

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Moleben to the Theotokos 6:00 AM

Friday: Moleben to the Cross 6:00 AM

**Saturday: Confession 5:00 PM,
Great Vespers 5:30 PM**

**Sunday: Matins (Orthros) 8:45 AM
Divine Liturgy 10:00 AM.**



October 30, 2016 – 19th Sunday After Pentecost Holy Hieromartyr Zenobius & Martyr Zenobia

The Hieromartyr Zenobius, Bishop of Aegea, and his sister Zenobia suffered a martyr's death in the year 285 in Cilicia. From childhood they were raised in the holy Christian Faith by their parents, and they led pious and chaste lives. In their mature years, shunning the love of money, they distributed away their inherited wealth giving it to the poor. For his beneficence and holy life the Lord rewarded Zenobius with the gift of healing various maladies. He was also chosen bishop of a Christian community in Cilicia.

As bishop, St Zenobius zealously spread the Christian Faith among the pagans. When the emperor Diocletian (284-305) began a persecution against Christians, Bishop Zenobius was the first one arrested and brought to trial to the governor Licius. "I shall only speak briefly with you," said Licius to the saint, "for I propose to grant you life if you worship our gods, or death, if you do not." The saint answered, "This present life without Christ is death. It is better that I prepare to endure the present torment for my Creator, and then with Him live eternally, than to renounce Him for the sake of the present life, and then be tormented eternally in Hades."

By order of Licius, they nailed him to a cross and began the torture. The bishop's sister, seeing him suffering, wanted to stop it. She bravely confessed her own faith in Christ before the governor, therefore, she also was tortured. By the power of the Lord they remained alive after being placed on a red-hot iron bed, and then in a boiling kettle. The saints were then beheaded. The priest Hermogenes secretly buried the bodies of the martyrs in a single grave. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 11:31-12:9

Brethren, the God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Today's Gospel Lesson – Saint Luke 8:26-39

At that time, they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him. And they begged

Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen *it* told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A Word From the Holy Fathers

Should we pray without ceasing? Is it possible to obey such a command? These are questions which I see you are ready to ask. I will endeavor, to the best of my ability, to defend the charge. Prayer is a petition for good addressed by the pious to God. But we do not rigidly confine our petition to words. Nor do we imagine that God requires to be reminded by speech. He knows our needs even though we do not ask. What do I say then? I say that we must not think to make our prayer complete by syllables. The strength of prayer lies rather in the purpose of our soul and in deeds of virtue reaching every part and moment of our life. 'Whether you eat,' it is said, 'or drink, or whatever you do, do all to the glory of God.' (1 Cor. 10:31) As you take your seat at table, pray. As you lift your food to eat, offer thanks to the Giver. When you sustain your bodily weakness with wine, remember Him Who supplies you with this gift, to make your heart glad and to comfort your infirmity. Are you sated, and no longer think of eating? Do not let the thought of your Benefactor pass away too. As you are putting on your clothes, thank the Giver of them. As you put on your coat, feel yet greater love to God, Who alike in summer and in winter has given us coverings convenient for us, at once to preserve our life, and to cover what is unseemly. Is the day done? Give thanks to Him Who has given us the sun for our daily work, and has provided for us a fire to light up the night, and to serve the rest of the needs of life. Let night give the other occasions of prayer. When you look up to heaven and gaze at the beauty of the stars, pray to the Lord of the visible world; pray to God the Arch-artificer of the

universe, Who in wisdom has made them all. When you see all nature sunk in sleep, then again worship Him Who gives us even against our wills release from the continuous strain of toil, and by a short refreshment restores us once again to the vigor of our strength. Do not let the night itself be all, as it were, the special and peculiar property of sleep. Do not let half your life be useless through the senselessness of slumber. Divide the time of night between sleep and prayer. Rather, let your slumbers be themselves experiences in piety; for it is only natural that our sleeping dreams should be for the most part echoes of the anxieties of the day. As have been our conduct and pursuits, so will inevitably be our dreams. Thus our thought will pray without ceasing; if thought prays not only in words, but unites itself to God through all the course of life, your life will be made one ceaseless and uninterrupted prayer.

– St Basil the Great

Also Commemorated Today: St. Stephen Milutin of Serbia



Saint Stephen was the younger son of King Stephen Urosh I, and grandson of First-Crowned King St Stephen (September 24). He ruled Serbia from 1275 to 1320. Stephen Milutin received the throne from his elder brother Dragutin, a true Christian, who after a short reign transferred power over to his brother, and he himself in loving solitude withdrew to Srem, where he secretly lived as an ascetic in a grave, which he dug with his own hands. During his righteous life, St Dragutin toiled much over converting the Bogomil heretics to the true Faith. His death occurred on March 2, 1316. St Stephen Milutin, after he became king, bravely defended, by both word and by deed, the Orthodox Serbs and other Orthodox peoples

from their enemies. St Stephen did not forget to thank the Lord for His beneficence. He built more than forty churches, and also many monasteries and hostels for travelers. The saint particularly concerned himself with the Athonite monasteries. When the Serbian kingdom fell, the monasteries remained centers of national culture and Orthodoxy for the Serbian nation. St Stephen died on October 29, 1320 and was buried at the Bansk monastery. After two years his incorrupt relics were uncovered.

