

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Fridays: Moleben to the Theotokos
6:00 AM**

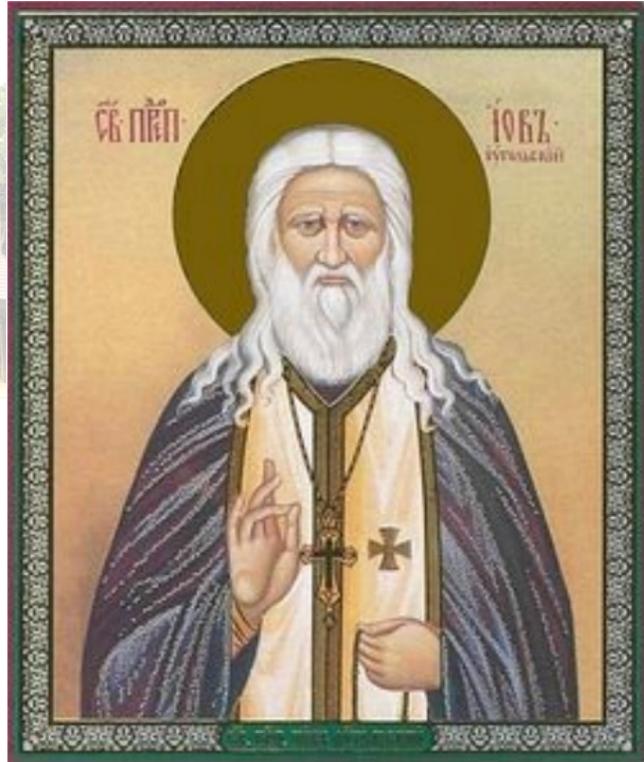
**Saturdays: Confession 5:00 PM,
Great Vespers 5:30 PM**

**Sundays: Matins (Orthros) 8:45
AM | Divine Liturgy 10:00 AM.**

July 3, 2016 – 2nd Sunday After Pentecost

Synaxis of the Saints of Carpatho-Rus

The second Sunday after the Feast of Holy Pentecost is set aside by the Orthodox Church as the ‘Sunday of Regional All Saints.’ On this day each ‘regional’ church commemorates those saintly ones who lived in, or are otherwise associated with that church’s geographic region. As a parish of the American Carpatho-Russian Orthodox Diocese, one could say that our diocese associates itself with two regions: America, the region where our diocese was established and exists today, and also with the eastern European region from which the Carpatho-Russian founders of our diocese and their forebears emigrated. Several years ago, +Metropolitan Nicholas of blessed memory established the custom that the parishes of our diocese are to commemorate the Saints of Carpatho-Rus’ on the Sunday of Regional All Saints, rather than the Saints of North America, as is the case for some jurisdictions in this country. At that time these Saints included the Holy Father and Confessor Alexis of Khust, the Holy Martyr Maxim of Gorlice, the Holy Father and Confessor Alexis of Wilkes-Barre, Saint Ephrem of New Torzhok, Holy Martyr Ludmila, Saint Rostislav, Prince and Confessor, Holy Martyr Wenceslas, Saint Procopius of Sazava, Saint Moses the Hungarian, Holy



Martyr Gorazd, Bishop of Prague, and Saints Cyril and Methodius, Equal to the Apostles. St. Job of Ugolka, whose life is below, was subsequently canonized in 2008.

