

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church

4419 Leonardtown Road

Waldorf, MD 20601

Very Rev. Father Joseph Edgington, Pastor

(703) 532-8017

[fredgington@gmail.com](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wed: Reader Vespers 6:30 PM**

**Saturday: Vespers 5 PM**

**Sunday: Matins 8:45 AM**

**Divine Liturgy 10 AM**

**July 28, 2024 – 5<sup>th</sup> Sunday After  
Pentecost | Apostles Prochorus,**

**Nicanor, Timon, and Parmenas of the LXX**

*Four disciples of the God-man Word,\* of the revered Trinity they preached the word to all.\* On the twenty-eighth the four came together to be initiated.*

The Holy Apostles Prochoros, Nikanor, Timon and Parmenas were four of the first seven deacons in the Church of Christ, and were numbered among the Seventy Apostles.

In the book of the Acts of the Apostles (6:1-6) it relates that at Jerusalem the Twelve Apostles chose seven men: Stephen (Dec. 27), Philip (Oct. 11), Prochoros, Nikanor, Timon, Parmenas and Nicholas (who became leader of the heresy of the Nicolaitans), men full of the Holy Spirit and wisdom, and established them to serve as deacons. As deacons they served the needs of the Church in Jerusalem, especially for those who were poor, the widows and the orphans.

Although they died at various times and in various places, the Holy Church has established these four to be commemorated together on July 28th.

At first, Saint Prochorus accompanied the holy Apostle Peter, who made him bishop in the city of Nicomedia. After the Dormition of the Most Holy Theotokos,



Prochorus was a companion and coworker of the holy Apostle John the Theologian and was banished with him to the island of Patmos. There he wrote down the Book of Revelation concerning the final fate of the world. Upon returning to Nicomedia, Saint Prochorus converted pagans to Christ in the city of Antioch, where he suffered martyrdom.

Saint Nikanor suffered and died on that day when the Protomartyr and Archdeacon Stephen was killed by stoning, with many other Christians in Jerusalem.

Saint Timon was established by the Apostles as bishop of the city of Bastoria in Arabia and suffered from the Jews and pagans for preaching the Gospel. He was thrown into a furnace, where he died. According to Roman sources, he survived the furnace and was crucified.

Saint Parmenas zealously preached Christ in Macedonia. He died from sickness befalling him before the eyes of the Apostles in Jerusalem and was mourned and buried by them. There exists also the opinion, that Saint Parmenas suffered under Trajan (98-117) in the final year of his reign, having accepted a martyr's end.

In the end, each of these four deacons were "faithful deacons in the Lord" (Eph. 6:21). (*adapted from johnsanidopoulos.com*)

### **Today's Epistle Lesson – St. Paul's Letter to the Romans 10:1-10**

Brethren, my heart's desire and my prayer to God are for Israel, that they may be saved. Certainly, I testify about them that they have a zeal for God, but not according to accurate knowledge. Being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes. Moses writes about the righteousness of the law, "The one who does them will live by them." But the righteousness which is of faith speaks this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down); or, 'Who will descend into the abyss?' (that is, to bring Christ up from the dead.)" But what does it say? "The word is near you, in your mouth, and in your heart;" that is, the word of faith, which we preach. If you will confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. With the heart, one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation.

### **Today's Gospel Lesson – Saint Matthew 8:28-9:1**

At that time, when Jesus arrived on the other side, into the country of the Gergesenes, two men possessed by demons met him there, coming out of the tombs. They were extremely violent, so much that nobody could pass that way. Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of

God? Have you come here to torment us before the time?” Now, there was a herd of many pigs feeding at some distance from them. The demons begged him, saying, “If you cast us out, allow us to go away into the herd of pigs.” He said to them, “Go!” The demons came out and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. Those who fed them fled and went into the city where they told everything, including what had happened to those who were possessed with demons. Behold, the entire city came out to meet Jesus. When they saw him, they begged that he would depart from their borders. Jesus entered into a boat, crossed over [the lake] and came into his own town.

