

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

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

**Saturday: Confession 4:30 PM**

**Vespers 5 PM**

**Sunday: Matins 8:45 AM | Sunday School 9:30 AM**

**~ Divine Liturgy 10 AM ~**

**January 26, 2025 – 30<sup>th</sup> Sunday After Pentecost Cai**

**Venerable Macarius the Great of Egypt**

By Protopresbyter Fr. George Papavarnavas

In the chorus of saints we find not only those who lived in virginity in Christ, but also many who were married and even entire families. One of these is the family of Saint Xenophon. This holy man lived in the sixth century. He was of aristocratic descent with many material goods, but these didn't prevent him from living the spiritual life. With charity and love he saved them in the bank of heaven and acquired spiritual wealth. Together with his most pious wife Maria they raised their children, John and Arcadius, with the living teachings of the evangelical life. When the right time came, the two children, with the blessing of their parents went to Beirut to study law. Along the way their ship wrecked and many drowned. The two brothers were saved, by divine providence, and were eventually found in Jerusalem. There, without knowing what happened to each other, they met at the same monastery where they took up their habitation. When the parents learned about the shipwreck they began, as is natural, to look for them. With the joy of their meeting they took up the great decision of distributing their wealth to the poor



and dressing up in the monastic schema. They lived the Orthodox evangelical life with zeal and obedience and all four were made worthy of communion with God. The "chorus of the saints" increased by four members and Orthodox families acquired another model and intercessors before God. In the list of saints of the Orthodox Church we find several such families, and many sanctified couples.

The life and deeds of the four members of this holy family give us the opportunity to make some comments and emphasize three points:

First, that our children are a gift from God. This is how parents should see them, and not as something that belongs to them, as their property with whom they could do whatever they want. They do not belong to us, but to our Creator. We are managers of His gifts. This truth, that God gives us our children, is clearly seen in Holy Scripture, and in everyday life. How many healthy couples are unable to have children, despite the fact that they have absolutely no health problems, and how many others have children despite the fact that it was humanly impossible and doctors ruled it out. The Divine Chrysostom stresses this fact in a characteristic way: "To bear children comes from on high by divine providence, and it is neither in the nature of a woman nor in the copulation of a man or anything else that is self-sufficient towards this" (Homily on Hannah, 1). God creates and parents become co-workers with God in the work of creation. Therefore, we should love them as gifts from God without wanting to impose our will on them in a violent way. Human freedom, this high gift from God, should not be violated in the name of love. Besides, true love respects and preserves human freedom. Children can understand when we show them true love and when, in its name, we are expressing our passions and frustrations.

Second, marriage is not an obstacle to salvation. There are married saints, as well as monks who are unworthy of their mission, and of course the opposite. And within the family one can live the commandments of Christ and reach sanctification and theosis. According to patristic teaching, marriage is the father of saints. It is enough for the members of a family to be in line with the life of the Church. Children within the realm of the Church learn to communicate with God, as well as other people, and thus they gain social skills. They become social elements and this is very important, since we all know how much society suffers from antisocial individuals. They acquire a correct orientation and true wisdom and education, since from a young age they are learning the sacred writings "that give the wisdom of salvation".

Third, the purpose of human life is not marriage, but theosis. Many say that the purpose of their life is marriage. While there are others who argue that in order to be saved one must become a monastic. According to Orthodox theology, both of these are incorrect. God blessed marriage and the increase of the human race in the

way we are familiar, because He foreknew the fall of man into sin. Otherwise the propagation of the human race would have taken place another way. But even monasticism is a means and not a purpose of life. The encounter with God can be achieved by both methods, as long as one lives in an Orthodox manner, is obedient to the Church and struggles to live the true repentance which leads to healing, namely the purification of the heart from the passions, the illumination of the nous and theosis.

