

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

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

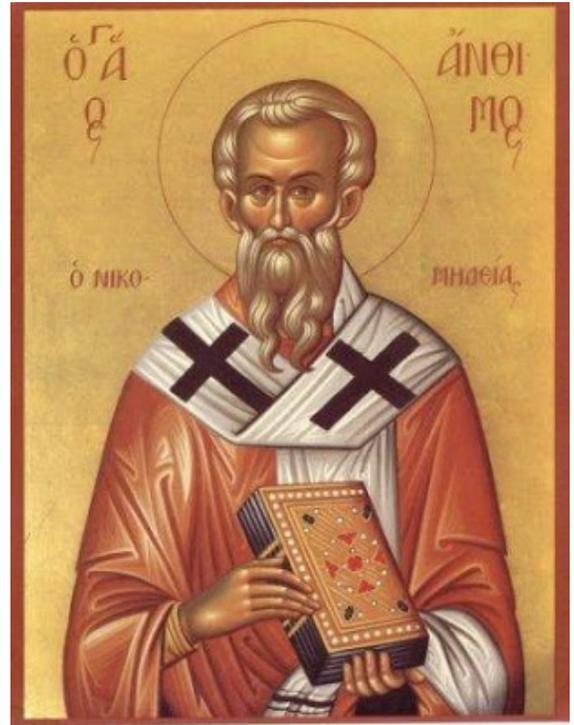
**Friday: Moleben to the Cross 6:00 AM**

**Saturday: Confession 5:00 PM**

**Great Vespers 5:30 PM**

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

**Divine Liturgy 10:00 AM.**



**September 3, 2017 – 13<sup>th</sup> Sunday After Pentecost**

## **Hieromartyr Anthimus of Nicodemia and Those With Him**

The Hieromartyr Anthimus, Bishop of Nicomedia, and those with him suffered during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The persecution became particularly intense after a fire at the imperial court at Nicomedia. The pagans accused the Christians of setting the fire and reacted against them with terrible ferocity.

In Nicomedia alone, on the day of the Nativity of Christ, as many as twenty thousand Christians were burned inside a church (commemorated Dec. 28 – ed.) However, this monstrous inhumanity did not frighten the Christians, who firmly confessed their faith and endured martyrdom for Christ.

Sts Dorotheus, Mardonius, Migdonius, Peter, Indes and Gorgonius died during this period. One of them was beheaded by the sword, others perished by burning, or being buried alive, or by drowning in the sea. The soldier Zeno boldly denounced the emperor Maximian, for which he was stoned, and then beheaded.

Then the holy Virgin Martyr Domna, a former pagan priestess, perished at the hands of the pagans, and also Saint Euthymius, because of their concern that the bodies of the holy martyrs should be buried. Bishop Anthimus, who headed the

Church of Nicomedia, hid himself in a village not far from Nicomedia at the request of his flock. From there he sent letters to the Christians, urging them to cleave firmly to the holy Faith and not to fear tortures.

One of his letters, sent with Deacon Theophilus, was intercepted and given to the emperor Maximian. Theophilus was interrogated and died under torture, without revealing to his torturers the whereabouts of Bishop Anthimus. After a while Maximian managed to learn where Saint Anthimus was, and sent a detachment of soldiers after him.

The bishop met them along the way, but the soldiers did not recognize the saint. He invited them to join him and provided a meal, after which he revealed that he was the one they sought. The soldiers did not know what to do. They wanted to leave him and tell the emperor that they had not found him. Bishop Anthimus was not one to tolerate a lie, and so he would not consent to this.

