

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Moleben to the Theotokos 6:00 AM

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 5:00 PM,

Great Vespers 5:30 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM.

October 23, 2016 – 18th Sunday After Pentecost Apostle James, the Brother of the Lord

Holy Apostle James, the Brother of God (Adelphotheos) was the son of Righteous Joseph the Betrothed of the Most Holy Theotokos (December 26). From his early years James was a Nazarene, a man especially dedicated to God. The Nazarenes vowed to preserve their virginity, to abstain from wine, to refrain from eating meat, and not to cut their hair. The vow of the Nazarenes symbolized a life of holiness and purity, commanded formerly by the Lord for all Israel. When the Savior began to teach the nation about the Kingdom of God, St James believed in Christ and became His apostle. He was chosen as the first Bishop of Jerusalem.

St James presided over the Council of Jerusalem and his word was decisive (Acts 15). In his thirty years as bishop, St James converted many of the Jews to Christianity. Annoyed by this, the Pharisees and the Scribes plotted together to kill St James. They led the saint up on the pinnacle of the Jerusalem Temple and asked what he thought of Jesus. The holy Apostle began to bear witness that Christ is the Messiah, which was not the response the Pharisees were expecting. Greatly angered, the Jewish teachers threw him off the roof.



The saint did not die immediately, but gathering his final strength, he prayed to the Lord for his enemies while they were stoning him. St James' martyrdom occurred about 63 A.D.

The holy Apostle James composed a Divine Liturgy, which formed the basis of the Liturgies of Sts Basil the Great and John Chrysostom. The Church has preserved an Epistle of St James, one of the books of the New Testament.

In 1853, Patriarch Hierotheus of Alexandria sent to Moscow a portion of the relics of St James. The Church distinguishes between the holy Apostle James the Brother of God, and St James the son of Zebedee (April 30) and St James the son of Alphaeus (October 9). (*from oca.org*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 9:6-11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. *So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."* Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness, while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

Today's Gospel Lesson – Saint Luke 16:19-31

The Lord said, "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the

prophets; let them hear them.’ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

A Word From the Holy Fathers

The Lord took on our likeness, that He might save man’s nature: He took our likeness, that He might give greater grace to that which lacked; that sinful humanity might become partaker of God. For where sin abounded, grace abounded much more. It was right for the Lord to suffer for us; but if the Devil had known Him, he would not have dared to approach Him. For had they known it, they would not have crucified the Lord of Glory. His body therefore was made a bait to death that the dragon, hoping to devour it, might disgorge those also who had been already devoured. For Death prevailed and devoured; and again, God wiped away every tear from off every face.

– St Cyril of Jerusalem

Also Commemorated Today: St. Ignatios, Patriarch of Constantinople



Saint Ignatios was born in Constantinople in 798. He was given the name Niketas by his father, Emperor Michael I Rangabe, who ruled the Roman Empire in the two years before the iconoclast Leo V the Armenian (813 820). His grandfather, the Emperor Nikephoros, had appointed Niketas, then a boy of ten, to exalted court offices, which he was never able to enjoy because, when Leo V deposed his father, their whole family had to enter the monastic life. So Niketas, at the age of fourteen, was made a eunuch and gladly became a monk, taking the name Ignatios, in the Monastery of the Archangels (which was previously known as Anatellontos and later became known as Satyros) of the Prince's Islands. Austere in his ascesis, he was a faithful disciple of Saint Theodore

the Studite (Nov. 11) and soon became a deacon, priest and abbot. In the reigns of Theophilos (820-829) and Michael III (842-867), the blossoming of monastic life in

the region owed much to him, having founded three monasteries in the Prince's Islands.