### **Homily for the Fifth Sunday of Matthew (St. Luke of Simferopol)**

Regarding the great miracle of the Lord Jesus Christ, about the healing of the demon possessed Gadarene by Him, I have repeatedly told you and my former flocks. Genuine demonic possession is, of course, rare. A huge number of demons, a whole legion of them, are infused into the bodies and souls of the unfortunate demoniacs. But demons wage an unceasing struggle against every person in order to subjugate them to their power. This is what we read about this struggle in the epistle of the Apostle Paul to the Ephesians: “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Eph. 6:12).

Here, of course, the Apostle calls principalities and powers not people who have power, but demons - these are different members of the spirits of wickedness in heavenly places. Against people who are called demon possessed, the spirits of malice under heaven wage an unceasing struggle for possession of their hearts, their will, their entire spiritual life, and to a greater or lesser extent achieve power over them. This struggle is the main content of the spiritual life of all people, with the exception of those who are already completely devoted to evil and unrighteousness.

However, only a few of God's chosen ones pay full attention to this tireless battle between us and demons and understand how enormous its significance is in the great work of gaining the Kingdom of Heaven. Not many understand that this struggle should be daily and hourly.

And our Lord Jesus Christ Himself reminded us of the need for a tireless and relentless struggle with demons in His parable. “When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to my house from which I came.’ And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked

than himself, and they enter and dwell there; and the last state of that man is worse than the first” (Lk. 11:24-26).

A good man struggled with a demon who had taken possession of him, swept away all the dirt left from the demon, ventilated his house from the stench left after him, and his enemy had to leave him in disgrace. He wandered through waterless places and found no rest anywhere, for inaction and failure in his accursed deed of corrupting and defiling people are unbearable for him. It was unbearable for the accursed to know that the good man washed and cleansed his filth and did not succumb to it. And he took seven evil spirits to help himself, and again attacked a good man, before whom stood seven times more difficult than before, the task of fighting demons.

Let us, my brothers and sisters, remember that demons who never doze off are tirelessly working for our destruction. So we must tirelessly, daily and hourly, be vigilant in the struggle against them.

Let us tirelessly watch our hearts, constantly rattling in lies, foul language and condemnation of our neighbors with our tongue.

Let us love silence, let us get used to pronouncing a word not before thinking whether it is necessary to pronounce it or whether it is better to remain silent; let us not undertake a single deed without finding out in prayer to God whether it is pleasing to Him, and without protecting ourselves with the sign of the cross.

If we acquire these saving skills, then we will confound all our enemies, both fleshly and incorporeal. Then they will depart from us in disgrace, like beaten dogs, the enemies of God and our cursed demons, and our Savior Jesus Christ will not have to cast out a legion of demons from us with His Divine power, as He did over the unfortunate demon possessed Gadarene. With God's help, all of you, good people, keep your hearts from all the evil deeds and untruths of demons. Amen. (*from mystagogyresourcecenter.com*)

## A Word From the Holy Fathers

Prooimion – Since we have commemorated your miracles, Lord, we beg you to rescue us from the evil one and his tortures; for you alone are the Master of the Universe.

The people of Christ, loyal in their love, have gathered to keep a night-long vigil with psalms and songs. The congregation can never sing too many hymns to God. So, now that the Psalms of David have been sung and we are blessed by the clear reading of Scripture, let us raise an anthem to Christ and an anathema to Satan. For this reading is our lyre of understanding, and Christ leads and directs our grasp of its meaning – he is the Master of the Universe.

It is wonderful to sing psalms and hymns to God, and to scourge the demons with reproaches: they are our eternal enemies. By “scourging” them we mean the ridicule enacted every time we rehearse the drama of their fall. True pain grips Satan whenever our churches reproduce, with fearful pity, the “triumph” of the demons. Satan cannot touch a human, unless God permits it; he is the Master of the Universe.

Christ always helps even those who do not merit it, and when he sees people rejecting him he is angry. But those resisters quickly turn back to him and the Lord of Compassion does not allow them to be severely harassed by demons beyond certain limits. For the evil-minded fiends line up in invisible ranks to besiege those who have lost their foresight. But the Lord secretly saves them from the enemies' plots – he is the Master of the Universe.