The soldiers came to believe in Christ and received holy Baptism. The saint ordered them to carry out the emperor's instructions. When Bishop Anthimus was brought before the emperor, the emperor ordered that the instruments of execution be brought out and placed before him. "Do you think, emperor, to frighten me with these tools of execution?" asked the saint. "No indeed, you cannot frighten one who wishes to die for Christ! Execution is frightening only for the cowardly, for whom the present life is most precious." The emperor then directed that the saint be fiercely tortured and beheaded by the sword. Bishop Anthimus joyfully glorified God with his last breath, and received the crown of martyrdom. (*from oca.org*)

### **Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 16:13-24**

Brethren, watch, stand fast in the faith, be brave, be strong. Let all *that* you *do* be done with love. I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints—that you also submit to such, and to everyone who works and labors with *us*. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand—Paul's. If anyone does not love the Lord Jesus Christ, let him be anathema. O Lord, come! The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

## Today's Gospel Lesson – Saint Matthew 21:33-42

The Lord said, “Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, ‘They will respect my son.’ But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast *him* out of the vineyard and killed *him*. “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” They said to Him, “He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was the Lord’s doing, and it is marvelous in our eyes’?”

## *A Word From the Holy Fathers*

Holiest in Christ Fr. Daniel, I embrace your love as a brother. Receiving your holy letter, I was grieved to read it and find that sorrow is disturbing your soul's peace. Truly what happened is grievous, but we know that all works together for good for those who love God. By the assurance of the Apostle, the truth of this apostolic saying possesses absolute authority as a divine word. Trusting in the divine love, I believe that I obtain great benefit from trials.

Your holy love knows that trials lead to perfection; no one who is untried is meritorious; no one who is untried is exalted above the earthly level, upon which stands and is supported the ladder of the virtues that reaches to heaven. For the lovers of God, trials become trainers, training the soul.... Trials truly test the foundation stone of the virtues - patience, which leads to salvation; by which the Christian not only does not succumb to evil, but takes courage and endures and rejoices. Yes, truly he rejoices, since according to the Apostle Paul he even glories in afflictions, knowing that afflictions effect patience, patience effects experience, experience effects hope, and hope is not put to shame, for the love of God is poured out into his heart.

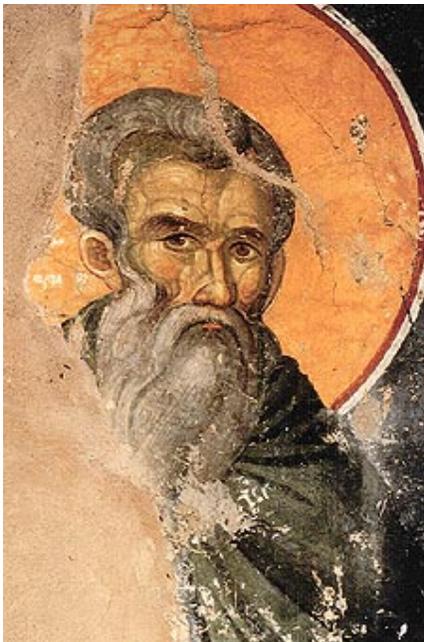
Trials happen by divine economy, will, approval, in order that our minds may be aroused to more perfect understanding of the mystery surrounding us. The man who is not tested will be ignorant of the truth. Trials are an indisputable witness of (God's) love and compassion for man, wherefore also he must give thanks in

everything. A man's imperfection calls for trials to perfect him; trials open the noetic eyes of the lovers of God to the light of truth, and make them shine and be able to see not only what is near but also what is far away. They make the *nous* able to understand not only what is comprehensible, but also what is above comprehension; and not only to understand, but also to know exactly, because in perfection there is full knowledge, for full knowledge leads on to perfection. There is therefore need that we be tested that we may be perfected. This is needful not only because, being born according to the image, we must also attain the likeness, but also because we bear the results of the ancestral inheritance. The powers of the soul are attacked and weakened, so that the soul must be stung with a goad to be aroused; and it needs heavenly light for clarity of mind. If, as you know, perfection consists in man created in the image of God to attain to the likeness of God, then this is to be found in the highest step of the spiritual ladder reaching heaven, which step a man must mount. But doesn't it not happen that as he climbs and steadily advances to the heights he is inherently inclined to the earthly, the trials of which are not lacking, while he does not reach to the desired end, towards which he hastens and for which his heart longs?

Brother in Christ, the trials to which, entirely by divine economy, you are submitted, will send you great spiritual profit. Informed by my heart, I say to you that today you are more perfect than you formerly were. Therefore I beg you: cease sorrowing, and glorify the Lord Who has mercy on you.