The Gospel of Christ is for all people. The experience within the Church, with Orthodox guidance, leads to communion with God. This is the acquisition of the Holy Spirit that unifies existence, pacifies and rejoices the heart, and leads to salvation. (*from johnsanidopoulos.com*)

### **Today's Epistle Lesson – St. Paul's First Letter to Timothy 1:15-17 EOB**

My son Timothy, this saying is faithful and worthy of all acceptance: that Christ Jesus came into the world to save sinners of whom I am the first. This is how I obtained mercy, so that in me as 'the first,' Jesus Christ might show all his patience as an example for those who would believe in him for eternal life. Now, to the eternal King, immortal, invisible, to God who alone is wise, be honor and glory unto ages of ages. Amen.

### **Today's Gospel Lesson – Saint Matthew 15:21-28 EOB**

At that time, Jesus withdrew into the region of Tyre and Sidon. Behold, a Canaanite woman came out from those borders and cried out, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!" But Jesus did not answer her a word. His disciples came and begged him, saying, "Send her away! She is shouting after us!" However, Jesus answered, "I was not sent to anyone but the lost sheep of the house of Israel." Still, the woman came forward and expressed adoration to him, saying, "Lord, help me." But he answered, "It is not right to take the children's bread and throw it to the little dogs." But she replied, "Yes, Lord, but even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done to you even as you desire." And her daughter was healed from that hour.

### **Homily on the Gospel for the 17<sup>th</sup> Sunday of Matthew**

By St. Luke, Archbishop of Simferopol and All Crimea

Our Lord Jesus Christ tells us: "Walk while you have the light, lest darkness overtake you" (John 12:35). You still have the light of Christ, you still have the possibility to go to the temple, to listen to the commandments, to listen to the Gospel. Walk in this light. Because when death comes, that light will go out for

you. Beyond the grave there is no repentance and you will be repaid according to what you have done in your life.

Therefore walk in the light while you have the light, so that the darkness, the eternal darkness, the darkness of death does not overtake you. The holy apostle Paul says: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Now, while we live, is for us the accepted time, a time of salvation. Now we must think about our salvation and prepare for eternal life. This is what all Christians do, all who love Christ.

70 years ago there lived in St. Petersburg a doctor named Gaaz. He served in prisons and had a good heart, a heart full of mercy and love for people. From his position, the prison doctor, he tried as much as he could to help the unfortunate people held there. He saw that they were sending chained convicts to the galleys, he knew that they would walk thousands of versts until they reached Siberia, and his heart clenched with pain. In order to feel their pain, he once put chains on his legs and walked with them for hours in the yard of his house.

When he was on his deathbed, this holy man and physician said to the people gathered around him the following wonderful words, which we must keep in mind: "Make haste to do good for others." Make haste because death awaits us all. Be not frivolous, be faithful unto death, and God will give you the crown of life.

The prophet Isaiah said a word, which we should also remember well and which should be deeply imprinted on our hearts: "Tremble, you women who are at ease; be troubled, you complacent ones; strip yourselves, make yourselves bare, and gird sackcloth on your waists" (Is. 32:11). Tremble, you who are carefree, remember death, always think of the time when you will leave this life and never forget it.

And in order not to forget it, to be able to follow the way of Christ and not be afraid of death, we need help from Almighty God. Without this help we will not overcome the devil's temptations, so we must ask God to send us his grace. Lord, have mercy on us sinners, Lord, help us!

We must beg Him as the idolatrous woman begged Him, about whom you heard today in the Gospel reading (Mt. 15:21-28). She was a Canaanite and when she saw Christ with his disciples she began to cry out loudly and beg Him: "Have mercy on me, Lord, son of David; my daughter is badly possessed." But the Lord paid no attention to her and silently continued on his way. The woman continued to plead with Him, but He did not answer. At the end His disciples said to Him: "Send her away, for she is crying after us." And the Lord answered: "I was sent only to the lost sheep of the house of Israel."

But the woman continued to beg Him. What did the Lord say to her then? "It is not fair to take the children's bread and throw it to the dogs." And He heard an answer amazing for its humility and meekness: "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table" - Give me, Lord, a crumb of your mercy! The Lord stopped when He heard it, and said to her: "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed from that hour.