The episode I am about to chant is no tale of shadows; it is a saga of repudiation, bringing into light the mortifying exorcism of a band of demons. Let us then force them to parade the weakness of their might, when the Creator attacks. Christ came, they collapsed. They fled their judge. When they saw the Lord's body, they were confused, not recognizing that he is truly God and God's Son – he is the Master of the Universe.

The writer of the Gospel is my trustworthy witness; he narrates the demons' feebleness. Let us therefore carefully read his testament. When Christ had just come to shore on the Sea of Galilee, a local man possessed by demons came up to him. He had become a battle-captive of the devil, was his slave. Satan chaffed him with every type of shackle, but Christ came to release those long-locked chains – he is the Master of the Universe.

The harsh assassin had lorded over this man for a long time, and had prevented him from concealing the private parts of his body. The man did not wrap himself in a cloak, or stay in a house. He lived among the tombs. This is an inexplicable fate, an unspeakable tragedy: a living, breathing man in a sepulcher was truly more wretched than the dead, until Christ came – he is the Master of the Universe.

A dead body, after the funeral ceremony, lies buried within the grave and the earth hides what should not be seen. For when a tomb enfolds the dead man, he lies there not perceiving what is painful, what is pleasant. But this miserable possessed man was not at all like a corpse. He was borne to a tomb while still alive; no funeral, without any means of life, until Christ came – he is the Master of the Universe.

The devil abuses this poor man brutally, and heaps every sort of horror on him, caught between the living and the dead. Among the living, he doubles him over with chains; among the dead, he locks him in a dungeon of decay. He chases him

over wastelands, trips him down gullies, throws him into pits or open graves. He was eager really to kill him, until Christ saved him – he is the Master of the Universe.

The bloodthirsty demon howled like a rabid dog preparing the slaughter of the pitiable man. Since he was evil, he battled what is good. The devil always schemed to plunge the man down a precipice or drown him in the depths; skewer him with a sword, slay him on a mountain peak, or obliterate him in flames. But he could not do this, since Christ was on guard – he is the Master of the Universe.

While the possessed man endured these tortures, he was stripped of his mind and reason and wandered from place to place. But when he came upon Christ, he recognized the King of Power and Mercy. He found a way to speak, to show he was aware. He denounced the evil he suffered and cried, “Rescue me from this unjust fiend and have pity – you are the Master of the Universe.”

The troop of Christ's disciples were moved to pity; they came and prayed for the possessed man: “Look at him, Lord, and have mercy. See how his nature, which you created, is deformed, how Satan dishonors the image of your glory, how a human whom your hands made is disgraced by a tyrant, how he is punished because the enemy was envious even in Eden. Save him, Lover of Mankind – you are the Master of the Universe.”

“Save him, Christ; save your suppliant who is abused by the demon. Cure him in your tender mercy. Savior, do not let our archenemy boast with his peculiar malignity, 'I am stronger.' We know how weak he is at your wish, Lord of Pity. Nod your head and he is destroyed. The world was made – and is sustained – on your nod; you are the Master of the Universe.”

Christ heard his disciples and was very pleased by their words. He replied immediately, “I welcome your eager appeal, since I wish you to be merciful. Even before you begged me, I opened my heart to pity him. For his sake I have just come off the sea, but I knew the man before he was born – I am the Master of the Universe.”

“I came down from heaven to save everyone; I willingly offer aid to all. This is the reason I became a man: to rescue the human race from damnation. They are flesh of my flesh, so I was made flesh, and will have pity on living bodies. I wish to save all men. In my mercy for them I willingly came down into a virgin's womb, but never separated from Heaven – I am the Master of the Universe.”

In this way Christ instructed his disciples, but the demon was deaf to his words and turned his hand at mocking the Lord. A condemned creature carps at his judge, a corrupt convict blames the supreme court: “What is your business with me, Jesus?”