– St. Nectarios of Aegina, *Letter to Elder Daniel the Athonite* (March, 1903)

### **Also Commemorated Today: Venerable Theoctistus of Palestine**



Saint Theoctistus of Palestine was a great ascetic who lived in the Judean wilderness in the Wadi Mukellik. At first, he was the companion of Saint Euthymius the Great (January 20) in the ascetic life. So great was their mutual affection and oneness of mind that they seemed to live as one soul in two bodies. They were persons of similar virtue and holiness, and they encouraged one another in their struggles. Each year after the Leave-taking of Theophany, they would go into the desert to struggle and pray in solitude, returning to their cells on Palm Sunday.

After five years together, Saints Euthymius and Theoctistus went into the desert for Great Lent, and in a wadi they discovered a large cave which later

became a church. They decided to remain there, believing that they had been led there by God. They ate wild herbs to sustain themselves, and met with no other people for some time.

The Lord did not wish these great luminaries to remain hidden, however. He wanted their wisdom and holiness of life to become known in order to benefit others. One day, shepherds from Bethany found the ascetics and went back to their village and told others about them. After that, many people came to hear of them, and monks came from other monasteries to visit them. Some even stayed there in order to be instructed by them. So many monks gathered around them that they were obliged to build a lavra over the cave church. Saint Euthymius made Theoctistus the igumen of the lavra, while he himself lived in seclusion in the cave. The wise Theoctistus accepted all who came to him, confessing them and treating the infirmities of their wounded souls with appropriate spiritual remedies.

When he had reached an advanced old age, Saint Theoctistus became very ill. Saint Euthymius (who was ninety years old himself) visited him and took care of him. When Saint Theoctistus went to the Lord in 467, Patriarch Anastasius of Jerusalem came and presided at his burial service. Saint Theoctistus of Palestine should not be confused with Saint Theoctistus of Sicily (January 4). *(from oca.org)*

### **Transfer of the Relics of St. Nectarius**

One of the most loved saints of our Metropolitan Nicholas of blessed memory was St. Nectarios of Aegina. It was our beloved Metropolitan who made him known to our Diocesan faithful. It was our beloved Metropolitan who brought holy oil from his tomb through which several miraculous cures have been reported among our people.

St. Nectarios was born in 1846 in Greece with the name Anastasios Cephalas. When he was fourteen years old his parents sent him to find work in Constantinople since the family was very poor. After working and continuing his education, Anastasios moved to the island of Chios in 1866 where he became a school teacher for seven years. Always a pious, young man with a love for monasteries, on November 7, 1876 he became a monk at the Monastery of Nea Moni and three years later he was ordained a deacon, taking the name "Nectarios". Following theology studies in Athens he was sent to minister to the Orthodox Christians in Egypt where he was ordained a priest and served in the Church of St. Nicholas in Cairo. In recognition of his piety and brilliance as a preacher, he was consecrated the Metropolitan of Pentapolis (an ancient diocese in what is today Libya) by the Patriarch of Alexandria Sophronios in 1889. His genuine faith and virtue, and edifying sermons made him a popular bishop among the common people.

Metropolitan Nectarios' episcopal ministry was to be short lived. He served as a bishop in Cairo for just one year when he was unjustly removed from ministry. His

rapid promotion and his popularity provoked the jealousy and envy of his brother priests and bishops who spread rumors to discredit him. They accused him of insubordination and immorality, and convinced the Patriarch of Alexandria that he was seeking the position of patriarch for himself. Metropolitan Nectarios was suspended from his Diocese and sent back to Greece in exile. The campaign of character assassination followed him there. Because of the suspicions and rumors about his moral character no one would give him a job leaving him homeless and destitute. Finally, Nectarios was assigned as a diocesan preacher, a post that a simple monk or even a qualified lay person could fulfill. Nectarios remained humble and did not protest or complain, fulfilling this ministry from 1891-1894.

