

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## **SERVICES**

**Wednesday: Moleben to the  
Theotokos 6 AM**

**Friday: Moleben to the Cross 6 AM**

**Saturday: Confession 4:30 PM**

**Great Vespers 5:00 PM**

**Sunday: Matins (Orthros) 8:45 AM**

**Divine Liturgy 10:00 AM**

**January 30, 2022 – 32<sup>nd</sup> Sunday After Pentecost**

## **Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom**

Synaxis of the Three Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom: During the eleventh century, disputes raged in Constantinople about which of the three hierarchs was the greatest. Some preferred Saint Basil (January 1), others honored Saint Gregory the Theologian (January 25), while a third group exalted Saint John Chrysostom (November 13).

Dissension among Christians increased. Some called themselves Basilians, others referred to themselves as Gregorians, and others as Johnites.

By the will of God, the three hierarchs appeared to Saint John the Bishop of Euchaita (June 14) in the year 1084, and said that they were equal before God. “There are no divisions among us, and no opposition to one another.”

They ordered that the disputes should stop, and that their common commemoration should be celebrated on a single day. Bishop John chose January 30 for their joint Feast, thus ending the controversy and restoring peace. *(from oca.org)*



### **Today's Epistle Lesson – St. Paul's Letter to the Hebrews 13:7-16**

Brethren, remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct. Jesus Christ *is* the same yesterday, today, and forever. Do not be carried away with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

### **Today's Gospel Lesson – Saint Matthew 5:14-19**

Jesus said, "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For amen, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

## **A Word From the Holy Fathers**

It is not at all an easy task to discover the one virtue that surpasses all others and to give it the scepter and palm, just as it is not easy in a meadow fragrant with many blossoms to find the most fragrant and beautiful. One after the other they all beckon our sight and smell and plead to be picked first. At any rate, to the best of my ability, I propose to examine these matters as follows.

Faith, hope, love are a fine thing, these three; Abram bears witness to faith, because he was justified for his faith; Enos, to hope because he first hoped to call upon the name of the Lord, and also all just men who suffered because of their hope; the divine Apostle, to love, because he had the courage to call down a curse even upon himself for the sake of Israel; and God himself, whose name is love.

Hospitality is a fine thing; among the just, the witness is Lot the Sodomite, no sodomite in character; among sinners, the harlot Rahab, no harlot by choice, who for her hospitality won praise and salvation. Brotherly love is a fine thing; the witness is Jesus, who willed not only to be called our brother but also to suffer on our behalf. Love of mankind is a fine thing; the witness is again Jesus, who not only created mankind for good works and joined his image to clay in order to guide us to the blessings of heaven in all of the beauty and help us attain them, but also became man for our sake. Long-suffering is a fine thing; once again the witness is Jesus, who not only forbore to summon the legions of angels against those who rose in rebellion against him and to rebuke Peter for raising his sword, but even restored the ear of the man who had been struck. Stephen, too, the disciple of Christ, later acted in the same way when he prayed for those who were stoning him. Meekness is a fine thing, as Moses and David attest – this is the quality that Scripture ascribes to them above all – and their teacher, who neither wrangles, nor cries aloud, nor lifts up his voice in the street, nor offers resistance to those who lead him off.

Zeal is a fine thing, as Phinehas attests, who by piercing the Midianite woman and the man of Israel with one blow that he might remove reproach from the people of Israel won a reputation for resolute action; and after him those who say, “I have been very jealous for the Lord,” (1 Kings 19:14) and, “I feel a divine jealousy for you” (2 Cor 11:2) and, “Zeal for your house has consumed me (Ps. 68:10 LXX); and not only say these words, but also feel them. Mortification of the body is a fine thing; accept the evidence of Paul who continually disciplines himself and through Israel put fear into those who in self-conceit indulge their bodies; and of Jesus himself who fasted and was tempted and prevailed over the Tempter. Prayer vigils are a fine thing; accept the evidence of God, who stayed sleepless praying before the Passion. Purity and virginity are a fine thing; accept the evidence of Paul who prescribes rules for these matters and makes just provision for marriage and celibacy; and of Jesus himself, who was born of a virgin in order to honor both birth-giving and especially virginity at the same time. Self-restraint is a fine thing; accept the evidence of David, who showed restraint in not drinking of the water from the well in Bethlehem but poured a libation instead, refusing to quench his own thirst with the blood of others.

