

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

215-676-3311

Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, JULY 7

2nd Sunday after Pentecost

All Saints of America

Tone 1
Troparion
(Resurrection)

*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 4
Troparion
(All Saints of North America)

*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!*

Tone 1
Kontakion
(Resurrection)

*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 8
Kontakion
(All Saints of North America)

*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.*



Tone 1 (*Ressurrection*)

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (*Ps. 32:22*)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (*Ps. 32:1*)

Tone 7 (*All Saints of America*)

Precious in the sight of the Lord / is the death of His saints. (*Ps. 115:6*)

Synaxis of the Saints of North America

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 (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. Saint 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, 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 prominent laborers in Christ’s Vineyard were Saint Innocent Veniaminov (March 31



✠ The Epistle Reading ✠

The reading is from St. Paul's Letter to the Galatians 3:23-29; 4:1-5

Brethren, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

Letra e Apostull Pavlit drejtuar Galatianeve 3:23-29; 4:1-5

Edhe përpara se të vinte besimi, ruheshim nën ligj, të mbyllur brenda në besimin, i cili ishte për t'u zbuluar. Prandaj ligji u bë mësuesi ynë në Krishtin, që të drejtësohemi prej besimit. 25 Por si erdhi besimi, nuk jemi më nën mësues. Sepse të gjithë ju jeni bij të Perëndisë me anë të besimit që është në Krishtin Jisu. Sepse sa u pagëzuar në Krishtin, në Krishtin u veshët. Nuk ka më Jude as Grek; nuk ka më shërbëtor, as të lirë; nuk ka më mashkull e femër; sepse ju të gjithë jeni në Krishtin Jisu. Edhe në jeni ju të Krishtit, atëherë jeni farë e Abrahamit dhe trashëgimtarë sipas premtimit. Edhe them se, sa kohë trashëgimtari është foshnjë, nuk dallon fare nga shërbëtori, ndonëse është i zoti i të gjithave; por është nën mbikqyrës e kujdestarë, deri në kohën e caktuar nga i ati. Kështu edhe ne, kur ishim foshnja, ishim robër nën elementët e botës; po kur erdhi plotësia e kohës, Perëndia dërgoi të Birin, që lindi prej gruaje dhe që ishte nën ligj, që të shpërblejë ata që ishin nën ligj, që të marrin birësinë.

К Галагам 3:23-29, 4:1-5

А до пришествия веры мы заключены были под стражею закона, до того [времени], как надлежало открыться вере. Итак закон был для нас детоводителем ко Христу, дабы нам оправдаться верою; по пришествии же веры, мы уже не под [руководством] детоводителя. Ибо все вы сыны Божии по вере во Христа Иисуса; все вы, во Христа крестившиеся, во Христа облеклись. Нет уже Иудея, ни язычника; нет раба, ни свободного; нет мужского пола, ни женского: ибо все вы одно во Христе Иисусе. Если же вы Христовы, то вы семя Авраамово и по обетованию наследники. Еще скажу: наследник, доколе в детстве, ничем не отличается от раба, хотя и господин всего: он подчинен попечителям и домоправителям до срока, отцом [назначенного]. Так и мы, доколе были в детстве, были поработаны вещественным началам мира; но когда пришла полнота времени, Бог послал Сына Своего (Единородного), Который родился от жены, подчинился закону, чтобы искупить подзаконных, дабы нам получить усыновление.

Tone 1

Alleluia, Alleluia, Alleluia!

V. God gives vengeance unto me, and subdues people under me. *(Ps. 17:48)*

V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. *(Ps. 17:51)*

Tone 1

V. Rejoice in the Lord and be glad, O you righteous! *(Ps. 31:11a)*

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and October 6) and Saint 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.

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✠ The Gospel Reading ✠

The Gospel According to Matthew 4:18-23

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And 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, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

Ungjilli Sipas Matheut 4:18-23

Edhe tek ecte pranë detit të Galilesë, Jisui pa dy vëllezër, Simonin, që thirrej Pjetër, edhe Andrean, vëllanë e tij, duke hedhur rrjetën në det; sepse ishin peshkatarë. Edhe u thotë atyre: Ejani pas meje, edhe do t'ju bëj peshkatarë njerëzish. Edhe ata menjëherë lanë rrjetat, e shkuan pas tij. Edhe si shkoi më tej, pa dy vëllezër të tjerë, Jakovin, të birin e Zebedeut, edhe Joanin, të vëllain e tij, në lundër bashkë me Zebedeun, të atin e tyre, duke rregulluar rrjetat e tyre, edhe i thirri ata. Edhe ata përnjëherë lanë lundrën edhe të atin e tyre, edhe shkuan pas tij. Edhe Jisui vinte përçark gjithë Galilesë, duke mësuar nëpër sinagogat e tyre, edhe duke predikuar ungjillin e mbretërisë, edhe duke shëruar çdo sëmundje e çdo lëngatë në popull.