Many of us have lives that are not fitting for Christians. Many are burdened with various sins, many have forgotten the word of God: "The sting of death is sin" (1 Cor. 15:56). Death wounds him who is a slave to sin. Then, if we are so weak, if the garment of our soul is all black with our sins, are we not like dogs, should we not cry out to God, as that Canaanite woman cried? "Lord, I am like a dog, but have mercy on me!" (*Translated by John Sanidopoulos*)

## A Word From the Holy Fathers

Place consists not in wearing good raiment but in being clad in good works... Place does not consist of a well-furnished house nor of costly tapestries nor a well-spread bed nor a decorated couch nor a crowd of servants. All these are externals and do not concern us; but the things that concern us are fair dealing, disdain of money and fame, contempt for what the many think honor, disregard of human values, embracing poverty, and overcoming our nature by the virtue of our lives. It is these that constitute good place and reputation and honor. But what gives rise to seeking after possessions and status from the beginning and the manner of it, I tell you now.

A son has lately been born. His father thinks of every means, not whereby he may direct the child's life wisely, but whereby he may adorn it and clothe it in fine raiment and golden ornaments. Why do you do this? Granted that you wear these yourself, why do you raise in this luxury your son who is as yet still ignorant of this folly? For what purpose do you put a necklet about his throat? There is need for a strict tutor to direct the boy, no need for gold.

Many may laugh at what I am saying on the ground that these things are trifles. They are not trifles but of the first importance. The girl who has been reared in her mother's quarters to be excited by female ornaments, when she leaves her father's house will be a sore vexation to her bridegroom and a greater burden to him than the tax collectors. I have told you already that vice is hard to drive away for this reason, that no one takes thought for his children, no one discourses to them about virginity and sobriety or about contempt of wealth and fame, or of the precepts laid down in the Scriptures.

What will become of boys when from earliest youth they are without teachers? If grown men, after being nurtured from the womb and continuing their education to old age, still do not live righteously, what wrong will not children, accustomed from the threshold of life to empty words, commit? In our own day every man takes the greatest pains to train his boy in the arts and in literature and speech. But to exercise this child's soul in virtue, to that no man any longer pays heed.

I shall not cease exhorting and begging and supplicating you before all else to discipline your sons from the first. If you care for your son, show it thus, and in other ways also you will have your reward. Harken to the words of Paul, "if they continue in faith and charity and holiness with sobriety" (I Timothy 2; 15). And even if you are conscious of a myriad vices within yourself, nevertheless devise some compensation for your vices. Raise up an athlete for Christ! I do not mean by this, hold him back from wedlock and send him to desert regions and prepare him to assume the monastic life. It is not this that I mean. I wish for this and used to pray that all might embrace it; but as it seems to be too heavy a burden, I do not insist upon it. Raise up an athlete for Christ and teach him though he is living in the world to be reverent from his earliest youth.

If good precepts are impressed on the soul while it is yet tender, no man will be able to destroy them when they have set firm, even as does a waxen seal. The child is still trembling and fearful and afraid in look and speech and in all else. Make use of the beginning of his life as you should. You will be the first to benefit, if you have a good child, and then God. You labor for yourself...

To each of you fathers and mothers I say, just as we see artists fashioning their paintings and statues with great precision, so we must care for these wondrous statues of ours. Painters when they have set the canvas on the easel paint on it day by day to accomplish their purpose. Sculptors, too, working in marble, proceed in a similar manner; they remove what is superfluous and add what is lacking. Even so must you proceed. Like the creators of statues do you give all your leisure to fashioning these wondrous statues for God. And, as you remove what is superfluous and add what is lacking, inspect them day by day, to see what good qualities nature has supplied so that you will increase them, and what faults so that you will eradicate them. And, first of all, take the greatest care to banish licentious speech; for love of this above all frets the souls of the young. Before he is of an age to try it, teach your son to be sober and vigilant and to shorten sleep for the sake of prayer, and with every word and deed to set upon himself the seal of the faith....

The child's soul is like a city, a city recently founded and built, a city containing citizens who are strangers with no experience as yet, such as it is very easy to direct; for men who have been reared and have grown old under a bad constitution it would be difficult to reform, though not impossible. Even they can be reformed

if they be willing. But those who are quite without experience would readily accept the laws that you give them.