Solitude and quiet are a fine thing; this is the lesson I draw from Elijah's Carmel, and John's wilderness, and Jesus' mountain, to which he often retreated, as we know, and communed quietly with himself. Simplicity is a fine thing; this is the lesson I draw from Elijah, who visits at the widow's house; from John, who put on a garment of camel's hair; from Peter, who fed on lupines bought for a farthing. Humility is a fine thing; the examples are many and varied but chief among them is

the Savior and Lord of all who not only humbled himself to the point of taking the form of a servant and submitted his face to the shame of spitting and was numbered with the transgressors, he who purges the world from sin, but who also put on servant garb and washed his disciples' feet. Poverty and contempt for worldly goods are a fine thing, as Zacchaeus attests and Christ himself, the one by offering almost everything he owned when Christ visited him, Christ by defining a rich man's perfection as dependent on this very act. And, to speak still more pointedly on these matters, contemplation is a fine thing, as is action: the one because it rises above this world and advances towards the Holy of Holies and conducts our mind upward to what is akin to it, the other because it welcomes Christ and serves him and confirms the power of love through good works.

Each of these forms a single road to salvation, which has as its certain destination one of the blessed and everlasting abodes; for just as there is a wide variety of goals in life so in God's house also there are many rooms, assigned and distributed on the basis of individual merit. One man may excel in one particular virtue, a second in another, a third in several, a fourth in all, if he can. Let him but attempt the journey and press forward, following in the steps of the one who with good guidance and direction leads us through the narrow way and gate toward the wide spaces of heavenly bliss.

– St. Gregory the Theologian, *Oration 14.1-5*

## **Also Commemorated Today: Hieromartyr Hippolytus**

The Hieromartyr Hippolytus, and the Martyrs Censorinus, Sabinus, Chryse the Virgin and 20 others suffered during the third century.

When Saint Hippolytus, Bishop of Rome, learned of the suffering of the martyrs, he appeared before the governor despite his advanced years and rebuked the torturers for their inhumanity. The enraged governor sentenced the holy bishop to be tortured. After long torments, they tied him hand and foot and threw him into the sea.

Saint Censorinus was a high-ranking magistrate during the reign of the Roman emperor Claudius II (268-270). He was arrested and thrown into prison for his faith in Christ. By the grace of the Lord Jesus Christ he raised up a dead man. As a result, twenty soldiers and prison guards were converted to Christ. They were beheaded with Saint Censorinus. Then the virgin Chryse was brought for interrogation. She bravely confessed herself a Christian and was subjected to torture. They lashed her sides and burned the wounds with candles. Then she was stretched out on the ground and beaten with heavy clubs. Not content with this, they broke her jaw with a rock and her back with leaden balls. Although she was

covered with wounds, she confessed her faith as she was dying. So cruel was the brutality of her murderers that they tied a large stone around her neck and threw her into the sea.

Saint Chryse was thrown into the deep, but the newly-slain bride emerged from the ocean and entered the heavenly Bridal Chamber. Although her body disappeared into the water, her memory remains eternal and immortal, even more golden than her illustrious name. [FootNote: Chryse means “golden.”]

Saint Sabinus was the servant of Saint Chryse. The depraved idolaters beat him mercilessly with heavy leaden balls on his neck, then they hung him up on a tree and burned his entrails. After giving thanks to God, he surrendered his soul to Christ.

With Saint Chryse suffered the martyrs Ares, Felix, Maximus, Herculianus, Venerius, Stiracius, Mennas, Commodus, Hermes, Maurus, Eusebius, Rusticus, Monagrius, Amandinus, Olympius, Cyprus, Theodore the Tribune, Maximus the Presbyter, Archelaus the Deacon, and Cyriacus the Bishop.

All these Roman martyrs suffered in the year 269. The relics of the Hieromartyr Hippolytus were put in the church of the holy Martyrs Laurence and Pope Damasus at Rome. Saint Hippolytus was a disciple of Saint Irenaeus, Bishop of Lugdunum (Lyons in France), and he is also renowned as a Christian theologian who wrote many treatises against the heretics.

