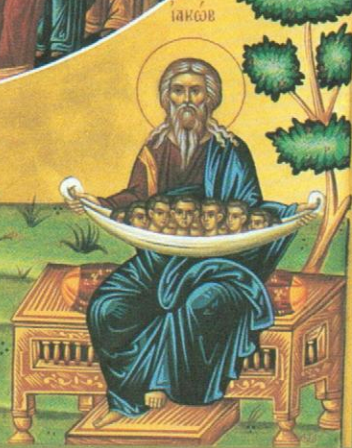
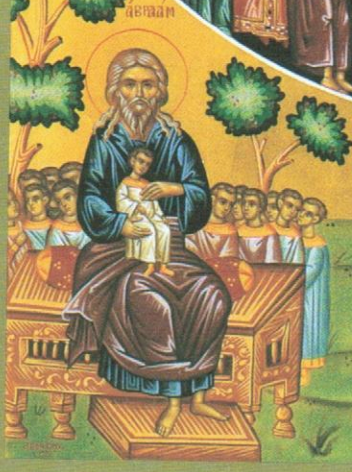


οἱ ἅγιοι

πάντες



Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Sunday of All Saints

June 30, 2013

Father Robert E Lucas, Pastor; Subdeacon Daniel J. Korba and Nikitas Tsokris, Cantors Rectory 215-862-9227; Parish Center 732-780-3158

We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 – 8.

GLAD TIDINGS

+++ Today we have festal anointing on the occasion of the simple feast of; the prime Apostles, SS. Peter & Paul. The customary greeting is "Christ Is Among Us!" to which we respond, "He Is And Shall Be!"

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Anna, Ryan, Betty, Mary, Beth, Ann Helene, Delores, Claire Elizabeth, Debra and Michael.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ Today we celebrate a Memorial Service for the repose of the soul of one of our past spiritual shepherds, +Father Charles Lehman who recently entered eternity. We pray our gracious Lord will comfort his family in their loss and grant blessed repose and create for him Eternal Memory!

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$651.00; Candles, \$50.00; Kitchen, \$14.00; Flowers, \$27.00; Pentecost Birthday of the Church Offering, \$80.00; Holyday, \$45.00; Food Coupons, \$460.00, for a total of \$1527.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls! The attendance was 44 adults and 13 children last Sunday.

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Pani Lucas, Anna Zacharyczuk, Debra Szmaida, Eleanor Korba, Michael Douglas, Robert Gorbich, Maria Garcia and Pani Buletza.

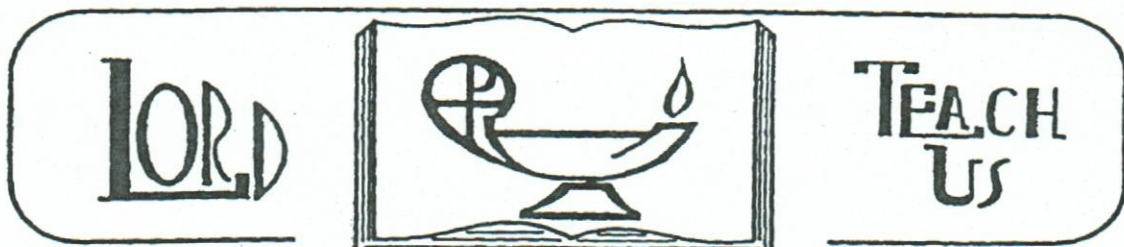
+++ We make a PENNIES FROM HEAVEN Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of \$1694.00 from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite ALL to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5550.00 on this project to date!

+++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ Please pray the Lord our God grants us an enrichment of our spiritual lives for his glory.

+++ May all glory, adoration and worship be accorded our God in the Holy Trinity by all the faithful of our parish with one mind, one soul and one heart each day of the week!



Being Christ-Centered

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him Colossians 3: 16, 17.

I love them that love me; and those that seek me early shall find me Proverbs 8: 17.

Seek the Lord and his strength, seek his face continually. Remember the marvelous works he has done; his wonders, and the judgement of his mouth 1 Chronicles 16: 11, 12.

You are my friends if you do whatever I command you. From now on I will not call you slaves, for the slave does not know what his master does; but I call you friends; for all things I have heard from my Father, I have made known to you. You have not chosen me, but I have chosen you, and ordained you, that you should bring forth fruit, and that your fruit should remain; that whatever you shall ask of the Father in my name, he may give it to you John 15: 14 - 16.

Speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks for all things to God and Father in the name of our Lord Jesus Christ Ephesians 5: 19, 20.

I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear of it, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my fears Psalms 34: 1 - 4.

Where Is God When I Need Him?

If we are going to find our God in the midst of the storms of our lives, we must first have found Him in the quiet, calm and blessed events. It is not at all that our God is not present in the storms, but that humanly speaking, if we do not recognize His presence in our every day blessings, He is going to be difficult to find in life's difficulties. If, however, we have first found Him in the quiet and calm days and have cultivated His presence in those times, we will have a much stronger faith to find Him in events of crisis. If we but look at the story of the storm found in Matthew's Gospel (14:22-33), we note in the first part of the reading, Jesus sending His disciples away in a boat. Then He went off by Himself to pray. In the quiet and the aloneness, Jesus spent time with the Eternal Father in prayer. He cultivated the presence of God the Father in the quiet and calm of His days. He was profoundly aware of the unity that existed between Him and the Father as well as the Holy Spirit. He lived in communion with them each day of His earthly life. Later, when He was in the very center of the storm and agony of the Cross on the heights of Golgotha, He had no difficulty finding the Father to pray: "Father into your hands I commend my spirit" (Luke 23:46). We see that He permitted events to transpire in such a way with the disciples so that He could reveal His loving care to them.

Every family suffers through tragedies. No one escapes a share in suffering and hardship. Even the disciples, as they crossed Lake Gennesareth in the middle of the night as the storm broke out, found themselves in dire need of God's help. In the midst of the storm, they see Jesus walking toward them on the water. But the disciples do not recognize Him. They thought He was a ghost and they grew all the more fearful. But Jesus reassured them it was He. He even invited Peter to walk across the water toward Him. Peter got out of the boat but became frightened and started to sink in the stormy water. Jesus reached out and rescued him with this subtle admonition: "How little faith you have! Why did you doubt?" Both then climbed into the boat and the storm abated. Finally, the disciples realized it was no ghost, it was truly Christ. "Beyond doubt," they said, "you are the Son of God!"

Some of us have more storms than others in our lives. The reason way defies all rational explanation. During these storms, like the disciples in the boat, we too become frightened because it is a natural and human reaction. We cry out for God's help. We all ask the question, "God, where are You, when I need You?" We might even be tempted to give up and sink into despair. It is in the midst of these events that our faith must sustain us. We do have the promise of the Risen Christ that He is with us. We must remove the scales of spiritual blindness from our soul's eyes to see Him and when seeing Him, come to recognize it is He and not an apparition or ghost. After storms have abated in our lives, we can look back and recognize it was in fact He Who is present for us all the time. If we learn to commune with Him daily, we will slowly, but inevitably recognize Him much more easily when times become difficult. Do not get into the practice of leaving Him out of your life on a regular basis because the difficulty will be yours in recognizing when He is actually with you as He is needed desperately. Cultivate the presence of God in your daily living and He will not be a stranger of your own making when you call upon Him!