От Матфея 4:18-23

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.



Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Rejoice in the Lord, O you righteous; praise befits the just! *(Ps. 32:1)*
Alleluia, Alleluia, Alleluia!

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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 (May 7) 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 (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, Saint 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

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PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		Church Lectionary
<p>Newly Departed Tom, Newly Departed Archpriest John, Franni, Virginia, Antigoni, James</p>	<p>Nick Muzekari (B) Helen Banushi (B) Michelle Murianka (B) Dcn. Gregory (AoO)</p>	<p><u>Today</u> Galatians 3:23-29;4:1-5 Matthew 4:18-23</p>
<p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p><u>Seven-Day Vigil Candles</u> Llukan Dylgjeri – health Tina Murianka - Health Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><u>Monday</u> I Timothy 4:9-15 Luke 6:17-19, 9:1-2, 10:16-21</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Christina, Anastasia, Mary, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina, Jane, Vano, Isla</p>		<p><u>Tuesday</u> Romans 7:14-8:2 Matthew 10:9-15</p> <p><u>Wednesday</u> Romans 8:2-13 Matthew 10:16-22</p> <p><u>Thursday</u> II Corinthians 6:1-10 Luke 7:36-50</p>
<i>Prayers In General</i>		
<p>The community of Ss. Peter & Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana, Tyler, Alexi, Nora, Sophia, Davor, Davorka, Yannis, Logan, Monique & family, Richard, Thomas, Rizwan, Andreas, Alexander, Benjamin, William, Skylar</p> <p><i>[To be inserted after the petition for the living]</i> Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p>COFFEE HOUR</p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><u>Friday</u> Romans 9:6-19 Matthew 10:32-36; 11:1</p> <p><u>Saturday</u> Hebrews 2:2-10 Luke 10:16-21</p> <p><u>Reading the Bible in a Year</u></p> <p>July 07: Jeremiah 9-12 July 08: Jeremiah 13-16 July 09: Jeremiah 17-20 July 10: Jeremiah 21-24 July 11: Jeremiah 25-28 July 12: Jeremiah 29-32 July 13: Jeremiah 33-36</p>

Which is The True God?

Everybody talks about "God" and "Jesus." But it is in how they define these words that reveal whether their ideas actually match the True God revealed and declared in the full Tradition of the Church.

FR. BARNABAS POWELL, JUL 03, 2024

The truth is you will never develop or mature beyond your idea of who and what God is. The old gods of the pagans were little more than really powerful humans, and it seemed the whole point of worshipping these gods was to get them to “like” you so they would either leave you alone or give you a prize! All those ideas crumbled when the Christian Faith upended the pagan world.

Christianity posits a different view of God. The God of the Christian Faith is Personal, Peaceful, Loving, and quick to forgive. The God of the Christian Faith isn't Someone Who needs to be appeased with gifts and obedient behavior as much as He is the Creator Who so loves His creatures that He invited them to enter into a real and life-changing relationship with Him so that His creatures can become “like” Him by grace!

This view of God is so radically different than how other gods have been described in different cultures and religions that when Christianity is brought into close proximity to these false ideas about God, the false ideas fall! That is, of course, until the authentic Christian Faith is abandoned or lost because we failed to pay attention or remain faithful.

This revolutionary view of God is built through centuries of God dealing with His people and shaping them to be witnesses to this radical rediscovery of God's True Self. This message of the True God changes the world forever.

St. Paul helps us with this today. Look at our lesson in Romans 4:13-25:

Brethren, the promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants — not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, as it is written, “I have made you the father of many nations” — in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations; as he had been told, “So shall your descendants be.” He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “reckoned to him as righteousness.” But the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification.

St. Paul uses only the Old Testament scriptures to discern the wisdom of God in Christ. His readers of Romans are treated to his reading of Jewish Scripture and how it already pointed them to Faith in Jesus Christ.

Paul takes the great saint and Patriarch Abraham, whom the Jews hold as their founder and father of their whole nation, as the example of what God always intended to do in coming in the flesh. St. Paul

insists that Christ came for the whole world and not just for the “chosen tribe” of people. In fact, he re-emphasizes what the Old Testament already taught that the “chosen people” were “chosen” so that they could be a light to the rest of the people on the earth, not reduced to some exclusive “special” race that God treats better than everyone else!