Archimandrite Job (in the world Ivan Kundria) was born on 18 May 1902 (on the eve of St Job's day). He was born in Carpatho-Russia (the eastern and central part of which are now called Transcarpathia and are in the Ukraine, but were then part of the Austro-Hungarian Empire). He was born one of eight children in the village of Iza near Khust to the family of George Kundria and his wife Anna Madiar. The dramatic events which took place in Iza and the whole region around it at the beginning of the century made a profound impression on the child Ivan. These events came about through the restoration of Orthodoxy in Carpatho-Russia at that time. With their ancestors forced by starvation either into emigration to the coal mines and steel mills of the USA or else into becoming Catholics (Uniats), the generation of Ivan's parents were now returning to their age-old Orthodox faith. During the First World War the Hapsburgs opened concentration camps for the Carpatho-Russians, notably at Talerhof in Austria. Thousands of civilians, men, women and children, died there and hundreds of civilians were hanged in CarpathoRussia itself. In all, in the twentieth century the village of Iza was to give the Church 160 monks and nuns, several confessors and martyrs, and one saint – St Job. Ivan finished school in Iza and then studied husbandry, saving money to go to Mt Athos, where he wished to become a monk. In 1924-25 he was obliged to serve in the Czechoslovak Army in Mikhailovtsy. He proved to be brave and sturdy soldier, but it was only later that Ivan was to realise how useful this experience was to be. During the 1920s and 1930s, with freedom and the restoration of Orthodoxy, dozens of monasteries and convents opened in Carpatho-Russia. At the Monastery of St Nicholas in the village of Iza, in 1928 Ivan completed seminary-type studies and set off with others to found a skete at the nearby site of Gorodilovo. In 1930, Ivan, his elder brother Hieromonk Panteleimon and others sold everything they had and bought land in Gorodilovo to found this skete. Like St Sergius in Radonezh, they dedicated it to the Holy Trinity. From Athos St Panteleimon's Monastery sent the brothers a particle of the relics of St Demetrius of Salonica for the new skete. The first rector was Archimandrite (since 2001 St) Alexis (Kabaliuk). On 22 December 1938 Fr Alexis tonsured Ivan a monk, giving him the name of Job. In 1939 Carpatho-Russia was occupied by Hitler's Fascist allies, the Hungarians. Unable to face Hungarian tyranny all over again, over 40,000 Carpatho-Russians decided to emigrate to Russia in a little-known and tragic episode of European history. Preceded by the cross and icons, whole villages emigrated, men, women, children livestock, farm carts, entering Russia from the Polish border. Among them was Fr Job. What

these poor Christian people did not know, such was the state of ignorance at that time, was that Orthodox Russia had been persecuted almost out of existence by Western materialist atheism, which had come to power in Russia in 1917. Thus, the Carpatho-Russian refugees, thinking to find refuge in Orthodox Russia, were sent to the windswept Arctic wastes of Siberia. Most of them died, martyrs to the butchery and starvation rations of the bandit Stalin and his henchmen, perishing in temperatures of minus 50 degrees and below. Fr Job always wept when he recalled this period of his life. In 1942, Fr Job, who had been sentenced to 25 years, was sent to serve in the artillery of the Czechoslovak Volunteers Brigade under General Ludwig Svoboda. Here, as a monk, he refused to fire shells and would secretly defuse them before they were fired off. During this time he met St Luke of Simferopol, who may well have tonsured him reader. Fr Job foretold the end of the war, after which General Svoboda, who had much valued Fr Job, briefly appointed him a guard at the Czechoslovak Embassy in Moscow. Extraordinarily, later in 1945 Fr Job was not sent back to Stalin's death camps, where he would surely have died. Helped by the patronage of General, later President, Svoboda, he returned to his native Carpatho-Russia and the monastery of Gorodilovo. Here, on 16 November 1945, he was ordained hierodeacon and on 7 April 1946 hieromonk. Within a year he had been appointed rector and abbot. The monastery began to grow in all ways. Fr Job set an example to all, serving the liturgy daily and working as one of the monks. He was hard-working, simple, modest, merciful, obedient, prayerful, humble and loved by all. In 1950 he was appointed spiritual father of the monastery in Mukachevo. Sadly, in 1956 a new 'bishop' was appointed by the Soviet authorities – his task being to close monasteries. The sovietisation of Carpatho-Russia, which until then had enjoyed religious freedom much as before the Soviet takeover of 1944, was the task of this Bishop Barlaam. Fr Job opposed this and with others petitioned Patriarch Alexis in Moscow to remove the tyrant. Bishop Barlaam was furious and closed Gorodilovo. There began a period of wandering for Fr Job from one monastery to another, each being closed in turn. It was only in 1962 that Fr Job was appointed priest in the remote village church of Malaya Ugolka, formerly known as Monastyrets, near Khust. Here in exile, out of the way in an obscure village, the Soviet regime thought to rid itself of the holy man. The church in Malaya Ugolka was dedicated to St Demetrius of Salonica, of whom Fr Job had long ago received relics from Mt Athos. Fr Job, now a parish priest, soon won the hearts of all the villagers with his humble love. He was often invited to visit other churches and monasteries and in all in the 1960s he consecrated 32 altars, with the blessing of his bishop. Here, in this remote if picturesque village exile, decided on by the Communists, Fr Job became known as an elder, a starets. People came to him from all over the Ukraine and Russia. Carpatho-Russian peasants and lumberjacks from surrounding villages