Saint Hyppolitus compiled a Paschal Canon, the famous Apostolic Tradition, “On Christ”, and a “Treatise on the Antichrist.” Saint Hippolytus also wrote many commentaries on Holy Scripture, on the Biblical Books: Genesis, Exodus, Proverbs, Ecclesiastes, the Song of Songs, and on the Gospels of Matthew, Luke and John, and on the Prophets Isaiah, Ezekiel, Daniel, Zechariah, on the Psalms of David and on the Apocalypse. Part of his works are preserved only in fragments. His discourses, devoted to the Theophany and the Prophet Daniel, are preserved in full. His discourses demonstrate his masterful style of preaching. He was one of the last Western Fathers to write in Greek. (*from oca.org*)

## **St. Bathild, Queen of France and Nun of Chelles**

Saint Bathild was an Anglo-Saxon slave-girl who was sold by Danish raiders into the household of the chief officer of the Frankish imperial palace, Erchinoald, in the first half of the seventh century. Being physically beautiful and humble and obedient in soul, she quickly won the favor of the prince, and was nearly always in his presence, even bringing him drinks in his bedroom. She also served the older women in the household, washing their feet, dressing them and helping them in every way.

When Erchinoald's wife died, he wanted to marry the beautiful English maiden. But Batilda, alarmed at the prospect, both by reason of her modesty and of her humble status, disguised herself in old and ragged clothes, and hid herself away among the lower servants of the palace; and he, not finding her in her usual place, and thinking she had fled, married another woman. Then Divine Providence, which raises the poor from the dung-hill, arranged that Bathild should attract the attention of the King of France, Clovis II, and in the year 649 they were married. From this marriage three sons were born: Clotaire III, Childeric II and Thierry III.

Bathild proved to be an exemplary queen. Using her influence with the king her husband, and with the help of Abbot Genesius (later Bishop of Lyons), she gave great alms to the poor and to the churches of God. After the death of King Clovis in 657, she became regent of the kingdom in place of her son Clotaire, who was only five, and ruled capably for eight years with Saint Eligius (Dec. 1) as her advisor. She founded the monasteries of Corbie and Chelles, gave generous alms to many others, and urged hierarchs and abbots to enforce the keeping of the monastic rules. She supported the work of Saints Ouen and Leger, put an end to the simoniac buying of offices in the Church, suppressed the slave-trade of which she herself had been a victim, and redeemed many slaves. At that time the poorer inhabitants of France were often obliged to sell their children as slaves to meet the crushing taxes imposed upon them. Bathild reduced this taxation, forbade the purchase of Christian slaves and the sale of French subjects, and declared that any slave who set foot in France would from that moment be free. Indeed, through her work France may be considered the first nation to have eliminated the slave trade. In the political sphere, the Austrasians were persuaded to accept her son Childeric as their king, which led to the union of the Franks and the Burgundians.

However, in 667 a plot hatched by Bishop Sigebrandus, which caused her sons to entertain unjust suspicions of her temporarily, led to her retirement to the Monastery of Chelles, near Paris. There she remained in obedience to Abbess Berthille until her death, performing all the humblest tasks and displaying all the virtues to perfection.

Finally, when she had fallen ill with a very painful intestinal disease and was close to death, a beautiful vision was shown to her. She saw a ladder standing in front of the Church of the Mother of God, the summit of which touched the heavens; and it was as if Bathild herself was ascending the ladder in the company of the holy angels. The Saint now realized that her end was approaching, but she hid this from the abbess for fear that she would fall ill from sadness. And so, having raised her eyes and hands to heaven, her holy soul was released in peace, and a heavenly light covered her bed. This took place in the year 680, very shortly after the death of her

goddaughter, a little girl whom she had wanted to accompany her into the next world.

Many miracles were wrought through the intercession of the Saint after her death. Once a bishop came to the monastery and brought his child, who was demon-possessed and very violent, to the sepulchre of the Saint. The demon cast the child half-dead onto the pavement; but he stood up, crossed himself, thanked God and returned to his parents completely sane. *(from johnsanidopoulos.com)*

### **Social Team for February 5**

Team 4 is up next week – Samouris, Kopan, Connell. Thank you!