Draw up laws then for this city and its citizens, laws that inspire fear and are strong, and uphold them if they are being transgressed; for it is useless to draw up laws, if their enforcement does not follow.

Draw up laws, and pay close attention; for our legislation is for the world and today we are founding a city. Suppose that the outer walls and four gates, the senses, are built. The whole body shall be the wall, as it were, the gates are the eyes, the tongue, the hearing, the sense of smell, and, if you will, the sense of touch. It is through these gates that the citizens of the city go in and out; that is to say, it is through these gates that thoughts are corrupted or rightly guided.

Well now, let us first of all approach the gate of the tongue, seeing that this is the busiest of all; and let us, to begin with and before all the other gates, provide this one with doors and bolts, not of wood or iron but of gold. Verily the city that is thus equipped is golden; for it is not any mortal but the King of the universe who intends to dwell in this city, if it has been well built. And, as our discourse proceeds, you shall see where we set up His palace. So let us build for the city gates and bolts of gold, that is, the words of God, even as the prophet says; "The words of God are sweeter than honey and honeycomb to my mouth, more precious than gold and a stone of great price." Let us teach the child so that the words revolve on his lips all the time, even on his walks abroad, not lightly nor incidentally nor at rare intervals, but without ceasing. It is not enough merely to cover the gates with gold leaf. They must be fashioned of gold thick and solid through and through, and they must have precious stones set in deeply instead of merely laid on the surface. The bolt of these gates shall be the Cross of the Lord fashioned through and through of precious gems and set athwart the middle of the gates. But when we have fashioned the gates massive and golden and have fixed on the bolt, we must fashion the citizens also to be worthy of the city. Of what character shall these citizens be? We must train the child to utter grave and reverent words. We must drive many strangers away, so that no corrupt men may also find their way in to mingle with these citizens. Wards that are insolent and slanderous, foolish, shameful, common, and worldly, all these we must expel. And no one save only the King must pass through these gates. For Him and all that are His this gate shall be open so that one may say of it, "This is the gate of the Lord into which the righteous shall enter," and, as the blessed Paul says, "speech that is good for edifying, that it may minister grace unto the hearers." Let their words be giving thanks, solemn hymns; let their discourse ever be about God, about heavenly philosophy.

Make a law straightway that he use no one in despite, that he speak ill of no man, that he not swear, that he not be contentious. If you should see him transgressing this law, punish him, now with a stern look, now with incisive, now with reproachful, words; at other times win him with gentleness and promises. Do not have constant recourse to blows and do not accustom him to be trained by the rod; for if he feel it constantly as he is being trained, he will learn to despise it. And when he has learned to despise it, he has reduced your system to nought. Let him rather at all times fear blows but not receive them. Threaten him with the tawse, but do not lay it on and do not let your threats proceed to action. Do not let it appear that your words do not pass the stage of threats; for a threat is only of use when attended by the belief that it will be put into effect. If the offender learn your intention, he will despise it. So let him expect chastisement but not receive it, so that his fear may not be quenched but may endure, like a raging fire drawing thorny brushwood from every side or like a sharp and searching pick digging to the very depths. Yet when you see that he has profited by fear, forbear, seeing that our human nature has need of some forbearance.

Teach him to be fair and courteous. If you see someone of lesser means ill-used by him, do not overlook it, but punish him; for if he knows that he may not ill use even a poor boy, he will abstain all the more from insulting or slandering one who is of his class. Stop his mouth from speaking evil. If you hear him speaking evil about another, curb him and direct his tongue toward his own faults....

This gate will have been made worthy of the Lord, when no word that is shameful or flippant or foolish or the like is spoken, but all beseems the Master. If those who give military training teach their sons from the first to be soldiers and to shoot and to put on military dress and to ride, and their tender years are no hindrance, how much more should those who are soldiers of God assume all this royal discipline. So let him learn to sing hymns to God that he may not spend his leisure on shameful songs and ill-timed tales.