IMAGINE

stepping onto a shore and finding it heaven

IMAGINE

taking hold of a hand and finding it God's hand

IMAGINE

breathing new air and finding it celestial air

IMAGINE

feeling invigorated and finding it immortality

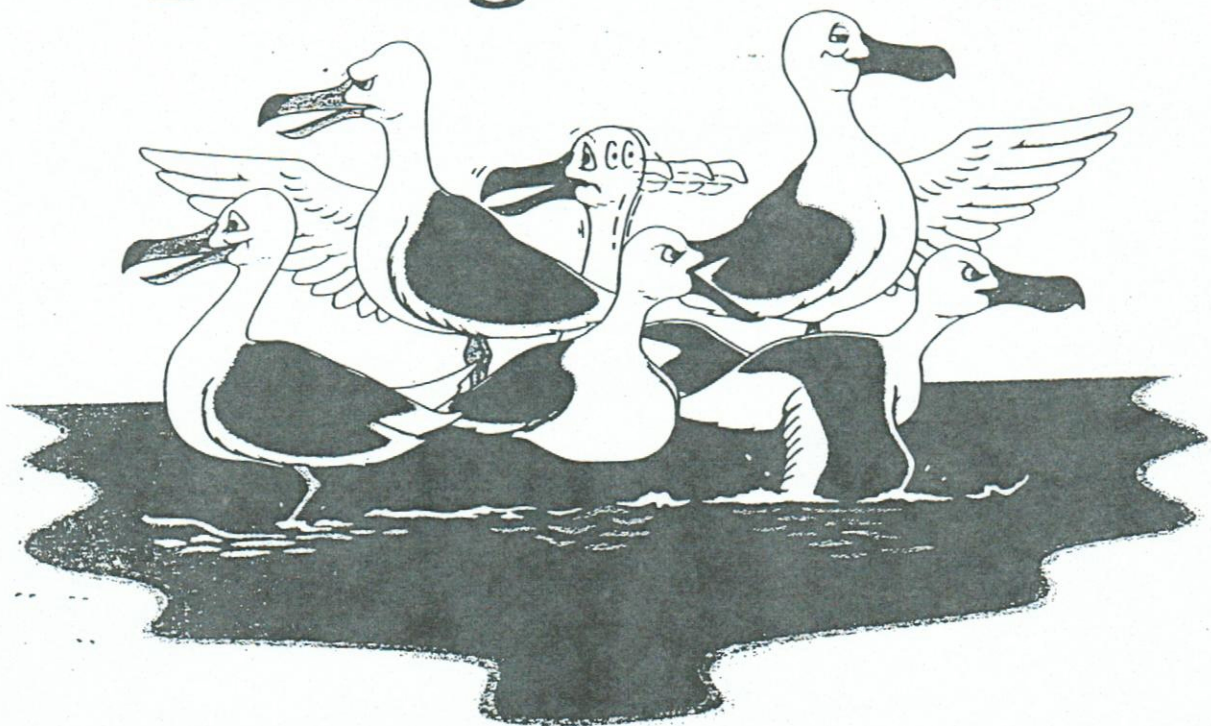
IMAGINE

passing from storm & tempest to an unknown calm

IMAGINE

waking and finding it home—

Don't Leave Your Family Drifting Aimlessly!



How many families there are today who have no real uniting factor. And yet as believers in Christ, we know the Lord is the center of our lives. Individual members of families seem to all be going in their separate directions, instead of building family faith unity together. As individuals, family members some times drift aimlessly. What they cannot achieve by themselves, they certainly can secure as a cohesive unit. Praying and worshipping together is vital. The strength of devoted faith is

needed in today's families and we must make a serious effort to achieve it.

There are parts of a ship, which taken by themselves would sink quickly. The engine would sink. The propeller would sink. But when the parts of a ship are built together, they float. So, it is true of our families. When built together, by God's grace, they form a craft that floats and does not drift aimlessly because it has a happy and compelling destination. Christ guides the family and leads it to himself!

WISDOM! BE ATTENTIVE

You came down from on high, O merciful Lord. You accepted the grave for three days to deliver us from our passions. O Lord, our resurrection and our life, glory be to You! Troparion, Sunday of All Saints.

Your Church, throughout the world, O Lord, is clothed with the blood of Your martyrs as with fine linen and purple robes. And so, the Church cries out to You, O Christ our God: "Send down Your goodness upon Your people; grant peace to Your Church and great mercy to our souls" Troparion, Sunday of All Saints.

To You, O Lord, Author of the whole creation, the universe offers the God-bearing martyrs as the first fruits of nature. Through their prayers and the intercession of the Mother of God, preserve Your Church, Your dwelling place, in perfect peace, O most Merciful One! Kontakion, Sunday of All Saints.

Make vows to the Lord and fulfill them Prokimenon, Sunday of All Saints.

Praise the Lord from the heavens, praise Him in the highest. Alleluia, alleluia, alleluia! Communion Hymn, Sunday of All Saints.

Come, O believers, let us today stand in order and rejoice with true worship. Let us extol with praises the memory of the all-honored, all revered saints, saying aloud: Rejoice, O glorious apostles, prophets, martyrs and bishops! Rejoice, O company of the righteous and just! Rejoice, rank of honored women! Vesper Hymn, Sunday of All Saints.

You are the pillars of the Church, and the fulfillment of the gospel, O divine ranks of martyrs. By your deeds you have fulfilled the words of the Saviour; for through you the gates of Hell, once opened against the Church, have now been closed; and through the shedding of your blood, you dried up the sacrifices poured out for the idols. And having built up the faith of believers through your martyrdom, you filled the heavenly spirits with admiration. You stand before Christ, wearing your crowns; intercede with Him for our souls Vesper Hymn, Sunday of All Saints.

SING !!!

Sing to him, sing his praise, proclaim all his wondrous deeds

1 Chronicles 16: 9.

A middle aged woman speaks of a park next to her property in which she walks faithfully each morning. An elderly woman walks there as well, at the same time. She walks clockwise while the younger one walks counter-clockwise, which means they meet twice each lap.

