, to lead human souls out of prison and save them. 'Son, thy sins are forgiven thee!'; 'Young man, arise!'; 'Lazarus, come forth!' By His mighty words, He broke the bonds of the sinners and led forth the dead into the light of life. By His descent into hell, He cast down Satan's throne and freed the souls of the righteous. By His Resurrection, He revealed fully and perfectly His irresistible power over all diabolical bonds, over all the schemes of hell and over the last enemy — death.

O Lord, Thou Conqueror of demons, Deliverer from sin and Raiser of the dead, we worship Thee and we pray Thee: free us, raise us up and bless us. To Thee be glory and praise for ever. Amen.