Now let us pass to another gate. Which is that? One that lies close by the first and resembles it greatly, I mean, the sense of hearing. The first gate has citizens that go forth from within, and none that enter in by it; but this second gate has only those that enter in from outside, none that pass out through it. The second then much resembles the first. If it be agreed that none that is pernicious and corrupt may tread upon its threshold, the mouth experiences but little trouble; for he who hears no base or wicked words does not utter base words either. But if this gate stands wide open to all, the other will suffer harm and all those within will be thrown into confusion. And it was needful to speak fully about the former gate and first to block up its entrance.



Let children then hear nothing harmful... even as plants need the greatest amount of care when they are tender shoots, so also do children; and so let us take thought for [what they are exposed to] that a fair foundation from the ground up be laid for the young and that from the beginning they may receive nought that is evil. Therefore let them not hear frivolous tales: “This youth kissed that maiden. The king’s son and the younger daughter have done this.” Let them not hear such tales. But when the boy takes relaxation from his studies — for the soul delights to dwell on stories of old — speak to him, drawing him away from all childish folly; for you are raising a philosopher and athlete and citizen of Heaven. [Speak to him and tell him stories from Scripture, that he may learn from the examples therein right from wrong.]

Let us afford our children from the first an incentive to goodness from the name that we give them. Let none of us hasten to call his child after his forebears, his father and mother and grandsire and great-grandsire, but rather after the righteous — martyrs, bishops, apostles. Let this be an incentive to the children. Let one be called Peter, another John, another bear the name of one of the saints. In early times, men used to call their children by the names of their forebears. It was a consolation for death that the departed should seem to live through his name. But this is so no longer. We see at least that the righteous did not name their children in this wise. Abraham begat Isaac. Jacob and Moses were not called after their forebears, and we shall not find a single one of the righteous who was named so. How great is the virtue of which this is a token, this naming and calling by name, seeing that we shall find no other reason for the change of name save that it brings virtue to mind. “You shall be called Cephas,” says Christ (John 1:42), “which is by interpretation Peter.” Why? Because you acknowledged me. And you shall be called Abraham. Why? Because you shall be the father of nations (Genesis 17: 4). And Israel, because he saw God (cf. Genesis 35:9-10). And so let us begin the care and training of our children from that point. So let the name of the saints enter our homes through the naming of our children, to train not only the child but the father, when he reflects that he is the father of John or Elijah or James; for, if the name be given with forethought to pay honor to those that have departed, and we grasp at our kinship with the righteous rather than with our forebears, this too will greatly help us and our children. Do not because it is a small thing regard it as small; its purpose is to succor us.

When he has grown older, tell him also more fearful tales; for you should not impose so great a burden on his understanding while he is still tender, lest you dismay him. Let him hear in full detail the story of the flood, the destruction of Sodom, the descent into Egypt — whatever stories are full of divine punishment. When he is older let him hear also the deeds of the New Testament — deeds of

grace and deeds of Hell. With these stories and ten thousand others fortify his hearing, as you offer him also examples drawn from his home. But if any man would relate what is base, let us not, as I have said, suffer him to come near the boy....

Then there is yet another gate, fairer than those others but difficult to guard, the gate of the eyes; difficult for this reason, that it lies high up and open and is beautiful. It has many little postern gates and not only sees but is seen if well fashioned. Here strict laws are needed, the first being: Never send your son to the theater that he may not suffer utter corruption through his ears and eyes. That he may avoid seeing what he should not, those tales are sufficient protection which tell of “the sons of God that lapsed by coming in unto the daughters of men” (Genesis 6:4), and of the people of Sodom, of Gehenna, and the rest. In this matter you must exercise the greatest care. Show the boy other fair sights, and you will steer his eyes away from those others. Show him the sky, the sun, the flowers of the Earth, meadows, and fair books. Let these give pleasure to his eyes; and there are many others that are harmless. This gate is difficult to guard, since there burns a fire within and, so to speak, a natural compulsion. Let him learn hymns. If he is not inwardly aroused, he will not wish to see outwardly. Let him not bathe in company with women; such familiarity is evil.

