

Second Sunday After Pentecost Sunday of All Saints of America

July 7, 2024

*On July 7th we Commemorate:
Venerable Thomas of Mount Maleon
Venerable Acacius who is mentioned "The Ladder."*



Icon of All Saints of North America

Holy Wisdom Orthodox Mission

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*Great Vespers, Saturday Evenings at 6:00 pm
Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)
Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm*

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*Holy Wisdom Orthodox Mission
is a parish in the Diocese of the West
of the Orthodox Church in America
under the spiritual and ecclesiastical jurisdiction of
Archbishop Benjamin of San Francisco and the West*



EPISTLE AND GOSPEL READINGS

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Epistle for the Second Sunday, Romans 2:10-16

Brethren: Glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Epistle for All Saints of North America, Hebrews 11:33-12:2

Brethren: All the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.



Gospel for the Second Sunday, Matthew 4:18-23

At that time: Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, “Follow Me, and I will make you fishers of men.” They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Gospel for All Saints of North America, Matthew 4:25-5:12

At that time: There followed Jesus great multitudes of people from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan. And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.



Second Sunday of Saint Matthew

In the Name of the Father and of the Son and of the Holy Spirit.

Today’s Gospel from Saint Matthew is from the beginning of Jesus’ public ministry: the calling of the Apostles.

Those who are students of the Bible will note, however, that Saint John describes the calling of Andrew and Peter in a slightly different manner. Saint John Chrysostom points out in this regard that Matthew’s account describes a second calling of these two Apostles.

In John’s Gospel it was said that Andrew and Peter came to Jesus before John the Baptist was cast into prison. In Matthew’s account, Jesus called them after John was imprisoned.

In John’s Gospel it was said that Jesus called Andrew, and Andrew called Peter to hear Jesus. In Matthew, Jesus called them both.

In John’s Gospel Jesus saw Peter coming and gave him a new name: “Jesus looked at Peter, and said, ‘So you are Simon the son of John? You shall be called Cephas’ (which means Peter).” In Matthew’s account, we read that Simon was already called Peter.

In John’s account, the Apostles encountered Jesus, but were not called to follow Him. In Matthew’s Gospel, Jesus commanded them to leave everything behind and be His followers.

How could this be? How could they drop everything – their nets, their livelihood, even their father – and abandon the world to follow Jesus? The answer is simple. In John’s account they had just met Jesus, and were not ready to deny themselves, take up their cross, and follow Him. In Matthew’s Gospel, which occurred some time later, they had already been well instructed and prepared by Jesus’ teaching.

How about us? Are we prepared to forsake everything and follow Jesus? Unless we do, we cannot enter the kingdom of heaven. If we are not yet ready, perhaps we need to learn more from Him and about Him. We do this by attending the Liturgy and other services, by hearing the words of Holy Scripture and of the sacred hymns, and by receiving the Holy Mysteries.

Come, taste, and see that the Lord is good!

Amen.

In the Name of the Father and of the Son and of the Holy Spirit.

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, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to *"lay aside every weight, and the sin which so easily besets us"* and to *"run with patience the race that is set before us"* (*Hebrews 12:1*). The saints of North America also teach us how we should live, and what we must expect to endure as Christians

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory 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. Saint Herman of Alaska, 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, Saint 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

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Continued from page 5 ☛ prominent laborers in Christ's Vineyard were Saint Innocent Veniaminov and Saint Jacob Netsvetov, 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 Saint Alexis Toth and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

Saint Tikhon (Bellavin), the future 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, he traveled extensively throughout North America to minister to his widely-scattered and diverse flock. Realizing that the local church here could not be a permanent extension of the Russian Church, he focused his efforts on setting up a diocesan and parish structure which would help it mature and grow.

Saint Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. Saint Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

Saint Raphael of Brooklyn was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at Saint Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, Saint Raphael was a trusted and capable assistant to Saint Tikhon in his archpastoral ministry. Saint Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Saints John Kochurov and Alexander Hotovitzky both served the Church in North America before going back to Russia. Saint John became the first clergyman to be martyred in Russia on October 31, 1917 in Saint Petersburg. Saint Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

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Continued from page 6 ☞ In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

SAINTS COMMEMORATED TODAY

Venerable Thomas of Mount Maleós

Saint Thomas of Mount Maleós was a military commander before becoming a monk. Strong and brave, he participated in many battles, and brought victories to his countrymen, for which he won much glory and honor. But, striving toward God with all his heart, Saint Thomas forsook the world and its vanity, and was tonsured as a monk.