and University professors and engineers from Moscow all received his wise advice. There were many cases of exorcism too. He would walk miles through the remote mountains to give communion to the sick, at one time escorted by four laymen for fear of attack from wolves. Fr Job was clairvoyant, worked miracles and predicted the future, notably prophesying that Communist oppression would end after seventy years, as indeed it did. For twenty-three years Fr Job served the liturgy and the full daily round of monastic services, acquiring the Holy Spirit. Aged 82, on St Vladimir's Day, Sunday 28 July 1985, he reposed peacefully, having served the liturgy, preached at length and served Vespers. After his repose miracles of healing continued. On 22 October 2007 clergy, headed by the diocesan Bishop Hippolytus, proceeded to recover his relics from the village cemetery. They uncovered the relics, the fragrance of myrrh and incense filling the air. His body had quite dried up, his wooden coffin, Gospel, cross and vestments were all intact. On 8 May 2008, meeting at the Kiev Caves Lavra, Metropolitan Vladimir of Kiev and the Holy Synod added the name of Archimandrite Job to the host of saints, listing him as a locally-venerated saint of the Khust Diocese, to be commemorated on 15/28 June. Holy Father Job, pray to God for us!

Today's Epistle Lesson – St. Paul's Letter to the Romans 2:10-16

BRETHREN, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Today's Gospel Lesson – Saint 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."

A Word From the Holy Fathers

How will you be a god, when you are not yet made man? How perfect, when only recently begun? How immortal, when in mortal nature you did not obey the Creator? It is necessary for you first to hold the rank of man, and then to participate in the glory of God. For you do not create God, but God creates you. If, then, you are the work of God, await the hand of God, who does everything at the appropriate time – the appropriate time for you, who are being made. Offer to him your heart, soft and pliable, and retain the shape with which the Fashioner shaped you, having in yourself his Water, lest you turn dry and lose the imprint of his fingers. By guarding this conformation, you will ascend to perfection; the mud in you will be concealed by the art of God. His Hand created your substance; it will gild you, inside and out, with pure gold and silver, and so adorn you that the King himself will desire your beauty. But if, becoming hardened, you reject his art and being ungrateful towards him, because he made you a man, ungrateful, that is, towards God, you have lost at once both his art and life. For to be created is the characteristic of the nature of man. If, therefore, you offer to him what is yours, that is, faith in him and subjection, you will receive his art and become a perfect work of God. But if you do not believe in him, and flee from his Hands, the cause of imperfection will be in you who did not obey, and not in him who called you. For he sent messengers to call people to the feast; but those who did not obey deprived themselves of his royal banquet.

– St. Clement of Alexandria

MESSAGE OF THE HOLY AND GREAT COUNCIL OF THE ORTHODOX CHURCH

To the Orthodox people and to all people of good will

To God, "the Father of mercies and all comfort," we address a hymn of thanksgiving and praise for having enabled us to gather during the week of Pentecost (18-26 June 2016) on Crete, where the Apostle Paul and his disciple Titus preached the Gospel in the early years of the life of the Church. We give thanks to the Triune God who was well pleased that in one accord we should bring to a conclusion the work of the Holy and Great Council that was convoked by His All Holiness Ecumenical Patriarch. Bartholomew by the common will of their Beatitudes the Primate of the local Orthodox Autocephalous Churches. Faithfully following the example of the Apostles and our god-bearing Fathers we have once again studied the Gospel of freedom "for which Christ has set us free" (Gal. 5: 1). The foundation of our theological discussions was the certainty that the Church does not live for herself. She transmits the witness of the Gospel of grace and truth

and offers to the whole world the gifts of God: love, peace, justice, reconciliation, the power of the Cross and of the Resurrection and the expectation of eternal life.