Let him hear the whole story of Joseph continually. Furthermore, let him learn of the kingdom of Heaven and the great reward that awaits those who live sober lives. Do not spare your threats, if you see the contrary disposition in him, and say to him: “My son, we shall not light upon a virtuous woman unless you have shown great watchfulness and devotion to virtue. Above all, if he is trained to speak no shameful word, he has a firm foundation of reverence derived from above. Speak to him of the beauty of the soul....

Spirit produces both good and bad qualities; the good are sobriety and equability, the bad, rashness and ill temper. So, too, with the appetitive part; the good it causes is sobriety, the evil, licentiousness. And with the rational part the good is understanding, the bad, folly. Let us then have a care that the good qualities come to birth in these places and that they bear citizens of like character and not evil. These properties of the soul have been established to be like the mothers of our rational thoughts. 66. Let us pass to the despotic part of the soul, spirit. We must not eliminate it utterly from the youth nor yet allow him to use it all the time. Let us train boys from earliest childhood to be patient when they suffer wrongs themselves, but, if they see another being wronged, to sally forth courageously and aid the sufferer in fitting measure. 67. How shall we attain this? If they practice themselves among their own slaves and are patient when slighted and refrain from anger when they are disobeyed, but narrowly examine the faults that they

themselves have committed against others. The father is arbiter at all times in such matters. If the laws are transgressed, he will be stern and unyielding; if they are observed, he will be gracious and kind and will bestow many rewards on the boy. Even so God rules the world with the fear of Hell and the promise of His Kingdom. So must we too rule our children. 68. And let there be many on all sides to spur the boy on, so that he may be exercised and practiced in controlling his passions among the members of the household....

When he becomes angry, remind him of the lessons that he has learned at home. When he is angry, if he himself has not committed a fault, remind him that he should behave as he would have done on those former occasions. If you see him striking someone, demand satisfaction for this, and do likewise if you see him mistreating someone. Let him be neither indulgent nor harsh, that he may be both a man and equable. Oftentimes he needs the help that spirit can give, as would be the case if at some time he himself have children.

The father, if he discipline himself also, will be far better in teaching the boy these precepts; for, if for no other reason, he will improve himself so as not to spoil the example that he sets.

Mold his spirit so that it begets rational thoughts that are friendly to us. When he is dependent on no one, when he suffers loss, when he needs no service, when he does not resent honor paid to another, what source will there be left for anger?

It is now time to pass to desire. Both the self-restraint and the harm involved are twofold, that he may not himself suffer outrage nor yet himself do outrage to girls. The medical guild tell us that this desire attacks with violence after the fifteenth year. How shall we tie down this wild beast? What shall we contrive? How shall we place a bridle on it? I know none, save only the restraint of Hell-fire. First then let us guide it away from shameful spectacles and songs. Next, let us devise for him other harmless pleasures. Let us lead him to saintly men, let us give him recreation, let us show our regard for him by many gifts, so that his soul may patiently bear our rejection of the theater. In place of those spectacles introduce pleasing stories, flowery meadows, and fair buildings. And thereafter let us overthrow those spectacles by our argument, as we say to him: "My child, spectacles such as those, the sight of naked women uttering shameful words, are for those without self-control. Promise me not to listen to or speak any unseemly word and go your way. There it is impossible not to hear what is base; what goes on is unworthy of thy eyes."

And let us guide the conversation to the kingdom of Heaven and to those men of old, pagan or Christian, who were illustrious for their self-restraint. Let us constantly flood his ears with talk of them. If we should also have servants of sober

conduct, let us draw comparisons also from them, saying how absurd to have so sober a servant, while the free man is inferior to him in conduct. There is another remedy yet. Which is that? Let him also learn to fast, not indeed all the while, but on two days of the week, on Wednesday and Friday.