In the summer of 846, Empress Theodora had him elevated to the Patriarchal throne and governed the Church wisely for eleven years, until he was exiled by Emperor Michael III and replaced by Saint Photios the Great (Feb. 6). As patriarch, Ignatios soon became involved in the dispute between the Stoudites and the defenders of former iconoclasts. Siding with the Stoudites, Ignatios deposed their leader Gregory Asbestas, the archbishop of Syracuse who then appealed to Pope Leo IV in Rome. This action set off a period of conflict in relations between Constantinople and Rome. As Michael grew up under the regency of his mother, the empress Theodora, he came under the influence of his maternal uncle, Caesar Bardas, who was noted for his sinful life. To improve his position, Bardas undermined the authority of Theodora until, in 855, he convinced Michael to depose his mother and send her to a monastery with her daughters. Ignatios refused to bless their monastic clothing. Ignatios, who had been a strong critic of Bardas, soon lost the support of Michael. In 857, wanting to avoid a conflict between the Church and the government, his bishops advised him to resign. To replace Ignatios, the bishop's council of both sides recommended to Michael as the new patriarch the layman Photios to avoid the election of bishops from rival parties. Over his protests, Photios was ordained through the Holy Orders and consecrated as patriarch on December 24, 858 by Gregory Asbestas, who had been rehabilitated by the bishop's council, and two Ignatian bishops. Photios was a scholar and strong opponent of the iconoclasts.

Several months after his exile, some supporters of Ignatios met and appealed to Pope Nicholas I in an attempt to discredit Photios' appointment. This action further strained relations between Constantinople and Rome as Nicholas used the dispute in an attempt to increase his power over the Eastern church and assert jurisdiction over the newly converted Bulgaria. Councils, one in 859 convened by Photios and a second in 861, convened by Michael with Photios' concurrence, affirmed that Photios was the lawful and canonical patriarch.

In 867, the rivalries for the emperor's throne quickly changed the situation as Basil the Macedonian murdered Michael and Bardas and usurped the throne. Photios did not accept the murder of Michael and refused Basil communion. Having raised Basil's ire Photios was removed from office on September 25, 867. Ignatios was reinstated on November 23 and occupied the Patriarchal throne for another eleven years. Upon his return, Ignatios followed policies that did not differ much from those that Photios used. Ignatios refused to yield to the papacy and by 870 brought Bulgaria back into the sphere of influence of the Church of Constantinople. As the politics of Constantinople calmed, Photios was returned to Constantinople in 876

by Basil I and entrusted with the education of Emperor Basil's sons. Having striven for so many years, in spite of imperial wiles, to preserve the peace of the Church, Ignatios departed to the Lord on 23 October 877 at the age of 79. With the repose of Ignatios, Photios was restored to the patriarchal throne, having been so recommended by Ignatios. *(from johnsanidopoulos.com)*

Translation of the relics of Blessed James of Borovichi the Wonderworker of Novgorod

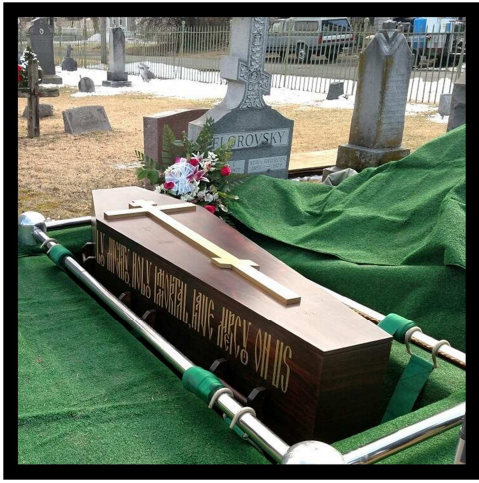
St. James took upon himself the arduous task of foolishness for Christ in his youth. Most of the details of his life are unknown, but the Lord glorified him after death.

In the year 1540, on the third day of Pascha, a large block of ice floated up against the current along the River Msta to the village of Borovichi (in Novgorod district), and on this block of ice stood the coffin (made from an oak log) without cover, in which the body of the youth lay. Shunning the holy relics, peasants with poles pushed the block of ice back into the river, but it returned to the shore. This was repeated three times. That night the youth



appeared in a dream to the elders of the village, who had seen him upon the ice-flow, and said, "I am also a Christian just like you. Don't push me away. My name is James. I am the namesake of St James, the Brother of God."

