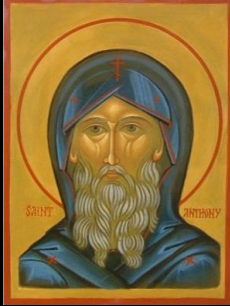


SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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SECOND SUNDAY AFTER PENTECOST (All Saints of America)

22 June 2014

tone 1—*Hieromartyr Eusebius, Bishop of Samosata (380); Martyrs Zeno and his servant, Zenas, of Philadelphia (304); Martyrs Galacteon, Juliana, and Saturninus, of Constantinople; St. Alban, Protomartyr of Britain (ca. 287); Hieromartyr Nicetas of Remesiana (414-420); St. Grigorie Dascalu, Metropolitan of Wallachia (Romania).*

FIRST ANTIPHON

*It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High! **Refrain:** Through the intercessions of the Theotokos, O Savior, save us! To proclaim in the morning Thy mercy, and Thy truth by night! (R.:) Upright is the Lord our God and there is no unrighteousness in Him (R.:) Glory... Now and ever... (R.:)*

SECOND ANTIPHON

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and hath girt Himself! (R.:) O Son of God, Who art risen from the dead: save us who sing to Thee, "Alleluia"! For He established the world which shall not be shaken! (R.:) Holiness befits Thy house, O Lord, unto length of days! (R.:) Glory... Now and ever... (Only begotten Son and Word of God ...)

AT THE LITTLE ENTRANCE

Come, let us worship and fall down before Christ! O Son of God, Who art risen from the dead, save us who sing to Thee: "Alleluia"!

TROPARION OF THE RESURRECTION (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

TROPARION OF THE SAINTS OF AMERICA (Tone 8): As the bountiful harvest of Thy sowing of salvation, the lands of America offer to Thee, O Lord, all the saints who have shone in them. By their prayers keep the Church and our land in abiding peace, through the Theotokos, O most Merciful One!

TROPARION OF SAINT ANTHONY THE GREAT (Tone 4, Russian): Like the zealous Elijah thou didst become, and followed John the Baptist in his upright ways. A dweller in the wilderness, thou didst steady the world by prayer. O Father Anthony, intercede with Christ our God for our souls' salvation.

KONTAKION FOR ORDINARY SUNDAYS (Tone 2): O Undisputed intercessor of Christians, the mediatrix who is unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time with aid, as we cry unto thee in faith; for thou art good. Hasten to us with intercessions O Theotokos, who dost ever intercede for those who honor thee.

Remember in your prayers

LIVING: Stacey, Luke (Dollie's grandson), Norma, Richard (Michaels), Victoria (Frank's mother), Richard (Johns), Bill, Ed, Peter, Georgia and Scot, Sam, Karen (Joanna's mother), Diane, Sula, Dollie, Dolores (Bingham), Angelica, Karyn, Ignatius and Amy, Jonathan and Joanna, Andrei and Nyoka, Benjamin, John, Janet.

DEPARTED: Metropolitan Philip; Bill (Georgia's father-in-law), Glenn (Jean's grandson); Stella, Edmund (Ed's uncle), Richard, Dolores Patricia (Thompson), Leatrice (Totin), Ed (Joanna's grandfather), Joseph (Rose's father), Fred (Dollie's uncle), Bob (Diane's father), Michael, Gabriel, Hilda (Chris Abraham's mother).

TODAY'S APOSTLE READING

Prokeimenon: *God is wonderful in His saints. Bless God in the congregations!*

The Reading is from the Epistle to the Hebrews

(Heb 11:33–12:2) Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

TODAY'S GOSPEL READING

The Reading is from the Gospel according to Saint Matthew

(Mat 10:32-33, 37-38; 19:27-30) The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the new age, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve

tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name's sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first."

We call "saints" those who have taken upon themselves the Cross of Christ, and truly lived out their baptismal vow by loving the Lord with all their heart and mind and strength. But what does it mean to "take the Cross"? Let us think of the bread that we bring to the altar for Divine Liturgy.



There is nothing special about this bread: it is made of regular flour, adding water, yeast, and salt. It has the smell and texture and taste of regular bread. So also are the saints like us, "normal" humans in every respect. What is different? First, this bread *is sealed* with a cross and the letters IC XC, the abbreviation for "Jesus Christ"; and it is then brought to the altar and entrusted there to the work of God—the Liturgy. Remember that, in the Divine Liturgy,

we pray: "*may Thy Holy Spirit come down upon us and upon these gifts, and make this break the precious body of Thy Christ ...*" So also with the each Christian: we are washed (in Baptism), then "sealed with the gift of the Holy Spirit" (in Chrismation), and eventually we practice—again and again—how to "entrust ourselves, and each other, and our whole life to Christ our God." The words are familiar, we repeat them very often in the services. But these words are meant to be practiced, in Liturgy and outside, when we "go forth in peace."

Those whom we call "saints" are Christians who actually *do* entrust themselves and their whole existence (body, mind, will, emotions, deeds, time, possessions, relations, etc) to God; they accept the "seal" of Christ, and become, as it were, a pure offering for the presence of God. And God receives this offering and transforms "regular" men and women into sons and daughters of the light.

And since the Holy Spirit is "everywhere present" and "fills all things," no time or place, no human race or culture is left out: the saints can be found everywhere. On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, we remember the saints of North America.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891,

Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), who later was elected Patriarch of Moscow, came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Born in Beirut, Lebanon, to Damascene Syrian refugee parents, he was consecrated as Bishop of Brooklyn in 1904. His life was spent ministering to his flock, and is well captured in the troparion: *Rejoice, O Father Raphael ... you champion of the true faith, seeker of the lost, consolation of the oppressed, father to orphans, and friend of the poor, peacemaker and good shepherd.*

The American lands were also blessed with the ministry of such a saint as John Maximovich, the wonderworking bishop of San Francisco, whose extraordinary life in Christ has affected many people who are still alive today.

Today, as we also remember martyrs of the early centuries, let us also be mindful of the new wave of martyrdom that arises in the Middle East. This is not what we typically expect to happen to us here, in America. Still, as we contemplate the lives of these saints, let us realize that we are not alone, but members of this spiritual family; that we are all called and empowered to follow the same path of holiness; and that a life of faith, hope, and love will always be following in the footsteps of our crucified Master. He told us clearly: **"In this world you will have trouble. But take heart! I have overcome the world"** (John 16:33).

ANNOUNCEMENTS

Saturday, June 28, 9:30 am: Hierarchical Divine Liturgy at Sts Peter and Paul. We have been invited to celebrate with our Orthodox brothers and His Grace, Bishop Daniel.

- Ladies' Retreat: July 11-12
- Church Picnic: Sunday, August 17, American Legion in Highfield