In time, a number of influential people began to realize that the scandal over Nectarios had no substance, and in fact, he was a holy man of genuine faith. Through their influence he was made head of the Rizarios Seminary in Athens. But the hustle and bustle of city life did not appeal to him and neither did the politics of church life. He began to look for a place where he could find peace and quiet which he needed for his monastic style of life. He found this on the island of Aegina where he revived an abandoned church and built a woman's monastery. He lived and presented himself so simply, visitors sometimes thought he was an ordinary monk rather than a bishop of the church. He tended the monastery gardens, carried stones, and helped with the construction of the monastery buildings which were built from his own funds. As spiritual father of the convent, his humility, wisdom and insight became well known, with many monastics, priests and lay people seeking him out for counsel and advice. He received the grace of the Holy Spirit which enabled him to foretell things that would happen to those who came to him.

In 1920, Metropolitan Nectarios fell seriously ill with cancer, and despite his protests, the nuns forced him to go to a hospital in Athens. Since he was a man with no financial resources, he was placed in a 3rd-class ward where several beds were reserved for poor patients. He died on the evening of November 9 at the age of 74. But even his death became an occasion for miracles, the first of more than two thousand others. As a nurse and a nun prepared his body for transfer back to the monastery at Aegina, they took off his sweater and placed it for a moment on the bed of a paralyzed man in the adjoining bed. Within the hour the man regained his strength and began to walk. A powerful, sweet smell filled the hospital room and the entire ward. He was buried in his beloved Holy Trinity Monastery on Aegina by his friend St. Savvas of Kalymnos who later painted the first icon of St. Nectarios. The relics of St. Nectarios were transferred from his grave in 1953 and once again emitted a beautiful fragrance. He was officially glorified as a saint by the Ecumenical Patriarchate of Constantinople in 1961 and his feastday is celebrated on November 9. *(from acrod.org)*

## On Stewardship and the Orthodox Life – Part 150: Fairness and Credibility



*“I see that your father does not regard me with favor as he did before. But the God of my father has been with me. You know that I have served your father with all my strength; yet your father has cheated me and changed my wages ten times, but God has not permitted him to harm me.” (Mark 8:36 RSV)*

Jacob was deceived several times by La’ban. It was not fair how La’ban had treated him yet Jacob persisted until God instructed him to take his wives, children and flocks and leave. I think that most of us at one time or another and to one degree or another have had something happen to us that was just not fair. Most of us took it in stride and continued with other lives. There is an ever increasing movement in this country that there must be an equality of outcomes. Not that we have to work for them but that they should just be given to us. And, furthermore, if that does not happen we are justified in doing something radical.

Where do we find in scriptures that life is to be fair? The reason that injustice and inequality is so prominent today is that the hope of eternal life has been dismissed by the younger generations. This is a bad theology that the younger generations are developing. “Moderns” truly believe that “this life is all there is and therefore dismiss the notion of the resurrection of the dead as a myth” states Fr. Barnibus Powell, Ancient Faith Radio. They want their fair share now, in this one and only life that they believe in. If this is in essence what the current thought is propagating is it any wonder that stewardship is frowned upon? I pay my dues, that is all I have to do; I spent one day two months ago helping clean the church; what does the church do with all the money it gets; what does the priest do all day long to deserve that salary. I did my part let somebody else do theirs. Is it any wonder than that we have no credibility with our children when it comes to the church and stewardship?

Our actions speak much louder than our words. We talk a good game about the necessity of church, confession and communion and then miss church because of a football game, fishing trip, golf outing; go to confession and communion once a year. We complain about fasting periods and homilies being too long. And all the time our children are watching and learning.

We talk and complain about how unjust life is and that because somebody else has treasure or material things they must be crooked. They talk about never getting a break in this life and how others were born with a silver spoon in their mouth. And

our children watch and listen. Is it surprising then that our children leave the church? They have learned from the parents that life is not fair or just. The parents make so big a deal out of the material things of this world is it any wonder that their minds focus on what is in this world? Why have we taught our children, by example, that inequality has to be solved by us as if there is no God. We spend our lives in anger and being upset that there is no fairness. Our children see no joy, peace and happiness in us. Is that not what we tell our children that God brings to us?