The relics of the holy youth were first placed in a chapel, then in 1544 were transferred to the Descent of the Holy Spirit church. Then the annual commemoration of the saint every year on October 23 was established. The Lord, having glorified his God-pleasing one, granted the relics of St James a curative power. A Feastday with Matins was established in 1572. The Iconographic Manuals describe St James: "A youth, bare, girded with a piece of cloth." In 1657 Patriarch Nikon sent part of the relics to Valdai, to the Iveron monastery. *(from oca.org)*



On Stewardship and the Orthodox Life – Part 94: Sent



“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.” (Matthew 28:18-20 RSV)

Mission has not been a word in common use among Orthodox. Perhaps it is because the word “mission” itself comes from the West, from the Latin *missio*. The Greek translation of the word *missio* is *apostolos*.

Apostolic and apostle are words that are in common use in Orthodoxy. Yet both words *missio* and *apostolos* mean the same: to send, be sent, or one who is sent.

Several times in His earthly ministry, Christ sent (*apostello*) His followers out to carry His message beyond the local area. At His Holy Ascension, the last words of Christ to his disciples were words of sending: *“Go therefore and make disciples...”*

Those words are meant not just for those gathered on the Mount of Ascension, they are intended for all who are committed to the cause of Christ and His Church. We must always see ourselves as “sent” people. We are those who are sent to make new disciples, to teach them to observe all that Christ has commanded. The primary persons responsible for making disciples and teaching them in today’s Church are the Bishops, the *apostolic* (sent) representatives of Christ who come directly to us as new Apostles of Christ. But the Bishops cannot do this mission work alone.

It is a major part of our stewardship to see that the work of the Bishop is done not only locally in the parishes (with priests who represent the Bishop) but in the wider church and its efforts to “make disciples.” We can support Orthodox-wide mission efforts, of course. But, like the old saying goes, charity (stewardship) begins at home. Our own local parish is not to be exclusively a home for established Orthodox Christians. Rather, the local parish must function primarily as a center of outreach into the community in which it is located.

Christ has given to each one of us this trust of mission, that is, being apostolic. We must exercise a stewardship of that trust. Money of course is needed to maintain the churches. But we are not about maintaining. We are about mission, about being apostolic, about being sent. Thus without an outreach to bring in new souls, the churches are failing in their keeping of Christ’s trust. *“Go therefore and make disciples...”* (from acrod.org)

News from Jesse Brandow

April-October 2016

Dear friends,

Forgive the long pause in sending updates. I got sick for a while and took some time to recover. I'm all better now, and I have wonderful news to share from Guatemala!

Guatemala News

Village leader accepted to medical school: One of our strongest local leaders in Guatemala is a young woman named Juana. She is the administrator of the clinic in Aguacate and also the director of the church choir. Juana was just accepted to medical school! If she becomes a doctor, it will transform this entire region of Guatemala. For more information, see <http://www.mayanorthodoxy.com/jesse>.

Book-making project nears completion: In January I asked for assistance to purchase bookmaking equipment. Together we raised \$5,500! This allowed us to purchase a binding machine and order a digital duplicator, which should arrive in November. Because of your support, we will be able to produce high volumes of publications at low cost for this mission field!

Signs of progress in the mission: In the Todos Santos area, people are constructing iconostases and infants now are being baptized by immersion. In Aguacate, some infants now are receiving communion, and the community is learning the festal hymns. One of my favorite moments was the leave-taking of Pascha, when we sang the paschal troparion on the loud speakers at dawn... the roosters and donkeys joined our hymn!

Personal News

Returning for a second term: In February I will finish my two-year term of service, and I plan to return to Guatemala for a second term. I love the people here and I'm in awe of how much needs to be done in the mission. So I want to continue serving here until at least 2019. My plan is to return to the USA in February for about two months so I can visit parishes and ask people to continue their support.

Teaching the seminarians & leading mission teams: I continue to give talks to the five pre-seminarians and the three seminarians where I live. They are discerning a vocation to the priesthood. I also have been assisting with mission teams. We've had four teams since April and I was the leader for two.