He even reminds these “chosen people” that their very Law, given to them by St. Moses, was never intended to be reduced to simply “following the rules” but to PROVE to everyone that we humans are simply too weak to always follow the rules. We need to be taught this because of our stubborn pride, so God, in His love for us, gives us the Law to teach us of our desperate need for grace.

We need to have our inner lives transformed into ones of gratitude for God’s mercy so that when we obey and do the faith, our motive is gratitude, not one of expecting to be “paid” for “doing” what we should. That significant transformation comes when we embrace a deep love for God and see how He always treats us as a loving Father.

St. Hyacinth was the chamberlain (the servant that manages the household of the king) of the pagan Roman emperor Trajan in the early part of the 2nd Century. It is significant that, by this time, the Christian Faith had spread so far and fast in the great Roman Empire that there were Christians in the household of the Emperors. But, then again, the Faith spread rapidly among the servants and slaves of the Empire precisely because it was the Christian message that lifted the downtrodden and the dispossessed. By this time, it had also begun to spread among the intelligentsia because of the power of the message of the Resurrection and the peace of God that transformed people into “new” creatures in Christ. St. Hyacinth refused when Emperor Trajan insisted he partake of the sacrifices offered to the pagan gods. This was often used by the powerful to root out Christians and to discourage others from becoming Christians. When St. Hyacinth refused, he was thrown into prison and starved to death in the year 108 AD.

So, today, are you doing religious things so that God will bless you or so that God won’t “send” you to Hell? That’s the wrong way to think about Faith. God has already given you everything for your salvation. And now, when you respond to His mercy and grace with gratitude, you will find yourself embracing God’s true view, which changes you into a Normal Orthodox Christian!

Summer Church School with St. Steven's Cathedral

Church school families, please join us this year for our vacation church school program at St. Stephen Orthodox Cathedral! This year, we will return to Fox Chase Farm for a scavenger hunt and various demonstrations, we will learn to make prosphora, and will round out our time together by working together on a service project to help the homeless and those in need.

The program will run from July 16 - July 18, 9am - 1pm

The cost of camp this year is \$35 per child or \$55 per family (2+ kids), and includes one camp shirt, and breakfast and lunch for each day. Ss. Peter and Paul covers the cost for our children to attend.

This camp is designed for children 5-12 years old, but any church school students 13 and older can register as a volunteer! Adult volunteers are needed as well, so please consider signing up too! Please see the below links to register your child for camp or to register as a volunteer!

Camp Registration <https://forms.gle/z2oRAZBLzTofWfZb6>

Volunteer Registration <https://forms.gle/SNRu5XJm19H3z4B68>

Please email Hali Hatting at sinclair.butler@gmail.com with any questions

June Events

July

07 – 10:00am Divine Liturgy
10 – 12:00pm Sixth Hour
7:15pm Bible Study via GoogleMeets
12 – 7:30am Matins
14 – 10:00am Divine Liturgy
16 – 9:00am Vacation Church School (at St. Stephen's)
17 – 9:00am Vacation Church School (at St. Stephen's)
7:15pm Bible Study via GoogleMeets
18 – 9:00am Vacation Church School (at St. Stephen's)
19 – 7:30am Matins
21 – 10:00am Divine Liturgy
24 – 12:00pm Sixth Hour
7:15pm Bible Study via GoogleMeets
26 – 7:30am Matins
28 – 10:00am Divine Liturgy
31 – 12:00pm Sixth Hour
7:15pm Bible Study via GoogleMeets

Can't join us in person?

We stream our services on our YouTube Channel:
<https://www.youtube.com/@sspeterpaulorthodoxhurch01810>

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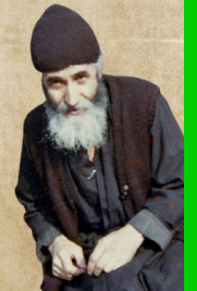
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Through confession, a person discards everything that is useless within and becomes spiritually fruitful. One day I was digging in my garden to plant a few tomatoes. Right then someone came and said to me, "What are you doing, Geronda?" "Well, I am confessing my garden," I told him. Puzzled at my remark, he asked, "Does a garden need confessing, too?" "Of course it does! I have discovered that when I confess it, that is, when I remove the rocks, the weeds, the briars, and so on, it then produces healthy vegetables; otherwise the tomatoes are yellowish and sickly!"

Saint Paisios

Spiritual counsels, III



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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 (February 27) 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 (October 31) and Alexander Hotovitzky (December 4 and August 7) 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.

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.