The older of the two of them has the most lovely crinkly eyes and wrinkled face that wrinkles even more into a configuration of inner joy when she smiles and her entire being seems to smile!

She has Alzheimer's disease.

The first time they meet, she usually always asks, "Have I sung my song?" The younger one says, "No, ma'am." And as if to a pre-set pattern, then she proceeds to sing a little song about the sun: "Good morning, Mr. Sunshine..." Then she smiles, raises her hands in a kind of blessing and moves on.

They go their separate ways – 180 degrees around a circle – until they meet again whereupon she inevitably asks once again, "Have I sung my song?" Repeating her earlier response, the younger woman says, "Sing it again!" And she does. As she runs, the younger woman cannot get her delightful upbeat song out of her mind.

She is an inspiration to the younger runner. She has become a parable of the kind of person she wants to be, making her way through the world singing and making melody in her heart, singing of "...the Sun of Righteousness who is risen with healing in his wings" Malachi 3: 20, leaving behind a lingering memory of his enduring love.

If his song is on our lips as we worship and pray and glorify his Holy Name Sundays and holydays as life practice, his song will also be within us regardless the circumstances and difficulties we face daily. If we have learned to sing because it expresses the joy of our heart and soul while at worship, we will also sing amid uncertain circumstances. And, of course, may many hear and see and put their trust in the Lord because there is a melody in our heart.

Common Sense

The Lord gives wisdom; from his mouth come knowledge and understanding
Proverbs 2: 6.

The strange philosopher Voltaire said something of truth, "Common sense is not so common." And of course, with this very limited, isolated perhaps solitary insight, he was absolutely right! In a society that has grown increasingly litigious, we are inundated with warnings on products, mostly because far too many people lack common sense. Just read the following instructions: On a hair dryer: *Do not use while sleeping.* On a chainsaw: *Do not attempt to stop chain with your hand.* On an iron: *Do not iron clothes on your body.*

Common sense can be learned from experience or the teaching we receive from those we trust. But God's Word is the best source of all to develop discernment and good judgment. So if our mentors do not know, we need but look to our Creator who provides insights into practical upright living experience.

Three words echo throughout the Book of Proverbs: *wisdom, knowledge, understanding.* Our God has literally packed this book with common sense for our benefit. Too many people think that knowledge is enough; but without common sense it is folly.

Proverbs 11: 12 advises restraint: "a man of understanding holds his peace."

Proverbs 17: 27 warns: "He who has knowledge spares his words and a man of understanding is of calm spirit."

Proverbs 20: 13 is practical: "Do not love sleep, lest you come to poverty."

To grow in common sense, consult the Word of God as it is understood and interpreted by the Church. He reveals his wisdom for our benefit. To gain a heart of wisdom, ask God for it. "If anyone of you is without wisdom, let him ask it from the God who gives generously and ungrudgingly to all and it will be given him" James 1: 5. Then proceed to read regularly from the Book of Proverbs. "Wealth is useless on the day of wrath, but virtue saves from death" Proverbs 11: 4. "The virtue of the upright saves them but the faithless are caught in their own intrigue" Proverbs 11: 6. "Plans fail when there is no counsel, but they succeed when counselors are many" Proverbs 15: 22. "Listen to counsel and receive instruction that you may eventually become wise" Proverbs 19: 20.



MAKE YOUR SUMMER COUNT!



"We know that God is the beginning, middle and end of everything good; and it is impossible for us to have faith in anything good or to carry it into effect except in Christ Jesus and the Holy Spirit." Mark the Ascetic, *On the Spiritual Law*, 2.

Faith is a gift. We do not have faith unless it was given to us by God. This faith is discerned in our desire for truth and our search for an understanding of our place under the sun. Faith is given to all and only those who accept it can grow in their relationship with God. Not everyone's faith is the same though. Some have been given great faith while others have been given little. We -- like the servants who were entrusted with the "talents" -- are responsible before God for the faith we have been given.

Did You Know That ...

...none are deceived but he who trusts to nonsense?

...Christian unity begins at the Cross?

...laziness travels so slowly that poverty soon overtakes it?

...prayer is an open line to heaven?

...to follow the Lord, you must walk with the Lord?

...it is only Christ that creates unity out of diversity?

...we may face situations beyond our reserves, but never beyond God's resources?

...no man ever was glorious who was not laborious?

...if it were not for the belly the back might wear gold?

...hot things, sharp things, sweet things, cold things all rot the teeth, and make them look like old things?