With great humility he visited several Elders, asking for guidance in the spiritual life. After several years, Thomas received a blessing to live a solitary life in the wilderness. According to his biographers, Saint Thomas said that he was led by a pillar of fire to Mount Maleós by the Prophet Elias, while in an ancient Syaxarion of Constantinople it is written that Saint Thomas also appeared as a pillar of fire when the Holy Prophet Elias appeared to him, whose zealous way of life he emulated.

Dwelling in complete seclusion, Saint Thomas fought with invisible enemies with as much courage as he had displayed against the visible foes of his country. Reports of Saint Thomas's holy life could not be concealed from those living in the surrounding area. People began to flock to him seeking spiritual guidance, and those who suffered from sickness recovered, since he received from God a blessing to heal their infirmities.

He was always helping others, because even during his solitude, he prayed for everyone, and he trained himself to become a worthy instrument of God for the benefit of his neighbor.

Many of the faithful received help through the prayers of the Righteous Thomas. Even after his repose in the X century, he continues to heal those who seek his aid, from every passion and sickness.

Some of the Saint's Holy Relics are located in the Metropolis of Monemvasia and Sparta. He is particularly venerated in Lakonia.



After the Entrance

Resurrectional Troparion, Tone 1

When the stone had been sealed by the Jews, • while the soldiers were guarding Thy most pure body, • Thou didst rise on the third day, O Savior, • granting life to the world. • The powers of heaven therefore cried to Thee, O Giver of Life: • “Glory to Thy Resurrection, O Christ. • Glory to Thy Kingdom. • Glory to Thy dispensation, O Thou Who lovest mankind.”

Tone 8, Troparion of the Temple, of the Midfeast of Pentecost

O Savior at the Middle of the Feast, fill my thirsting soul with the waters of piety, as Thou didst cry to all: “If anyone thirst, let him come to Me and drink.” O Christ God, Fountain of our life, glory to Thee.

Troparion of All Saints of America, Tone 8

As the bountiful harvest of Thy sowing of salvation, • the lands of North 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.

Resurrectional Kontakion, Tone 1

As God, Thou didst rise from the tomb in glory, • raising the world with Thyself. • Human nature praises Thee as God, for death has vanished. • Adam exults, O Master. • Eve rejoices, for she is freed from bondage and cries to Thee: • “Thou art the Giver of Resurrection to all, O Christ.”

Tone 4, Kontakion of the Temple, of the Midfeast of Pentecost

Glory... Christ God, the Creator and Master of all, cried to all in the midst of the feast of the law: “Come and draw the water of immortality.” We fall before Thee and faithfully cry: “Grant us Thy mercies for Thou art the Fountain of our life.”

Kontakion of All Saints of America, Tone 3

Now and ever... Today the choir of Saints who were pleasing to God in the lands of North America • now stands before us in the Church and invisibly prays to God for us. • With them the Angels glorify Him, • and all the Saints of the Church of Christ keep festival with them, • and together they all pray for us to the Pre-eternal God.

Prokeimena

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee.

Precious in the sight of the Lord / is the death of His saints.





Евангелие

Проходя же близ моря Галилейского, Он увидел двух братьев: Симона, называемого Петром, и Андрея, брата его, закидывающих сети в море, ибо они были рыболовы, и говорит им: идите за Мною, и Я сделаю вас ловцами человеков. И они тотчас, оставив сети, последовали за Ним. Оттуда, идя далее, увидел Он других двух братьев, Иакова Зеведеева и Иоанна, брата его, в лодке с Зеведеем, отцом их, починивающих сети свои, и призвал их. И они тотчас, оставив лодку и отца своего, последовали за Ним. И ходил Иисус по всей Галилее, уча в синагогах их и проповедуя Евангелие Царствия, и исцеляя всякую болезнь и всякую немощь в людях (Мф. 4, 18-23).