## **CAMP NAZARETH SUMMER CAMP 2022**

*The time for Summer Camp is Rapidly Approaching!!! The clock is ticking!!*

***REGISTER ONLINE STARTING MARCH 15, 2022  
@ 6PM (Eastern Time)!!!***

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### Dates for the Summer Camping Program

**Week 1: Sunday, July 17 – Saturday, July 23, 2022 – Pittsburgh, Mid-Atlantic, Tri-State and Washington D.C. Deaneries**

**Week 2: Sunday, July 24 – Saturday, July 30, 2022 – New England, NY, NJ, Florida and Canada Deaneries**

**Week 3: Sunday, July 31 – Saturday, August 6, 2022 -- Johnstown, Pocono, Southern Tier, Youngstown and Chicago Deaneries**

**Science and Nature Camp: Sunday, August 7 – Saturday, August 13, 2022**

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**BEFORE you register, please read the  
information below carefully!!!**

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**Register Online Starting March 15, 2022 @ 6pm  
(EDT)**

Register at – [campnazareth.org](http://campnazareth.org)

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Registration for Camp will be on a **First-Come First-Serve Basis!!** Once capacity for a given week is filled, all other campers will be put on a waiting list.

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**\$20 Early Bird Discount Per Child!!!!**

(one-time only, not per week)

**Must Register & pay by May 1, 2022!!!!**

**Online Registration MUST be complete AND payment must be submitted by May 1 in order to qualify for the Early Bird Discount.**

**Registration will close on June 1, 2022 @ 12pm!**

**Important Information Re: 2022 Diocesan Summer Camping Program**

- 1. A camper must be 8 years old BY the beginning of their camping week AND must have completed 2<sup>nd</sup> Grade in order to register for Camp!!**
- 2. We are planning to have Camp at full capacity, which means up to 16 campers in each cabin.**
- 3. You must register by June 1, NO EXCEPTIONS!** Once registration has concluded on June 1, no one will be able to register for Camp. No exceptions!!
- 4. Registration will be done on a First-Come First-Serve basis.** Once we've reached the limit, the rest of those registering will be put on a Waiting List. If a spot opens up, those on the Waiting List will be contacted, again on a First-Come First-Serve basis.
- 5. Because of the number of Male and Female Counselors and the number of cabins Camp has, the maximum number of females or males attending any one week will be 80. Once that limit has been reached for males or females, the rest will be put on the Waiting List.**
- 6. VERY IMPORTANT: You may ONLY register for 1 Week!!!** It does not have to be your Deanery's Week, but you may only register for 1 Week! You may NOT register for multiple weeks. Exception: Any camper whose Senior Year it is, may register for multiple weeks. The Science and Nature Camp is NOT included as 1 Week. In other words, a camper may attend 1 Diocesan Camping Week **AND** the Science and Nature Camp as well.

Once you register, Camp will email you instructions, including the Physical Form and other necessary information.

Also, those who are of age (at least 18 by the beginning of the Summer Season and have completed High School) are encouraged to be part of the Camp's Summer Staff. This is a wonderful opportunity for you to get involved in this vital and meaningful Diocesan apostolate, form lasting friendships, and use your God-given talents for the benefit and up-building of our Church. We have worked with a number of students to design internship positions that help them



earn credit in their program of study as well. Staff Applications can be found on the Camp's website [campnazareth.org](http://campnazareth.org). **Staff applications are due by March 15.** If you have any questions, please contact Fr. Stephen Loposky at 724-662-4840 or [campnazareth@acrod.org](mailto:campnazareth@acrod.org).

On Tuesday, March 1<sup>st</sup> and Thursday, March 3<sup>rd</sup> (prior to Registration opening on March 15), Camp will be offering two informational webinars (they are the same webinar, but will be offered twice) about the 2022 Summer Camping Weeks for all our campers, parents, clergy, volunteers and potential Staff. Both webinars will be offered at 7pm. Plan on attending one of the webinars to get the latest information on our 2022 Summer Camping Weeks including information about the Camp's facility, kitchen, medical and program plans as they relate to up-to-date information about the Coronavirus. The links to register for the Webinars are as follows (registration just requires your name and email and then you will be sent a link to the webinar):

- o Tuesday, March 1, 2022 at 7pm: [Register for March 1, 2022](#)
- o Thursday, March 3 2022 at 7pm: [Register for March 3, 2022](#)

### **Follow Our Diocese On-Line**

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

**Camp Nazareth:** <http://www.campnazareth.org>

**Facebook:** <https://www.facebook.com/acroddiocese>

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

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

***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Rose Song, Dcn. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, and those in need of our prayers. (Please advise Fr. Joseph of changes.)