Completed eight months of the Calendario Ortodoxo: One of my biggest projects has been a daily Spanish liturgical guide. I'm continuing to work on this and have completed eight months so far.

Saw my family in July: A more personal piece of news is that my family visited Guatemala. It was so touching to have my Guatemalan "family" meet my mom, dad, and brother!

Ways to Help

Prayer requests: Fr Evangelos' mother Catalina is extremely sick and might pass away this year. Please pray for her.

Pray for Juana as she prepares to begin medical school.

Pray for the two missionary candidates preparing to come to Guatemala: Fr. Juvenal Repass and Jennifer Rice.

Renew your pledge: Now that I'm planning to serve in Guatemala for another two-year term, I humbly ask for your continuing support to keep me in the field. If your monthly pledge is finishing, please consider renewing, or even increasing it, through OCMC. Call (904) 829-5132 ext. 4 and speak with Phyllis Skinner or Markella Balasis. Or visit www.OCMC.org and select my name for your monthly pledge.

Help another missionary come to Guatemala: Jennifer Rice is a new OCMC missionary candidate and is raising support. If you live in California or elsewhere on the West Coast, please consider inviting her to your parish. Contact Jennifer by email at ricejenniferk@gmail.com.

Sponsor a future Guatemalan doctor: Now that Juana plans to begin medical school in 2017, we are raising funds to make this plan a reality. OCMC has established a scholarship fund for Juana and for future Guatemalan medical students. Donations must be earmarked for "medical education in Guatemala." To become a sponsor, donate via OCMC.org and make sure to write "medical education in Guatemala" in the section that says Tribute Gift/Special Instructions.

Final Word

On the feast of the Holy Cross, I was filled with joy when I saw a little boy prostrate before the cross after he watched others bowing down. No one had taught him how to do it. He just saw us following the practice of the Church and he began to live it in his own life. Time and again I have seen how the people of Guatemala, like that young boy, are so eager to learn. "The fields are ripe for harvest," says Christ. My greatest joy is that God has called me to a mission field where the fields are ripe for harvest.

That is why I am planning to stay in Guatemala for a second two-year term of service. Yes, there are challenges to living here, such as the stomach sickness that put me out during the month of June. But God helps us move forward: I got better after a course of antibiotics, I came back to Aguacate, and I once again felt the joy of living among these people. When I see people's love for Christ, I can't imagine myself leaving Guatemala after only one term. On most mornings, I walk into the church and see women on their knees before the icons, crying out in prayer. The center of their lives in Jesus Christ, and I do not feel worthy to be among such faithful people. Yet they ask for us to be with them to teach them about the Orthodox Church, and that is an honor beyond anything I could imagine.

As I look forward to my second term in the spring of 2017, I hope to continue identifying local leaders who can expand upon the work that we are doing. As you read above, one of our strongest leaders has been Juana, the clinic administrator and director of the choir in Aguacate. She is the rare leader who could radically change an entire region of this country, not only as a future doctor but at the same



time as an Orthodox Christian. Almost every time I have met with Juana and the choir, I have spoken about their role as missionaries to their own country. So I was so happy when Juana began taking the Aguacate choir to a nearby village named Yalambojoch to teach hymns to the people there (*left*). I hope that more people will

take on leadership roles like Juana, especially the seminarians whom I mentor. Maybe that little boy who bowed in front of the cross will become one of the future leaders in Guatemala!

Thank you to everyone for the many ways you stand with this mission. I recently got to skype with a vacation bible school group in Virginia and the kids sang the Trisagion in Spanish for me. What a joy to hear them, in a sense, singing alongside our brothers and sisters in Guatemala. All of you are here with us every time you pray. Glory to God that we are worshipping together—bowing down before the cross of Christ!

In Christ, Jesse

PILGRIMAGE TO HOLY TRINITY MONASTERY

St. John the Baptist Russian Orthodox Cathedral's pilgrimage to Holy Trinity Monastery in Jordanville, New York, to visit the grave of ever-memorable brother Jose Munoz-Cortes will take place October 29 – 30. This year marks the 34th Anniversary of the miracle of the Myrrh-streaming Iveron “Montreal” Icon of the Mother of God, and the 19th Anniversary of brother Jose's martyric death in Athens, Greece.