Святитель Феофан Затворник

Во имя Отца и Сына и Святого Духа.

Позвал Господь Петра и Андрея, и они тотчас, оставя все, пошли за Ним. Позвал Он Иакова и Иоанна, и они тоже тотчас оставили все и пошли за Господом. Отчего же они так скоро и охотно пошли? Оттого, что увидели лучшее. **Таков уж закон у нас в душе, что узнав и вкусив лучшее, она отвращается от худшего и бросает его.** Тут совершается то же, что потом Господь изобразил в притче о сокровище, сокрытом на селе, и о бисере многоценном. Это сокровище и бисер - вера в Господа и общение с Ним по силе веры. Обладателями этого мы нарицаемся еще в крещении. **Отчего же мы так мало ценим такое сокровище и, мало ценя, меняем на пустошь? Оттого, что во время воспитания не вводят нас во вкус этого сокровища, и оно становится чуждо нашему сердцу.** Сердце наше не знает этого лучшего. Оно знает только, что из нехорошего меньше нехорошо и что больше, и на этом основывает свой взгляд. Тут и причина вся, отчего иных зовет Господь и они идут, а мы, и призванные, бежим от Него.

Аминь.



Блаженный Феофилакт Болгарский

Во имя Отца и Сына и Святого Духа.

Ходя же при море галилейстем, виде два брата, Симона глаголемого Петра, и Андрея брата его, вметающа мрежи в море, беста бо рыбаля, и глагола има. Симон Петр и Андрей были ученики Иоанна, и еще при жизни Иоанна видели Христа, и слышали о Нем от Иоанна: се Агнец Божий. Но когда увидели, что Иоанна связали, они опять возвратились к рыбацкой жизни: там Иисус, идя около моря, уловил их, говоря: *грядита по Мне, и сотворю вы ловца человеком.* Она же абие оставльша мрежи, по Нем идоста. Смотри, **какие они послушные люди! Тотчас последовали за Ним.** Впрочем видно, что это было второе призвание. Они и прежде, при жизни Иоанна, слушали Христа, но оставили Его: а теперь, увидев Его, тотчас опять последовали за Ним.

И пришед оттуду, виде ина два брата, Иакова Зеведеева, и Иоанна брата его, в корабли с Зеведеом отцем ею. Пропитывать отца и притом честными трудами - великая добродетель.

Завязующа мрежи своя. Они были бедны, и посему, не имея возможности купить новых, чинили старые.

Она же абие оставльша корабль и отца своего, по Нем идоста. Сам Заведей, кажется, не уверовал, и потому они оставили его. Видишь, когда нужно оставлять отца? тогда, когда он препятствует в добродетели и благочестии. Увидев, что первые последовали за Христом, и они - сыны Зеведеевы - подражая им, тотчас пошли за Ним же.

Она же абие оставльша корабль и отца своего, по Нем идоста. Сам Заведей, кажется, не уверовал, и потому они оставили его. Видишь, когда нужно оставлять отца? тогда, когда он препятствует в добродетели и благочестии. Увидев, что первые последовали за Христом, и они - сыны Зеведеевы - подражая им, тотчас пошли за Ним же.

И проходяше всю Галилею Иисус, уча на сонмищах их, и проповедаю Евангелие царствия. Ходит в синагоги еврейские для того, чтоб видели, что Он не враг закона.

Исцеляя всяк недуг и всяку язю в людех. Начинает с знамений для того, чтобы поверили Его учению. Недуг есть долговременная болезнь, а язва - непродолжительное расстройство в теле.

Аминь.





Митрополит Антоний Суражский

Во имя Отца и Сына и Святого Духа.

По мере нашей веры, по мере открытости наших сердец. Господь разнно нас призывает. В глубине ночи, из сна был вызван Авраам; его Господь вызвал по имени, и Авраам отозвался, и Господь ему велел: выйди из земли своей, оставь свое сродство, отвернись от своих богов, пойдти туда, куда Я тебя поведу... Авраам встал и пошел, и он остался в истории и в опыте всего человечества как образ безусловной, совершенной веры.