A Reflection of St. Nikolai Velimirovich

A great son of the Orthodox Church, King Milutin saved the Balkans from Uniatism. At that time in history when the Byzantine emperor's conscience was weakened, this noble and Godbearing Slavic king rose up decisively and, with God's help, saved Orthodoxy not only in his own land, but also in all the lands of the Balkans. He who closely examines the life of the holy King Milutin will understand why God gave him success after success in all his works throughout his life. When Milutin ascended the throne, he immediately vowed to God that he would build a church for each year that he would reign. He reigned forty-two years and built forty-two churches. Next to some of the churches—for example, in Thessalonica and Constantinople—he also built hospitals for the indigent, where the poor would receive everything free of charge. Beyond that, he especially loved to give alms to the needy from his own enormous wealth. Oftentimes, this powerful and wealthy king dressed in the clothes of a poor man, and seeing the foolish extravagance of the princess and her retinue, said: "What is this, and what is it for? We are not used to such a life." And pointing to a Serbian princess with a distaff in her hand, he said: "Behold, this is the kind of clothing we expect our daughter-in-law to wear." (*from johnsanidopoulos.com*)

Saint Therapon the Ascetic and Wonderworker of Lythrodontas

Saint Therapon of Lythrodontas came to Cyprus with the group of the "Three Hundred" refugees from Palestine during the persecutions carried out in the seventh century by Muslim Arabs. Having lived in the Palestinian desert, he learned the life of monasticism, asceticism, prayer, humility, vigils and abstinence. Upon arriving in Christian Cyprus, he started searching for a parallel place for ascetic exercise and found the right place, along with water close to it, near the village of Lythrodontas in the province of Nicosia.



In that desolate site of Lythrodontas, Saint Therapon, after many spiritual struggles, was made worthy by God to receive the gift of performing miracles. The faithful of the area came to him in order to be cured from various diseases, and to receive proper Christian teachings for their spiritual wellbeing.

When the Saint reposed in the Lord, his body was buried in the place of his ascetic exercise, either by the faithful or maybe his disciples. By a miracle of God, after many centuries, his holy relics were found in this way: According to narratives of the older residents of Lythrodontas, in past years, before the village was built where it is currently situated, there existed only a small settlement, situated at the site where the village cemetery is today. Once during night time, the people of this small settlement saw a light appearing where the church of the village is today built. They went searching the area but did not find anything. They saw again this mysterious light for a second and third time and the light finally appeared over a bush. That's when they decided to cut the bush at its root, and so they did. When the bush was removed, they discovered the tomb of Saint Therapon along with his holy relics. Right after this event they built a church in the name of Saint Therapon. This church existed until 1863, when it was demolished in order to build a larger church which exists up until today. A piece of the saint's forehead is preserved in this church until today, enclosed in a silver case and it's taken on a procession once a year on the Saint's feast day. Regarding the miraculous finding of the remains of Saint Therapon, the following is indicated in the Seventh Ode of his Divine Service: "Moses was previously shone by a pillar of light, a pillar which was shining from earth to heaven; a ray of light has shown you to us, where now your enduring and suffering body is situated and the devout and loyal faithful chant to you unto all the ages."

After their discovery, the relics of Saint Therapon performed many miracles and healed many people, mostly those suffering from marsh fever. Up until today, the Saint performs different types of miracles to those who come with faith to his church. For this reason he was given the name "Wonderworker". Near the church there is also the holy water of the Saint. From the Doxastikon of the Saint's Divine Service, the Saint seems to have taught the following: "Love God, and ye shall find eternal blessing; choose His love because when He comes in His glory ye shall find rest together with all the saints." Also, a scroll on one of his newer icons reads: "Temperance of tongue and belly is the greatest philosophy." (*from johnsanidopoulos.com*)

Pan-Orthodox Christian Singles

...will be hosting an event at Bowlmor Lanes in Bethesda (<http://www.bowlmor.com/bethesda>) on Saturday, Nov. 12, 2016 from 8-11:30 pm. For a free-will offering (\$20 suggested), you'll get free bowling shoes & unlimited bowling, 1 complimentary alcoholic drink, unlimited non-alcoholic drinks, appetizers, and a buffet with a carving station, pasta station, and chocolate fondue. The event is open to all unmarried Orthodox Christians 21 and older.

RSVP by Monday, Nov. 7 to Diana Haverlack at (703)-759-1551 or dianahav@earthlink.net.

On Stewardship and the Orthodox Life – Parts 95-96:



Children and the Stewardship Life

“...for all of you are children of God, through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.”
(Galatians 3:26-27 NKJV)

All children, all Christians, learn about their call to discipleship through Baptism. From the moment of reception into the Kingdom of God through Baptism and Holy Chrismation, growth begins. All of us have the opportunity to grow in Christ from the earliest of our days as Christians.