You look like a human, and I do not pay attention to humans. If you are God, I will grovel so you don't punish me – if you are the Master of the Universe.”

“How have you come here, before the set time, imagining that you are strong enough to punish me? Only God is capable of doing that. This I know very clearly; I submit to the Judge in Heaven; his decision will be terrible on that day of judgment. You have picked the wrong occasion, as if you were our God and had the matchless power of the Master of the Universe.”

“As it is, I know you are Mary's son; Nazareth is your home. Yet you command us as if from Heaven. You are a galling opponent of our tribe; you present yourself as awesome hunter. We are masters of all the earth; everything is our prisoner. You have come like some mighty warlord to take control and to drive us from our property, as if you were the Master of the Universe.”

“I can easily recall how, just after you were born, you drew the Magi away from the errors of Persia; then you persuaded harlots to be chaste. You captured and converted tax-collectors; you stripped us of the dead in our clutches. You freed those possessed and robbed us of everything. From Adam's time no one has been able to do this. Now I beg you, do not scourge me – you are the Master of the Universe.”

That terrible marauder did not clearly recognize who Christ was – that he is the Creator – because he was deceived by appearances. For, had he known that Christ was his Master, he hardly would have dared to say, “What is our business with me?” these are not the words of one who understands. Once before he had tested Christ on that high tower: “Jump, if you are the Son of God.” Then he was not sure that he was the Master of the Universe.

We should not wonder how, if Satan calls him “Son of God,” he does not recognize the Lord. At that time all those who loved Almighty God were called “sons of God”; Israel was called “the first-born son.” In Genesis we even read that creatures who mated with the daughters of man were called “sons of God.” Thus, on appearances, the demon so addressed Jesus – who was the Master of the Universe.

And so, this Jesus, who is the God of Might, invisibly punishes the demon and deflates his arrogance. The Lord asks him, “What is your name?” Thus the awesome Judge examines the cursed one. He does not ask because he does not know, but to inform us that the man had been possessed by many demons. “My name is Legion,” the demon replies to the Master of the Universe.

Then, when he was commanded to leave the man, he did not budge, but begged a favor – arrogance in the face of hidden divinity, special pleading to the ineffable

Word. Faced with torture he lashed out with his plea. He saw a herd of swine nearby, feeding at the mountain base. The demon recognized his doom and cried out to Christ: "If you drive me out, grant my request, for you are the Master of the Universe."

"O Christ Jesus, if you drive me out of the man, fulfill my final petition: my one desire is to enter those swine." So, at the command of the Lord Christ, the demons immediately fled from the man, entered the swine, and were crushed on the crags. Your deeds are truly marvelous, as you snatch us from the enemy's hand, O God, the Master of the Universe.

Now, no demons can exercise dominion over swine, or any animal or bird, unless God grants them special permission. So observe how these bold creatures did not dare to retreat into the swine without orders. But when permission came, they did not spare the swine. By this move they wanted to settle everything – until the might of the Lord stymied them, for he is the Master of the Universe.

Devotees of Christ, all of us always love to assemble and sing his glory. We have just led the devil on a march of shame; now let us call upon our Divine Helmsman to guide us safely through the tempests of life. We know he has an unsleeping eye that is our beacon. Through the prayers of the Virgin Mother he brings us safely to that blessed harbor, for he is the Master of the Universe.

– St. Romanos the Melodist, *Kontakion 11 "The Man Possessed by Demons"*

## **Saint Irene Chrysovalantou as a Model for our Lives**

By Protopresbyter Fr. George Papavarnavas

The Venerable Irene of Chrysovalantou came from Cappadocia and lived in the ninth century, during the years of Empress Theodora, who restored the holy icons. She was distinguished for her piety, her noble upbringing, and internal as well as external beauty, which made her a much sought after bride. She, however, chose to pursue a life of asceticism, with full dedication to God, the Heavenly Bridegroom, and she was tonsured a nun at the Sacred Monastery of Chrysovalantou, after distributing the fortune she inherited from her family to the poor.