1) The key priority of the Council was to proclaim **the unity** of the Orthodox Church. Founded on the Eucharist and the Apostolic Succession of her Bishops, the existing unity needs to be strengthened and to bear new fruits. The One Holy Catholic and Apostolic Church is a divine-human communion, a foretaste and experience of the *eschaton* within the Holy Eucharist. As a continuous Pentecost, she is a prophetic voice that cannot be silenced, the presence of and witness to the Kingdom of the God of love. The Orthodox Church, faithful to the unanimous Apostolic Tradition and her sacramental experience, is the authentic continuation of the one Holy Catholic and Apostolic Church as confessed in the Creed and confirmed by the teaching of the Church Fathers. Our Church lives out the mystery of the Divine Economy in her sacramental life, with the Holy Eucharist at its center. The Orthodox Church expresses her unity and catholicity "in Council". Conciliarity pervades her organization, the way decisions are taken and determines her path. The Orthodox Autocephalous Churches do not constitute a federation of Churches, but the One Holy Catholic and Apostolic Church. Each local Church as she offers the holy Eucharist is the local presence and manifestation of the One Holy Catholic and Apostolic Church. In regard to the Orthodox Diaspora in various countries of the world, it was decided to continue with the institution of Episcopal Assemblies until such time as canonical rigor can be implemented. These assemblies are composed of the canonical bishops appointed by each Autocephalous Church and these bishops continue to remain subject to their respective Churches. The due function of these Episcopal Assemblies guarantees respect for the Orthodox principle of conciliarity. During the deliberations of the Holy and Great Council the importance of the Synaxes of the Primate which had taken place was emphasized and the proposal was made for the Holy and Great Council to become a regular Institution to be convened every seven or ten years.

2) Participating in the Holy Eucharist and praying for the whole world, we must continue the 'liturgy after the Divine Liturgy' and give the **witness of faith** to those near and those far off, in accordance with the Lord's clear command before His ascension, "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth (Ac. 1: 8). The re-evangelization of God's people in modern, secularized societies and the evangelization of those who have still not come to know Christ remain an unceasing obligation for the Church.

3) In response to her obligation to witness to the truth and her apostolic faith, our Church attaches great importance to **dialogue**, primarily with non-Orthodox Christians. In this way the remainder of the Christian world comes to know more precisely the authenticity of the Orthodox Tradition, the value of patristic teaching

and the liturgical life and faith of the Orthodox. The dialogues conducted by the Orthodox Church never imply a compromise in matters of faith.

4) The explosions of fundamentalism observed within various religions represent an expression of morbid religiosity. Sober **inter-religious dialogue** helps significantly to promote mutual trust, peace and reconciliation. The oil of religious experience must be used to heal wounds and not to rekindle the fire of military conflicts. The Orthodox Church unequivocally condemns the extension of military violence, persecutions, the expulsion and murder of members of religious minorities, forced conversions, the trafficking of refugees, the abductions, torture and abhorrent executions. She denounces the destruction of churches, religious symbols and cultural monuments. Very particularly, she expresses her deep concern about the situation of Christians and of all the persecuted minorities in the Middle East. She calls on the governments in the region to protect the indigenous Orthodox and other Christians and all the populations who have an inalienable right to remain in their countries as citizens with equal rights. Our Council appeals to all parties involved to make systematic efforts without delay to bring to an end the military conflicts in the Middle East and wherever armed hostilities persist and to enable all those displaced to return to their homes. We address our appeal particularly to those in positions of power to act so that peace and justice may prevail in the countries of origin of the refugees. We urge the civil authorities, the citizens and the Orthodox Christians in the countries in which the persecuted are taking refuge to continue to offer help to the limit or even beyond the limit of their abilities.

5) Modern secularisation seeks the autonomy of man from Christ and from the spiritual influence of the Church, which it arbitrarily identifies with conservatism. Western civilization, however, bears the indelible mark of the diachronic contribution of Christianity. The Church, moreover, highlights the saving significance of Christ, the God-man, and of His Body, as the place and mode of life in freedom.

6) In contrast to the contemporary approach to **marriage**, the Orthodox Church regards the indissoluble loving relationship of man and woman as "a great mystery... of Christ and the Church." Similarly, she calls the family which springs from this and which constitutes the only guarantee for the upbringing of children a "little church." The Church has always emphasised the value of **self-restraint**. Christian asceticism, however, differs radically from every dualistic asceticism which severs man from life and from his fellow man. On the contrary, she connects this with the sacramental life of the Church. Self-restraint does not concern only the monastic life. The ascetic *ethos* is a characteristic of Christian life in all its manifestations.