Не так были призваны апостолы. Мы сегодня читали о том, как, проходя мимо них у моря Тивериадского, Господь их позвал, и они встали и пошли, – но это не была их первая встреча. До этого они встретили Христа на берегу Иордана-реки. Помните, как они услышали свидетельство святого Крестителя Иоанна: это Агнец Божий, Который подьмлет на Себя крест мира, грех мира, тяжесть мира... И два его собственных ученика (тот, который впоследствии стал Иоанном Богословом, и Андрей Первозванный) оставили своего учителя по его собственному свидетельству и пошли с Иисусом, пробыли целый день с Ним, и потом привели к Нему каждый своего брата. Андрей привел Петра, Иоанн привел Иакова и своих друзей Филиппа и Нафанаила; и вот при этой встрече они что-то прозрели, – что-то такое большое, что было выражено Нафанаилом в его исповедании: *Ты Сын Божий...* Но тут Христос их за Собой не увлекает, Он их отсылает обратно, домой, Сам уходит в пустыню на сорокадневный пост и искушение, и только после каких-нибудь двух месяцев Он снова их встречает. За это время первый восторг, который их охватил, успел остыть. Первые потрясающие впечатления улеглись, они успели подумать, пережить, прийти в себя, вернуться к самому обыденному, что у них было на земле: ремесло, дом, семья, обычное окружение, – и когда они занялись самым обычным, когда воспоминание об Иисусе, встреченном в Иудее, осталось у них в сердцах, а жизнь продолжала идти своим чередом, Спаситель снова прошел мимо них, и теперь уже не предлагая ничего, Он повелел: Идите за Мной! – и они оставили все и пошли.

Бывает и в нашей жизни, что в какой-то момент мы услышим ясный голос Божий, который нас зовет по имени, и тогда мы можем встать и пойти; бывает так, что пережив встречу, коснувшись *края ризы Христовой*, мы бываем глубоко потрясены, и готовы в тот момент на любой подвиг. Но Спаситель знает, что ни на какой подвиг от восторга нашего мы не способны. Пройдет порыв,

☞ восторг, мы вернемся на старое и остынем. И Господь Сам отсылает нас обратно в жизнь, в семью, обратно к нашим обычным занятиям, обратно ко всему, что раньше существовало без Него в нашем сознании. Но посылает Он нас обратно со знанием, что мы встретили Живого Бога. Это бывает после молитвы, после причащения, или в какой-нибудь непостижимый момент, когда нас коснется жизнь. И какое-то время Он пройдет мимо нас и скажет: «А теперь брось все, пора за Мной идти...»

Готовы ли мы на это? Сколько раз все мы, каждый из нас и все мы вместе молились, и глубоко доходила до нас благодать и слово молитвы, и зажигались сердца, и утихали страсти, и ум делался ясным, и воля в сильном порыве хотела только добра... Сколько раз?! Сколько раз это бывало при чтении Евангелия, после причащения Святых Даров, после того, как мы что-то сделали достойное себя и достойное Бога, достойное любви... И снова засыпаем, коснеем. **Слышим ли мы слова Божий: «А теперь пора!» – или станем дожидаться момента, когда все у нас будет отнято: болезнью, смертью надвигающейся, страшными обстоятельствами жизни, чтобы вспомнить, что кроме Бога не остается ничего, в конечном итоге, никакого человека вокруг нас? И сейчас сколько вокруг нас людей – а есть ли *человек*?**

Вот подумаем об этом, не только в том смысле, что около меня может кого-нибудь не быть, а поставим себе вопрос так: А я – человек ли по отношению к тому, кто рядом со мной? Слышу ли я Господа, говорящего: иди ко Мне, помоги, напитай, утешь, дай стакан студеной воды, утешь словом?.. Вот вопрос, который перед нами стоит. Господь говорит раз, говорит и два, а придет время, когда Он перестанет говорить, когда мы станем перед Ним, и Он будет молчать, и мы будем молчать, объятые той же печалью: прошло время, поздно!.. Неужели мы дадим времени нам сказать: «Поздно!?» **Апостол Павел нам говорит: *Дорожите* временем, не лукавствуйте, спешите творить добро, спешите жить вечностью... Услышим этот призыв и начнем жить!**

Аминь.