Folks, God has given each of us the gifts that were appropriate to us, what have we done with them? God watches what injustice happens in this life and He will repay. We must stand up to tyranny and wrong but not in a way that it is all up to us. God has blessed all of us richly, no matter how much in poverty we might be. Let us use those gifts that He has given us for our journey to salvation and for assisting others in their journey and not for teaching our children to worship the things of this world as if God did not exist. Let us teach our children by example that there is eternal life and by living our lives as Christ has taught us, using the gifts He has given us, putting our trust in Him, eternal life is in our grasp. (*from acrod.org*)

### **Also Commemorated Today: King Edward the Confessor**



The holy Martyr-King Edward was the son of King Edgar the Peaceable of England and his first wife, Queen Ethelfleda, who died not long after his birth in 963 or 964. Already before St. Edward's birth, his father had had a dream. He told this to his mother, the abbess St. Elgiva, who was possessed gifts of prophecy and wonder-working. She interpreted the dream as follows: "After your death the Church of God will be attacked. You will have two sons. The supporters of the second will kill the first, and while the second will rule on earth the first will rule in heaven."

Now King Edgar had been anointed twice on the model of King David: first in 960 or 961, when he became King of England, and again in 973, when his dominion expanded to the north and west and he became "Emperor of Britain", receiving the tribute of eight sub-kings of the Celts and Vikings.

But between these two anointings he had married again and fathered a second son, Ethelred. When King Edgar died in 975 (his relics were discovered to be incorrupt in 1052), Ethelred's partisans, especially his mother, argued that Ethelred should be made king in preference to his elder half-brother Edward, on the grounds that

Edgar had not been anointed when he begat Edward in 959 or 960, and that his first wife, Edward's mother, had never been anointed, so that the throne should pass to the younger son, Ethelred, who had been born "in the purple" when both his parents were anointed sovereigns.

The conflict was settled when the archbishop of Canterbury, St. Dunstan, seized the initiative and anointed St. Edward. However, the defeated party of Ethelred did not give up their opposition to God's chosen one.

St. Edward, according to an early source, "was a young man of great devotion and excellent conduct. He was completely Orthodox, good and of holy life. Moreover, he loved above all things God and the Church. He was generous to the poor, a haven to the good, a champion of the Faith of Christ, a vessel full of every virtuous grace."

However, many troubles met the young king on his accession to the kingdom. A great famine was raging through the land, and, beginning in the West and spreading to the East, a violent attack was stirred up against the holy monasteries by a prominent nobleman named Elfhre. Many of the monasteries which King Edgar had established were destroyed, and the monks were forced to flee. The church was further roiled by married clergy seeking to return to monasteries from which they had been expelled under King Edgar, the matter being debated in a series of stormy councils.

In all this turmoil King Edward stood firm together with Dunstan, the archbishop of Canterbury, in defense of the Church and the monasteries. For this reason some of the nobles decided to remove him and replace him with his weaker younger brother. They seized their opportunity on March 18, 979.

On that day the king was out hunting with dogs and horsemen near Wareham in Dorset. Turning away from this pursuit, the king decided to visit his young brother Ethelred, who was being brought up in the house of his mother at Corfe Castle, near Wareham. He took a small retinue with him, but suddenly, as if playing a joke on him, his retinue broke up and went off in all directions, leaving him to continue on his way alone.

When Ethelred's mother, Queen Etheldritha, heard from her servants that the young king was approaching, she hid the evil design in her heart and went out to meet him in an open and friendly manner, inviting him into her house. But he declined, saying that he only wished to see his brother and talk to him. The queen then suggested that while he was waiting he should have a drink. The king accepted. At that moment one of the queen's party went up to the king and gave him a kiss like Judas. For then, just as the king was lifting the cup to his lips, the man who had kissed him leapt at him from the front and plunged a knife in his body. The

king slipped from the saddle of his horse and was dragged with one foot in the stirrup until he fell lifeless into a stream at the base of the hill on which Corfe Castle stands.