Apart from the specific topics about which it decided, the Holy and Great Council notes in brief the following important contemporary issues:

7) In regard to the matter of the relations between Christian faith and the natural sciences, the Orthodox Church avoids placing scientific investigation under tutelage and does not adopt a position on every scientific question. She thanks God who gives to scientists the gift of uncovering unknown dimensions of divine creation. The modern development of the **natural sciences** and of technology is bringing radical changes to our life. It brings significant benefits, such as the facilitation of everyday life, the treatment of serious diseases, easier communications and space exploration, and so on. In spite of this, however, there are many negative consequences such as the manipulation of freedom, the gradual loss of precious traditions, the destruction of the natural environment and the questioning of moral values. Scientific knowledge, however swiftly it may be advancing, does not motivate man's will, nor does it give answers to serious moral and existential issues and to the search for the meaning of life and of the world. These matters demand a spiritual approach, which the Orthodox Church attempts to provide through a bioethics which is founded on Christian ethics and Patristic teaching. Along with her respect for the freedom of scientific investigation, the Orthodox Church at the same time points out the dangers concealed in certain scientific achievements and emphasizes man's dignity and his divine destiny.

8) It is clear that the present-day **ecological crisis** is due to spiritual and moral causes. Its roots are connected with greed, avarice and egoism, which lead to the thoughtless use of natural resources, the filling of the atmosphere with damaging pollutants, and to climate change. The Christian response to the problem demands repentance for the abuses, an ascetic frame of mind as an antidote to overconsumption, and at the same time a cultivation of the consciousness that man is a "steward " and not a possessor of creation. The Church never ceases to emphasize that future generations also have a right to the natural resources that the Creator has given us. For this reason, the Orthodox Church takes an active part in the various international ecological initiatives and has ordained the 1st September as a day of prayer for the protection of the natural environment.

9) Against the levelling and impersonal standardization that is promoted in so many ways, Orthodoxy proposes **respect for the particular characteristics** of individual peoples. It is also opposed the making of the economy into something autonomous from basic human needs and turning it into an end in itself. The progress of mankind is not connected only with an increase in living standards or with economic development at the expense of spiritual values.

10) The Orthodox Church does not involve herself in politics. Her voice remains distinct, but also prophetic, as a beneficial intervention for the sake of man. Human rights today are at the center of politics as a response to the social and political crises and upheavals, and seek to protect the citizen from the arbitrary power of the state. Our Church also adds to this the obligations and responsibilities of the citizens and the need for constant self-criticism on the part of both politicians and citizens for the improvement of society. And above all she emphasizes that the **Orthodox ideal** in respect of man transcends the horizon of established human rights and that "greatest of all is love," as Christ revealed and as all the faithful who follow him have experienced. She insists also that a fundamental human right is the protection of religious freedom--namely, freedom of conscience, belief, and religion, including, alone and in community, in private and in public, the right to freedom of worship and practice, the right to manifest one's religion, as well as the right of religious communities to religious education and to the full function and exercise of their religious duties, without any form of direct or indirect interference by the state.

11) The Orthodox Church addresses herself to **young people** who seek for a plenitude of life replete with freedom, justice, creativity and also love. She invites them to join themselves consciously with the Church of Him who is Truth and Life. To come, offering to the ecclesial body their vitality, their anxieties, their concerns and their expectations. Young people are not only the future, but also the dynamic and creative present of the Church, both on a local and on a world-wide level.

12) The Holy and Great Council has **opened our horizon** towards the contemporary diverse and multifarious world. It has emphasised our responsibility in place and in time, ever with the perspective of eternity. The Orthodox Church, preserving intact her Sacramental and Soteriological character, is sensitive to the pain, the distress and the cry for justice and peace of the peoples of the world. She "proclaims day after day the good tidings of His salvation, announcing His glory among the nations and His wonders among all peoples" (Psalm 95).

Let us pray that "the God of all grace, who has called us to his eternal glory in Christ, will, after we have suffered a little, Himself restore, establish, and strengthen and settle us. To him be glory and dominion for ever and ever. Amen" (1 Peter 5.10-11).

(signed by the bishops in council – see the list at orthodoxcouncil.org)

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbyteria Katie Baker and family, Alicia Barosio and family, Millie Borys, Jeffrey Carey, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Tina Crull, Ron Dominiecki, Linda A. Georgiev, Heather Himler, Alex Holthus, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Deanna Jarrett, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Alex & Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, Dawn & Faith Ulmschneider, Daria Virvan, Lydia Vita, Christine, Marshall, Nathaniel, Rdr. Nectaros and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, f for the newly departed handmaiden of God Hope Stephanadis, the newly departed servant of God Peter Tatsis, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)