The organizers have reserved two large buses and a maximal number of hotel rooms. The trip will cost \$185 per person.

Brother Nektary Yangston, custodian of the Myrrh-Streaming Hawaiian Iveron Icon of the Mother of God (which is a smaller reproduction of the Montreal Icon), has informed us that the Holy Image will travel with our pilgrims from Washington to Jordanville, NY. This will afford participants of our trip the honor of having the Wonder-Working Icon in our midst during the trip there and back and hear firsthand many edifying stories of Nektary's travels with the Icon.

Depending on Br. Nektary's schedule, we hope to serve an Akathist at the cathedral before the Holy Hawaiian Icon October 28th, on the eve of our pilgrimage. I hope to have more news on this later this week.

So as not to disappoint the folks on the pilgrimage waiting list, we've decided to go ahead with the rental of a second bus. We have about 25 slots left. For registration and more information, please contact Andrey Skurikhin - andrey.skurikhin@gmail.com or call Matushka Maria Potapov at 202-288-0391. Cost is \$185 per person.

PILGRIMAGE SCHEDULE

Friday, October 28 – 6:30 - 9:00 PM. Confessions in church. Please avail yourselves of this opportunity to avoid the rush for confession at the monastery.

Saturday, October 29 - DAY ONE

5:00 AM - Gather at the cathedral.

5:30 AM - Depart Washington, DC. Morning prayers & pre-Communion prayers to be read in the bus, church-related DVDs to be shown and commentary by Fr. Victor on the history Holy Trinity Monastery & the life and death of Br. Jose Munoz-Cortes, custodian of the Montreal Iveron Myrrh-Streaming Icon of the Mother of God.

Breakfast & lunch will be served in the buses and in the accompanying van and cars. We will make one brief rest stop along the way.

1:30 PM – Arrive at Herkimer Motel. Room assignments by matushka Maria Potapov.

2:15 PM - Leave Hotel for Holy Trinity Monastery & Convent of St. Elizabeth.

3:00 – 4:45 PM - Panikhida (Memorial Service) at graveside of Br. Jose Munos-Cortes.

5:30 – 6:00 PM Visit bookstore and/or purchase of monastery bread & other products.

6:00 PM – Trapeza in Monastery at Guest Refectory.

7:00 PM – Vigil Service in Holy Trinity Cathedral (confession in lower church of St. Job of Pochaev). For those for whom the vigil service will be difficult to attend in its entirety, transportation back to the hotel via church van will be provided. See Matushka about this.

10:30 PM – Leave by bus to hotel.

Sunday, October 30 - DAY TWO

8:30 AM – Checkout of hotel & depart hotel for monastery Liturgy (bring all your personal belongings for trip home)

9:30 AM – Divine Liturgy.

11:30 AM – Trapeza

12:15 PM – Tour of monastery grounds, bell tower, seminary, museum and other monastery sites.

3:00 PM - Final panikhida at Br. Jose's gravesite.

4:30 PM - Visit St. Elizabeth Women's Monastic Community.

5:00 PM – Depart for Washington, DC.

11:30 PM - Arrive in Washington, DC

Thank You!

Phyllis would like to thank Father Joseph, Pani and St Thomas parishioners for their well wishes and prayers. For your info, Phyllis is doing well and all cancer is removed. We go for a follow-up exam next week and then start radiation. No Chemo. – Dennis Thomidis

Notable Quote

If Jesus Christ rose from the dead, nothing else matters. If Jesus Christ did not rise from the dead – nothing else matters. – Jaroslav Pelikan

October birthdays



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Diocesan Website: <http://www.acrod.org>

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Twitter: <https://twitter.com/acrodnews>

You Tube: <https://youtube.com/acroddiocese>

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, Presbytera Katie Baker and family, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Cary Cooper, 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, John Sparks, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Rdr. Nectarios and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, the newly departed handmaidens of God Millie Borys and Daria Virvan, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)