The queen then ordered that the holy body be seized and hidden in a hut nearby. In obedience to her command, the servants took the body by the feet and threw it ignominiously into the hut, concealing it with some mean coverings. Now there lived in that hut a woman blind from birth whom the queen used to support out of charity. While she spent the night there alone with the holy body, suddenly, in the middle of the night, a wonderful light appeared and filled the whole hut. Struck with awe, the poor woman cried out: "Lord, have mercy!" At this, she suddenly received her sight, which she had so long desired. And then, removing the covering, she discovered the dead body of the holy king. The present church of St. Edward at Corfe stands on the site of this miracle.

The stream into which the holy king's body first fell was found to have healing properties. Many pilgrims who washed their eyes in the water recovered or improved their sight. These include two reported cases in modern times.

At dawn the next day, when the queen learned of the miracle, she was troubled and decided to conceal the body in a different way. She ordered her servants to take it up and bury it in a marshy place. At the same time she commanded that no one should grieve over the king's death, or even speak about it. Then she retired to a manor in her possession called Bere, about ten miles from Corfe.

Meanwhile, such grief took hold of Ethelred over his brother's death that he could not stop weeping. This angered his mother, who took some candles and beat him with them viciously, hoping thereby to stem the flow of his tears. It is said that thereafter Ethelred so hated candles that he would never allow them to be lit in his presence.

When St. Dunstan, archbishop of Canterbury, heard the news he was greatly saddened by the death of his beloved spiritual son, and at the coronation of his half-brother, Ethelred, at Kingston he prophesied great sorrow for the English people in the coming reign. The prophecy was exactly fulfilled after Dunstan's death in 988, when the pagan Danes invaded England and eventually, in 1016, after over twenty years of bloody war, conquered the country.

The contemporary Anglo-Saxon Chronicle expressed the universal horror felt by the English Orthodox people at this time:

"No worse deed for the English was ever done than this, since first they came to the land of Britain. Men murdered him, but God exalted him; in life he was an earthly king, but after death he is now a heavenly saint. His earthly kinsmen would

not avenge him, yet his Heavenly Father has amply avenged him. Those earthly slayers would have destroyed his memory upon earth; but the Heavenly Avenger has spread his fame abroad, in the heavens and upon the earth. Those who before would not bow in reverence to his living body, now humbly bend the knee to his dead bones. Now can we perceive that the wisdom of men, their deliberations and their plots, are as nothing against God's purpose."

Almost a year passed, and it pleased Almighty God to make known the heavenly glory of the martyr-king. A pillar of fire was seen over the place where his body was hidden, lighting up the whole area. This was seen by some devout inhabitants of Wareham, who met together and raised the body from the place where it lay. Immediately a sweet, clear spring of healing water sprang up in that place. Then, accompanied by a huge crowd of mourners, the body was taken to the church of the Most Holy Mother of God in Wareham and buried at the east end of the church. This first translation of the holy relics took place on February 13, 980.

Meanwhile, the queen's deceit and treachery were made known throughout the country, the fame of the innocent martyr-king increased, and many signs and miracles testified to his holiness. The nobleman Elfhre, deeply repenting of his destruction of monasteries and opposition to the king, decided to have the body translated to a worthier resting place. Bishops and abbots were invited, together with Abbess Wulfrida of Wilton and the nuns of Wilton monastery, who included St. Edith, the king-martyr's half-sister. A great number of laymen and women of Dorset also converged on Wareham.

Then the holy body was disinterred in the presence of the whole people and was found to be completely incorrupt. Seeing this, St. Dunstan and the other bishops led the people in hymns of praise to God, while St. Edith ran up to her brother's body and embraced it with tears of joy and sorrow combined. Then the body was lifted onto a bier and with a great procession of clergy and laity was taken to Shaftesbury, to the women's monastery founded in the ninth century by St. Edward's ancestor, King Alfred the Great, in honor of the Most Holy Mother of God. The procession began on February 13, 981 and arrived at Shaftesbury seven days later, on February 20. There the holy body was received with honor by the nuns and was buried with great ceremony on the north side of the altar.