Saint Irene truly loved God and people, which is why the nuns, after the repose of the abbess, felt that she was best suited for this service, and despite her refusal, they elected her abbess. Then "the lamp was placed upon the lampstand" and illumined those who were "near and far". Indeed, she was a bright beacon who led many near to Christ by her words and by her example. God endowed her with many spiritual gifts. Among these was the gift of working miracles, by which she benefacted and is a benefactor to many people. Her repose was most venerable, having predicted the end of her earthly life, and she was "perfected in peace".



Her life gives us the opportunity to highlight the following:

**First.** Every person is gifted by God with various gifts, natural and spiritual, depending on their strength and spiritual progress. Which is why there is nobody that does not have their own gifts, by which they are called to use them to the glory of God and to the service of our fellow man. Each of these gifts are like the flame of a fireplace which needs a constant rekindling, otherwise it will slowly go out and extinguish. The Apostle Paul, writing to his disciple the Apostle Timothy, the Bishop of Ephesus, reminds him to rekindle the gift of the high priesthood, which he received from God through the hands of the Apostle Paul: "Therefore I remind you to rekindle the gift of God which is in you through the laying on of my hands" (2 Tim. 1:6).

When the gift is not utilized and rekindled, then it goes out. If, however, there remains a small spark hidden beneath the ashes of indifference, negligence and casualness, it does not need much effort to ignite, but it is enough to just lay aside the ashes and blow onto the spark the vivifying air of prayer, enriched with the fragrance of repentance and the life according to Christ.

Each gift is a gift of God - this is revealed in the word *gift* - which is why it should not be self-utilized and exploited for our own benefit and our own empty glory, but it should be offered to the Gift-giver thereby allowing it to be a cause for God to be glorified. Besides, we do not have anything of our own that we have not received from God, for "the earth is the Lord's and fullness thereof". Also, when a person offers to God His gifts, they actually receive back in multiples. For example, when we offer to the Sacred Church bread and wine, in order for them to change during the Divine Liturgy into the Body and Blood of Christ, in actuality we are not offering to God something that is ours, but we are offering to Him His own gifts. For this reason the liturgist priest, when addressing God, says: "Thine own of Thine own we offer to Thee, in all and through all". We offer them to God, but again it is offered to us and we receive "the Body and Blood of Christ, for the remission of sins and eternal life".

When we accept the gifts God has given us with a gracious attitude and we try to utilize them towards His glory, then we will feel an inner fullness and meaning to our life.

**Second.** Many people when they encounter serious problems that concern themselves or loved ones, pray with pain, asking from Christ, the Panagia His mother, and His friends the Saints, for some miracle in order to be cured of the incurable illness which science is unable to heal. They come to the churches and monasteries seeking support and comfort. Of course, there is nothing wrong with someone supplicating for a miracle, but they should not make demands and

blackmail God, but having made their request, they should say: "Let God's will be done, since God loves me, and He does not allow anything to happen in my life unless it is to my actual benefit". In this way they will have internal peace. That is, they should say what Christ said in Gethsemane to God His Father: "My Father, if it is possible, may this cup be taken from Me. Yet not as I will, but as You will... if it is not possible for this cup to be taken away unless I drink it, may Your will be done" (Matt. 26:39, 42).

That which is more important than a miracle is our salvation, which we must continuously work towards, as God works towards it. That is, we should work together with God with our free will and struggle to live according to His will. Besides, the greatest miracle is sincere repentance and obedience to the commands of God. The spiritual rebirth of man does not happen automatically, as if by magic, but it requires struggle, toil, pain and great patience, according to the patristic saying: "Give blood, receive the Spirit". We usually ask from the saints for a miracle of an incurable illness of ours or for one of our loved ones, to extend biological life. This, of course, is utterly human and it reveals our love, but what matters most is the transcendence of death, which happens with true repentance, and the acquisition of eternity. *(from johnsanidopoulos.com)*