...hunger never tasted stale bread?

...experience operates an expensive school, yet fools will learn in no other?

...they witness for Christ best who witness with their lives and their lips?

...in every desert of trial and temptation, God has an oasis of comfort?

...a learned blockhead is a greater blockhead than an ignorant one?

...while fools need advice the most, only wise men are improved because of it?

...Christ is the only bridge over the chasm of sin?

...the learned fool writes his nonsense in better language than the unlearned, but it is still nonsense?

St. Matthew, Apostle and Evangelist

The gospel by St. Matthew, who was one of the twelve apostles, is considered by some to be the earliest written gospel. There is also an opinion that it was originally written in Aramaic and not in the Greek text which has remained in the life of the Church. It is commonly held that this gospel was written for Jewish Christians to show from the Old Covenant scripture that Jesus, the son of David, the son of Abraham, is truly the Christ, the Bearer of God's Kingdom to man.

The gospel of St. Matthew abounds with references to the Old Testament. It begins with the genealogy of Jesus from Abraham and the story of Christ's Nativity from the Virgin in Bethlehem. Then, recounting the baptism of Jesus and the temptations in the wilderness, it proceeds to the call of the disciples and the preaching and works of Christ.

The gospel of St. Matthew contains the longest and most detailed records of Christ's teachings in the so-called Sermon on the Mount (5-7). It is the text of St. Matthew which is most consistently used in liturgical worship with its version of the Beatitudes and the Lord's Prayer. Only this gospel contains the commission of the Lord to His disciples after the Resurrection, "*to make disciples of all nations, baptizing them*

in the name of the Father, and of the Son and of the Holy Spirit" (28:19).

Narratives from this gospel are read each Sunday beginning with the First Sunday after Pentecost and concluding on the Seventeenth Sunday after this glorious feast. They are also read on the Sunday prior to the Nativity of our Lord, the feast of the Nativity and on the Sunday after.

St. Matthew's gospel in its present form was written in a Jewish environment probably after the destruction of Jerusalem in 70 AD. There are evidences of the fulfillment of the Mosaic Law, and also references to violence and to punishment in wake of Christ's death. There is also anti-Pharisee and anti-scribe polemic which indicates a fairly complete rift between Christians and official Judaism. By the year 85 AD, Christians were unwelcome in Jewish synagogues, called 'their' synagogues by St. Matthew to distinguish from Christian worship.

There is thus an ambivalence between St. Matthew's early Jewishness, reflected in elements of the gospel as they were in the process of formation, and his alienation from Jewish tradition even before these elements were incorporated into the finished gospel.

St. Ignatius, bishop of Antioch (+110 AD) uses in his letters to certain churches of Asia several quotations from this gospel. Papias, (135 AD) bishop of Hierapolis in Phrygia, wrote that St. Matthew compiled

a collection of teachings of the Lord in the "Hebrew tongue", most likely, Aramaic, and each person translated them as he was able." Besides the sayings of the Lord, it is certain St. Matthew had access to the gospel of St. Mark because it appears to be an expanded version of that gospel. Both St. Matthew and Luke, neither of whom it can be proved to have copied from the other, seem to have had, besides the gospel of St. Mark, another source of some 240 verses which St. Mark does not include.

Beginning with a series of reflections relating Jesus and His parentage to the messianism of the Old Testament, the gospel places His Nativity in the hostile political environment of His time. Like the other gospels, St. Matthew introduces the public ministry of Jesus with a summary of the mission of St. John the Baptist. After an account of the temptation of Jesus, the gospel reports His teaching and miracles, locating all these in Galilee and its vicinity, exclusive of Jerusalem, and centering them around His passion, death and Resurrection.

The gospel of St. Matthew is distinctive for its practice of citing the Old Testament in connection with Jesus' activity and teaching, and for a structural presentation of His doctrine in form of sermons or discourses. The discourses are followed by a collection of miracle accounts and incidents which reflect Jesus' doctrinal teaching. They are printed by the evangelist in such a way as to be meaningful to the Christian communities of his time.

The gospel as a whole revolves around the concept, no doubt originally developed in Judeo-Christian circles, that Jesus is the expected Messiah-King of Israel, mysteriously unacceptable to His own people, but no less mysteriously acceptable to many non-Jews. The universal importance of Christ in this gospel does not derive from the notion of messianic kingship alone, but more importantly, from His divinity. This makes possible His presence in Orthodox faith communities in word and sacramental Mystery, and constitutes Him the divine teacher of all nations. The bond in St. Matthew between Christology and Ecclesiology portrays the mediating mission of the Christian community, that of giving witness to Christ in the world.