On the way from Wareham to Shaftesbury, two poor men who were so bent over and paralyzed that they could hardly crawl on their hands and knees were brought close to the bier. Those carrying it then lowered the sacred body down to their level, and immediately in the sight of all they were restored to full health. A great shout rose to the heavens, and all together glorified the holy martyr. On hearing of the miracles worked through the saint, Queen Etheldritha was overcome by

remorse and decided to go to him to ask forgiveness. But as she was riding to Shaftesbury with her servants, her horse suddenly stopped and refused to go further, nor would he be moved by blows of the whip and threats.

Then the queen realized that she was held back by the force of her sins. Jumping off the horse, she prepared to continue her journey on foot. But again she was hurled back and could make no progress. Later, weeping bitterly over her sins, the queen retired to a convent at Wherwell, where "for many years she clothed her pampered body in hair-cloth, sleeping at night on the ground without a pillow, and mortifying her flesh with every kind of penance".

During the twenty years after the translation of the relics of St. Edward to Shaftesbury, many miracles were worked through the intercession of the holy martyr-king. In 1001 his brother Ethelred, who had succeeded him on the throne, granted the town of Bradford-on-Avon "to Christ and His saint, my brother Edward, whom, covered in his own blood, the Lord Himself has deigned to magnify by many signs of power." He sent messengers to the holy bishops Wulsin of Sherborne and Elfsin of Dorchester-on-Thames, as well as to other men of respected life, instructing them to raise his brother's tomb from the ground and replace it in a fitting place.

Following the king's command, those men joyfully assembled at the monastery with a vast crowd of laymen and women. The tomb was opened with the utmost reverence, and such a wonderful fragrance issued from it that all present thought that they were standing amidst the delights of Paradise.

Then the holy bishops drew near, bore away the sacred relics from the tomb, and, placing them in a casket carefully prepared for this, carried it in procession to the holy place of the Saints together with other holy relics. This elevation of the relics of St. Edward took place on June 20, 1001. St. Edward was officially glorified by an act of the All-English Council of 1008, presided over by St. Alphege, archbishop of Canterbury (who was martyred by the Danes in 1012). (*abridged from orthodox.net*)

## **August Treasurer's Report**

Glory to Jesus Christ! For the month of August 2017:

Income: \$10,463.5 | Expenses: \$8,532.99 | Our income over expenses: \$1,930.51

There were no major expense for the month. Thank you for being good stewards of God's house.

Kari

## Parish Life in Pictures



Fr. Joseph blesses bread in commemoration of St. Phanorius (see last week's bulletin for details) as altar server Ben Dewey looks on (*above*). Last Sunday, William and Gabriela Howl celebrated 20 years of marriage by having their marriage re-blessed by Fr. Joseph. May God grant them many more blessed years together! (*below*)



## September Schedule Changes

1. There will be no morning services on Wednesday or Friday this week.
2. We will celebrate the Nativity of the Theotokos on Thursday evening with a Vespereal Liturgy at 7:00. Please observe at least a three hour fast if you plan to receive the Eucharist.
3. Beginning on September 10, immediately after Divine Liturgy, Fr. Joseph will be out of town until September 24. While away, he can be contacted by e-mail and text. If a priest is needed, Fr. Peter Zarynow will be available at 301-299-5120. On September 22 and 23 Fr. Nectarios Trevino will be available while Fr. Peter is away. He can be reached at 703-629-0414. During Fr. Joseph's absence, we won't have any of our usual weekly services.
4. On Sunday, Sept. 17 at 9:30 AM, Deacon Stephen Hall will serve Third and Sixth Hours, followed by a Deacon service with Eucharist at 10:00.
5. God willing, both Deacon and Priest will serve Matins and Liturgy together on the 24th--just like the old days!



### September Anniversaries and Birthdays



#### Anniversaries:

Fr. Joseph & Pani Stacey 30<sup>th</sup>

#### Birthdays:

Amanda Hampton 2<sup>nd</sup>      Fr. Joseph Edgington 10<sup>th</sup>      Dennis Thomidis 20<sup>th</sup>  
Cecilia Saksen 24<sup>th</sup>      Adina Vallandingham 24<sup>th</sup>      Elias Matthew Flade 25<sup>th</sup>  
Elizabeth & Rachel Single 28<sup>th</sup>

[If missed someone, please let me know so I can update my list. – Ed.]

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