### **Venerable Job of Ugolka**

Ivan Georgevich Kundria was born in the small Rusin village of [Iza](#) under the (often cruelly oppressive) Habsburg Monarchy, one of eight children in his family. He attended the local public school and graduated in 1920 with a specialization in agronomy and animal husbandry. (Iza, it should be remembered, was the village where the return of the Rusins to Orthodoxy from Uniatism had begun in earnest, at the behest of priests returning from America who had served under [Fr Alexis of Wilkes-Barre](#).) By the time he graduated, Iza had been integrated with the rest of Transcarpathia into the [First Czechoslovak Republic](#), and young Ivan Georgevich joined the [Czechoslovak Army](#), serving with distinction and loyalty in a unit stationed in [Michalovce](#). Young Ivan saved up some money, and after his term of service, he twice made the journey on foot to [Mount Athos](#), but was refused admission to the Russian [Monastery of St Panteleimon](#) there because he did not have the proper paperwork, and the Greek government was at that time legally restricting the number of non-Greeks allowed to live on the holy mountain.

Ivan Kundria attended the school at the Monastery of St Nicholas in his home village and graduated from there with a degree in pastoral theology. He and his brother the Hieromonk Panteleimon (Kundria) pooled everything they had and used it to buy a plot of land in the neighbouring village of Gorodilovo, on which was to be built a monastery consecrated, after the example of the monastery

founded by St Sergius of Radonezh, to the Holy Trinity. The funds for the building were provided as a gift from St Panteleimon's Monastery on Athos, as well as a relic from [Greatmartyr Demetrius the Myrr-Streaming of Thessaloniki](#). The first rector of this monastery was the [Venerable Saint Aleksei \(Kabalyuk\)](#) of blessed memory, from whose loving and patient hands Ivan Kundria received the tonsure and the monastic name of Job (or Iov), on 22 December 1938.

Monk Job's life at the Holy Trinity Monastery was soon to suffer great sorrow and disruption. The Nazis invaded Czechoslovakia in 1939, and the Rusin people of Transcarpathia were driven *en masse* into the Soviet Union. They went in great processions, often preceded by their crosses and icons, along with what few meager worldly goods they had, piled onto rickety carts. Unknowingly, they were fleeing toward – not a welcoming country of kinsmen, but a ruthless and determined atheist persecutor, the revolutionary Soviet government which had come to power more than twenty years before. Stalin had many of these Carpathian Rusins rounded up, arrested and sent straight on to Siberia when they came over the border from Czechoslovakia and Poland into Russia – and many of them perished *en route* or died of starvation once they arrived. Those Stalin could conscript for his armies, he did, and Monk Job (having served in the Czechoslovak Army) was one such conscript.

Monk Job was sent by the Soviets to the front lines to fight Hitler and the Nazis as an artilleryman in the [First Czechoslovak Army Corps](#) under Lieutenant-Colonel (later General) [Ludvík Svoboda](#). As a monk, he was forbidden from shedding blood; when ordered to fire mortars, he would defuse them in secret before loading and firing them so that they could do no harm. It was during his service in the army that he met Archbishop Saint [Luke \(Voino-Yasenetsky\) of Krasnoyarsk](#); the saintly doctor apparently made quite an impression on the younger Rusin monk, and all the rest of his life Saint Job kept a photograph of him in his cell in a place of honor, alongside that of Gen Svoboda. For his service in the war, Gen Svoboda honored him with a position as a Czechoslovak Embassy guard in Moscow – and later was secured pardon from his Siberian sentence by Gen Svoboda and given leave to return to Holy Trinity Monastery.

He was very quickly appointed to the priesthood and later made abbot at Gorodilovo, and served the Liturgy every day with prayerful attention. He set an example of humility, and did the menial work of the monastery alongside his brothers. His spiritual children, both inside and outside the monastery, benefited greatly from his meek, kindly and merciful disposition, and he was greatly loved by all around him.

Fr Job's difficulties continued, however – the Soviets appointed a 'bishop', Barlaam, whose mission it was to close and liquidate the monasteries in Transcarpathia; Holy Trinity at Gorodilovo was not exempt – particularly when Fr Job complained of Barlaam's tyranny to the Patriarch in Moscow. He was sent from monastery to monastery after that, and in 1962 he ended up in the small Rusin village of Monastyrets (Mala Ugolka or Little Ugolka), at a *hram* dedicated to Greatmartyr Demetrius of Thessaloniki. Legend had it that Monastyrets was where the disciples of [Saint Methodius](#) fled after being forced out of [Velehrad](#) by hostile German authorities.