St. Matthew has as his symbol the winged man, for he traces the human lineage of Jesus Christ in his narrative, thus pointing out the Saviour fulfilled all the Old Covenant prophecies concerning the coming of the Messiah.



Liturgical Prayer

Liturgical prayer, or the prayer of assembled believers is not simply the prayer of individual Christians joined into one. It is not simply a "corporate" prayer service of many persons gathered together. It is rather, the official prayer of the Church formally assembled; the prayer of Christ in the Church, offering His "Body" and "Bride" to the Father in the grace of the Holy Spirit. It is the Church's participation in Christ's perpetual prayer in the presence of God in the Kingdom of Heaven. *"Jesus, because he remains forever, has a priesthood which does not pass away. Therefore he is always able to save those who approach God through him, since he forever lives to make intercession for them"*. Hebrews 7:24,25. *"For Christ did not enter into a sanctuary made by hands, a mere copy of the true one; he entered heaven itself that he might appear before God now on our behalf"* Hebrews 9:24. The model for believers of liturgical prayer is the Book of Revelation and not the gospel events of Jerusalem or Galilee.

In the Church of Jesus Christ, there is no tradition of corporate prayer which is not liturgical. Some consider this a lack, but it is based on Christ's teaching that the prayer of individuals should be done "...in secret" Matthew 6: 5, 6. This guards against vain repetition and the expression of personal petitions which are meaningless to others. It also protects from being subjected to superficialities and shallowness of those, who instead of praying, merely express the opinions and desires of their own minds and hearts.

When a person participates in the liturgical prayer of the Church, he can only do so effectively to the extent that he prays by himself, at home, and in his own mind and heart when alone. The one who personally *"prays without ceasing"* is the one who offers and receives most in liturgical prayer. Personal and corporate prayer for the believer complement and enrich one another. Neither can truly exist without the other. All the Eastern Fathers insist the person who subsists on personal prayer will be impelled by the same Holy Spirit to participate in the corporate prayer of the believing community when the Divine Liturgy or other corporate prayers are offered and celebrated. No believer is ever excepted or excused from personal prayer nor from corporate prayer.

When one participates in the liturgical prayer of the Church, he should make every effort to join himself fully with all the members of the Body of Christ. He should not say his own prayers in Church at worship, but should pray with the Church. This does not mean he forgets his own needs and desires, depersonalizing himself and becoming but one more voice in the crowd. It does mean rather that he should unite his own person, his own needs and desires, all of his entire life with those who are present, with the Church throughout the world, with the angels and saints, indeed with Christ Himself in the one great divine and heavenly liturgy of all creation before God.

Practically this means that one who participates in liturgical prayer should put his whole being, his whole mind and heart, into each prayer and petition and liturgical action, making it come alive in himself. If each person does this, then the liturgical exclamations become genuine and true, and the whole assembly as one body will glorify God with *"one mouth, one mind, and one heart"* Liturgy of St. John Chrysostom.

WHAT IS A SAINT?

Today we celebrate the SUNDAY OF ALL SAINTS. It brings to an end a cycle of the Church's liturgical year which lasts some 120 days. It began on the Sunday of the Publican and the Pharisee, which marked the start of the Pre-Lenten season. It continued through Lent, Holy Week, Pascha and its ensuing Sundays and Pentecost. The Church remembers all saints at the end of this cycle – everyone who has lived a Christ-like life – to remind us that the lessons presented to us during this cycle have been meant to help us focus on our ultimate goal: *to be numbered among God's saints.*

What is a saint, and how can we become one? In our minds, saints are people who lived long ago. They are men and women whose lives were distinguished by tremendous spiritual feats. We view them as "*bigger than life*" and certainly as much more than mere human beings. But they were mere human beings! What distinguishes and makes them different from us is that they *perfected* the virtues that we only practice some of the time. The saints knew what the Church expected of them. We, on the other hand, try to make the Church fit into our own perception of what it is to be – totally disregarding the true tradition of the Church as expressed by the Holy Fathers, the Apostles and by Christ Himself. When we say we want to one day enter God's eternal kingdom, what we are really saying is: we want to be saints! There is nothing prideful or arrogant in saying this, for the real mission of the Church is to produce saints! It is unlikely that future generations will ever find our name listed on a Church Calendar, but it is within the realm of possibility that one day when others speak about the saints known only to God, they will be speaking about us.