As children’s relationships with God are formed they begin to understand their responsibility to live as Jesus lived and to acknowledge God’s many gifts. God works through them while serving the poor, spreading the Good News, and taking care of everything God has given them. Therefore, as disciples, children, too, are stewards of everything God entrusts to them – that is, if the children are formed by parents who understand and carry out the responsibility to raise their children as good stewards.

Stewardship is based on the idea that all we have and all we are comes from God. In order to thank God for our many blessings, we must give back a portion of the time, talent and treasure that God has blessed us with. Stewardship is not a program that is handed to a child like an arithmetic book. Stewardship is not something to be learned. Stewardship is an attitude -- a way of life. Stewardship calls for us to share ourselves, to be a holy people, to step up and to take the risk of walking with Jesus Christ in His Holy Church.

We are all called to be disciples and caretakers of God’s many gifts. Stewardship is not about tithing, sacrificial giving or fund raising. Stewardship is about making personal decisions about how our lives and God’s expectations are meshed together. A child’s way of life in the future is formed early in that child’s young life. How many of our children are taught, usually by parents’ example, that most of life is about self-indulgence and display? How much of what is spent on toys, games and electronic media is necessary? Are these supplied without a hint of

sacrificial use? Would the children be just as happy without? Or do we indulge our children by keeping up with the latest fashion rages? Is our concern as parents about a child's stewardship way of life as much as we are about the child "fitting in," being "one of the crowd" and not standing out? Most children receive some money, for example, as birthday presents or as a standing allowance. How much time is spent in teaching the proper stewardship of that money?

It is an unfortunate situation that most people find themselves completely satisfied with enough to eat and drink, to wear, and to be entertained. Thus such people find that they must indulge in this pleasure and that, and accustom themselves to living up to (and often beyond) their income. The Christian steward, who sees all he or she has as a loan from God to be repaid, also sees that God has a higher goal for us than simple self-satisfaction.

Our children are very good watchers and listeners. They learn much more about how they will live in the future on their own from observing their parents than from a book or lecture. It is the duty of all Christians to properly use our time and money. Constantly indulging our children in their requests may be a reflection of constantly indulging ourselves in whatever pleasure we want. Children see that. Laziness or lack of discipline in an adult life is quickly picked up on by the children. A "take it or leave it" attitude about life in the Church or the Church's traditions and services becomes the child's way in the future. The opposite can be true as well.

When I was twelve, I got the right to "own" my own paper route. The "route" was delivering 150 free shopping newspapers that ranged from 14 to 26 pages in size two times a week. The papers were delivered to our home in bundles on Tuesday and Friday for Wednesday and Saturday delivery. The papers were to be "folded" in the old-fashioned way, one at a time, placed into a cloth bag, and carried (or pulled on a wagon) to be delivered to 150 homes in the neighborhood. This was a total of 3-4 hours of work for each delivery, depending on size of paper, weather, etc. The supervisor, however, was always driving around checking on the deliveries. The pay? One dollar per delivery – two dollars per week.

For a twelve-year-old in the 1960s this was a lot of money. What was I to do with it? Now that I was "employed," my father said, I had to take my own offering to Sunday School. He used to give me a dime each Sunday. My contribution, he said, had to be at least 20 cents a week. I learned to take a quarter from "my" money. In Sunday School I learned about putting on Christ, who gave Himself for the life of the world. I learned discipline from my father and my mother. I also learned stewardship. (*from acrod.org*)



November Anniversaries and Birthdays



Anniversaries:

none

Birthdays:

Pani Stacey Edgington 3 rd	Karen Blaydoe 3 rd	Brad Karbowsky 8 th
Jennifer Brady 11 th	Tabitha Single 20 th	Michael Kopan 22 nd
Herman Blaydoe 24 th	Alex Makowelski 30 th	Lydia Vita 30 th

THE MYRRH-STREAMING KARDIOTISSA - "THE TENDER HEART" ICON

...will be at **Nativity of Our Lord Orthodox Church** (8911 Weems Road, Manassas, Virginia 20110) on **Friday Evening November 11th & Saturday Morning November 12th**.

The Iveron Icon visited St. George's Orthodox Church in Taylor, Pennsylvania on October 12, 2011. The Kardiotissa icon was anointed with myrrh from the original Hawaiian Icon on Thursday, October 13. The Kardiotissa began streaming myrrh the next day, on the Feast of the Protection of the Mother of God. An estimated 500,000 people have venerated the Kardiotissa over the last five years. Bishop Gregory has deemed the Kardiotissa worthy of veneration and given his blessing to make her available to the faithful and to anoint with the holy myrrh. Come and see! "The humble shall see this and be glad; and you who seek God, your hearts shall live" (Psalm 69:32).

Schedule

Friday, November 11

6:00 P.M. - Procession

6:30 P.M. - Moleben/Paraklesis

7:00 – Blessings (**Open All Night for Vigil**)

Saturday, November 12

7:30 A.M. - Divine Liturgy

Blessings after Divine Liturgy

10:30 A.M. - Departure of Icon

Fr. Nectarios Trevino, opriest@gmail.com, 703.629.0414

Follow Our Diocese On-Line

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

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

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

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

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