Fr Job won the hearts of the people of Little Ugolka through an example of hard work, patience and humility that soon earned him the reputation of a *starets*. He served the Liturgy every day, just as he had at Gorodilovo. He made predictions about the end of Communist rule (that would come to be proven true after his repose), healed the sick, gave spiritual advice to many from peasants to university professors, and especially delighted in match-making for young couples. It is said that no marriage that had been arranged and blessed by him ever ended in divorce. During the 1960s he presided over the consecrations of over thirty temples and monasteries in the Carpathians.

He reposed peacefully on the 28<sup>th</sup> of July, 1985, and was soon considered for glorification, as the healing miracles continued even after his death. His relics – his body, Gospel, cross and vestments – were all found to be incorrupt, and smelled of myrrh and incense when they were unearthed. His relics were then placed in honor in the Church of Saint Demetrius at Little Ugolka, the town to which the Soviets had exiled him but which he nonetheless made his home. *Holy Father Job, Venerable Abbot and Wonderworker, pray to Christ our God for us, your unworthy children!* (adapted from [heavyangloorthodox.blogspot.com](http://heavyangloorthodox.blogspot.com))

## Also Commemorated Today

St. [Pitirim](#), bishop of Tambov (1698)

New Hieromartyr Nicholas deacon (1918)

New monk-martyrs Hieromonk [Seraphim](#) & Theognost of Issyk-Kul monastery (1921)

New Hieromartyr Basil, Virgin-martyrs Anastasia and Helen, Martyrs Aretha, John, John, John, and Virgin-martyr Mavra (1937)

New Hieromartyr [Sergius](#), hieromonk of Raifa Monastery in Kazan (1937)

New Hieromartyr Ignatius of Jablechna (1942)

Ven. [Moses](#), wonderworker of the Kiev Caves (14th c.)

Martyr Julian of Dalmatia (2nd c)

Martyr [Eustathius](#) (Eustace) the Soldier of Ancyra (316)

Martyr [Acacius](#) of Apamea (321)

Martyr [Drosis](#)

St. Samson, Bishop of Dol, Brittany (565)

Righteous Father Paul of Xeropotamou (820)

Ven. Ursus and Leobatus (Leubais), brother-abbots (500)

New Martyr Christodoulos of Kassandra (1777)

New Martyr Anastasius of Ancyra (1777)

St. [George](#) the Builder of Iveron, Mt. Athos (1033)

St. Arduinus (Ardwyn, Ardoin) of Trepino, Italy (7<sup>th</sup> c.)

St. [Camelian](#), bishop of Troyes (France)(c. 525)

St. [Innocent](#), pope of Rome (417)

St. [Lucidus](#) of Aquara (Italy)(c. 938)

St. [Lyutius](#), monk at Monte Cassino (1038)

St. [Peregrinus](#), hermit-priest near Lyons

St. [Victor](#), pope of Rome (c. 198)

## **Dormition Fast**

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks — from August 1–August 14. The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D.: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast — the Forty Days Great Lent; for summer there is the summer fast [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, she especially prayed for us in preparation for being transported from this life to the future life, when her blessed soul would be united through the Divine Spirit with her Son. Therefore, we also should fast and praise her, emulating her life, urging her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts — the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts — one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe xerophagy, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits. According to the tradition of the Holy Fathers, “If one of the brethren should eat the grapes before the feast, then let him be forbidden for obedience’s sake to taste of the grapes during the entire month of August.”

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”

The Great Fast and the Dormition Fast are particularly strict with regard to entertainment — in Imperial Russia even civil law forbade public masquerades and shows during these fasts. (*from pravoslavie.ru*)

### **No Social Team for August 3 - light fare only**

#### **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, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)