Furthermore, let him learn to pray with great fervor and contrition; and do not tell me that a lad would never conform to these practices. Certainly the lad would conform to them if he were keen-eyed and wide-awake. We see many examples of it among the men of old, for instance, Daniel or Joseph. And do not speak to me of Joseph's seventeen years and consider first why he won his father's love, and that more than the older sons. Was not Jacob younger than he? or Jeremiah? Was not Daniel twelve years of age? Was not Solomon himself but twelve when he prayed that wondrous prayer (I Kings 3:6-9)? Did not Samuel when still young instruct his own teacher? So let us not despair; for one who is too immature in soul does not conform even when he is an adult. Let the boy be trained to pray with much contrition and to keep vigils as much as he is able, and let the stamp of a saintly man be impressed on the boy in every way. If he refrains from oaths, and from insults when he is insulted, and from slander and hatred, and if he fasts and prays, all this is a sufficient guide to virtue.

There is something more. Let us go to the master principle which keeps everything under control. To what do I allude? I mean wisdom. Here great labor is needed to render him sagacious and to banish all folly. This is the great and wondrous function of philosophy, that he may know God and all the treasure laid up in Heaven, and Hell and the kingdom of the other world. "Fear of the Lord is the beginning of wisdom" (Proverbs 1:7). 86. Let us then implant in him this wisdom and let us exercise him therein, that he may know the meaning of human desires, wealth, reputation, power, and may disdain these and strive after the highest. And let us bring words of exhortation to his mind: "My child, fear God alone and fear none other but Him."

By this means he will be a man of good understanding and charm; for nothing is as productive of folly as those passions. The fear of God and the power of forming such a Judgment of human affairs as it behooves us to have are sufficient for wisdom. The summit of wisdom is refusal to be excited at childish things. So let him be taught to think nothing of wealth or worldly reputation or power or death or the present life on Earth. So will he be sagacious. If we lead him to the bridal chamber with a training such as this, consider how great a gift he will be to the bride.

Let his mother learn to train her daughter by these precepts, to guide her away from extravagance and personal adornment and all other such vanities that are the mark of harlots. Let the mother act by this ordinance at all times and guide the

youth and the maiden away from luxury and drunkenness. This also contributes greatly to virtue. Young men are troubled by desire, women by love of finery and excitement. Let us therefore repress all these tendencies. Thus we shall be able to please God by rearing such athletes for Him, that we and our children may light on the blessings that are promised to those who love Him, by the grace and mercy of our Lord Jesus Christ, to Whom with the Father and the Holy Spirit be ascribed glory, power, and honor, now and for evermore. Amen. – St. John Chrysostom, *Address on the Right Way for Parents to Bring Up Their Children*

## **Commemoration of the New Martyrs & Confessors of Russia**

*On the Sunday nearest (or after) January 25, we commemorate the New Martyrs of Russia who suffered under the Soviet yoke. Among them are Hieromartyr Arcadius and Martyr John, commemorated January 26 (old calendar).*

Perhaps no other New Martyr so exemplifies a true Catacomb shepherd as Bishop Arcadius. He was characterized by exceptional self-sacrifice and great power of prayer. As persecution began following the Revolution, the burning flame of apostolic zeal grew ever – brighter in his heart, drawing those around him into a single-minded devotion to God. He organized brotherhoods of laymen and women for bringing Christian work to the suffering Russian people; there were missionary groups, singers, groups which visited hospitals and helped the needy, others which made- sure the faithful received a Christian burial. Bishop Arcadius was first arrested at the age of 33, during Bright Week-in 1922 and his whole life became succession of arrests and exiles with brief periods of freedom which hardly differed from exile. He lived in hiding for long periods of time during which he secretly celebrated Divine services and inspired Catacomb brotherhoods. Deprived even of identity papers, he became a home less wanderer. But he possessed that “one thing needful” and aflame with zeal for pure Orthodoxy, he continued distributing the Bread of Life to hunger-mg souls across the Russian land. His final arrest occurred in 1938 during the infamous Ezhov purge. No longer an earthly wanderer, he became a citizen of paradise. (*from roca.org*)

Ivan (John) Vasilyevich Popov was born in 1867 in the Smolensk province in the city of Vyazma in the family of a priest. After graduating from the Moscow Theological Academy, he also taught at the Department of Patrology. In 1903-1906 he was the editor of the Theological Gazette. In 1907, Ivan Vasilyevich received the degree of Doctor of Church History. From 1907 to 1923 he was also a professor at Moscow University. He was a full member of the Moscow Psychological Society, taught at the women's Theological Institute. He participated in the work of the Pre-Consectoral Council in Petrograd, and was a member of the

Holy Council of the Russian Orthodox Church of 1917-1918, where he was a member of the commission on the reform of higher theological schools.

In 1924, Professor Popov, on behalf of His Holiness Patriarch Tikhon, drew up a response to the Patriarch of Constantinople, who recognized the Renovators and offered Patriarch Tikhon to retire from the affairs of the Church. St. Patriarch Tikhon, as can be reported from the minutes of his interrogations, “thought to send Professor Popov to the expected 8th Universal Council as a church historian, in this regard, he instructed him to prepare on all the issues that were to be discussed at the Council, in particular on the question of the live-church schism.” In the same year, on behalf of the Patriarch, lists of bishops of the Russian Orthodox Church were drawn up: those who are at large, arrested and in exile, and who are in the Renovator schism. In the case of these lists, Ivan Vasilyevich Popov was arrested. Until the summer of 1925, Ivan Vasilyevich was in prison in Lubyanka, and then was sent to Solovki, where he was with many famous archpastors. In 1927, Ivan Vasilyevich was sentenced to 3 years in exile. Then the exile was extended for another 3 years. In 1932 he was suddenly released. In Moscow, there was not a single professor for translation from Latin of some academic publication, and Ivan Vasilyevich was allowed to settle near Moscow. The next arrest followed in 1935. The sentence was – 5 years of exile in the Krasnoyarsk Territory. There he was arrested in 1938 and sentenced to be shot. The Martyr for Christ Professor Ivan Vasilyevich Popov was shot in the city of Yeniseisk on February 8, 1938 (OC).  
*(from newmartyros.ru)*

### **Also Commemorated Today**

New Martyr Matushka Maria of Gatchina (1930) (w/worker, reposed Apr 5).

New Hieromartyr Cyril, metropolitan of Kazan (1937).(executed Nov. 20)

Venerable [Xenophon](#), abbot of Robeika (Novgorod) (1262).

Martyrs [Ananias](#) presbyter, Peter, and seven soldiers, in Phoenicia (295).

Venerable [Symeon](#) "the Ancient" of Mt. Sinai (ca. 390).

Translation of the relics of Venerable [Theodore](#), abbot of the Studion (845).

St. [Joseph](#), bishop of Thessalonica, brother of St. Theodore of the Studion (830).

St. [Davit](#) IV the Builder, king of Georgia and Abkhazeti (1125) (Georgia).

St. Ammon, of Egypt, disciple of St. Anthony the Great (350), and St. Gabriel, abbot at Jerusalem (490).

St. Conon (Conan), bishop and monastic founder on the Isle of Man (648)

Two Martyrs of Phrygia (Greek).

Venerable Clement of Mt. Sargation (12th c.) (Greek).

St. Paula of Palestine (404).

St. Tortgith of Barking (Theorigitha, Thordgith, Thorctgyd) (c. 700)

St. Tujen (Tugen, Tujan), abbot of Daoulas (6<sup>th</sup> c.) (Brittany)  
Hieromartyr Ausile (Antiole, Ansile), bishop of Fréjus, (480) (Gaul)  
St. Alphonsus, bishop of Astorga (9<sup>th</sup> c.) (Spain)  
St. Ansurius (Aduri, Asurius, Isauri), bishop of Orense (925) (Spain)  
St. Athanasius, bishop of Sorrento (unk) (Italy)  
St. Theofrid (Theofroy, Théoffroy), bishop of Corbie (c. 690)  
St. Marus, bishop of Trier (5<sup>th</sup> c.)  
Hieromartyr Theogene, Bishop of Hippo, and 36 companions (c. 257)  
St. Severian (Severin), bishop of Mende, companion of St. Martial of Limoges (1<sup>st</sup> c.)

## **Social Team for February 2 – Light Fare Only**

Feel free to bring something to share (even something more substantial, if you wish; it is, after all, the Feast of the Reception of the Lord in the Temple. Thank you!

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***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. Nectarios & la, 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.)