

# 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.**

## **August 12, 2018 – 11<sup>th</sup> Sunday After Pentecost | Martyrs Photius & Anicetus of Nicodemia | Afterfeast of the Transfiguration**

Afterfeast: Today's hymns speak of how Christ made those who ascended Mt Tabor with Him "partakers of (His) otherworldly glory." The Apostles, "overcome with fear, fell headlong upon the earth."

The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians. The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible. They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace



with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honor and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed. They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305.

Saints Anicetus and Photius are mentioned in the prayers for the Blessing of Oil and the Lesser Blessing of Water. (*from oca.org*)

### **Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 9:2-12**

Brethren, if I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? Or *is it* only Barnabas and I *who* have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a *mere* man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, *is it* a great thing if we reap your material things? If others are partakers of *this* right over you, *are* we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.



## Today's Gospel Lesson – Saint Matthew 18:23-35

The Lord said, “The kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you.’ And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?’ And his master was angry, and delivered him to the torturers until he should pay all that was due to him. “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

## *A Word From the Holy Fathers*

When you are praying such matters will come to mind as would seem clearly to justify your getting angry. But anger is completely unjustified against your neighbor. If you really try you will find some way to arrange the matter without showing anger. So, then, employ every device to avoid a display of anger.

– Evagrius of Pontus, *Chapters on Prayer* 24

“For what do I have in heaven, and what do I desire on earth besides you?” Ps. 72:25. In the same portion of the Word the Psalmist marvelously magnifies and exalts what is heavenly in his speech, and contemptuously and mockingly disparages and loathes that which the eyes of fools zealously pursue upon earth. It is as if someone born at night should judge the darkness in which he was nurtured and grew up to be a great good, but later, when he has participated in the beauty of the open air, he despises his former judgment saying, ‘I used to prefer the darkness to which I was accustomed to such sights as the sun and stars and every beauty in heaven because I was ignorant of that which is superior.’ For which reason he condemns in advance in the Word his lack of judgment concerning what is good, saying that he was like a beast until he saw the good in those things.

But, when he came to be with God, and the Word was God, and was led by the right hand, and the Word, being on the right hand, became his leader by means of counsel, and he saw the glory in virtue, by means of which the assumption takes place for those who look to heaven, then he makes those statements, one of which considers that which is good in the heavens with wonder, but the other spits on the worthlessness and vanity of that zealousness which is deceived about life. Now the whole text is as follows. ‘I became as a beast before you’ (Ps. 72:22), he says, indicating the irrational propensity in such people. Then he adds, “But I am always with you.” Ps. 72:23.

And when he has said this he also adds the manner of the union with God, so that we too might learn how the previous beast-like person is united with God after these things. For, he says, ‘you grasped my right hand.’ Ps. 72:23. He designates the eager desire for understanding in relation to things on the right as God’s grasp. And ‘by your counsel you have led me’ (Ps. 72:24), for guidance in relation to what is good does not take place without divine counsel. ‘And with glory you have received me.’ Ps. 72:24. Well does he contrast glory with shame. Glory becomes a chariot and a wing, as it were, of the one who is received by the divine hand, whenever one separates himself from the works of shame.

And thus he has added to what has been said, ‘For what do I have in heaven, and what do I desire on earth besides you?’ Ps. 72:25. In respect to this latter saying, the majority of people up to the present act as follows. Although such great things are freely theirs in heaven, nevertheless they consider to have come to be with God to be imaginary delusions in the category of a wish in relation to power or honor or wealth or this wretched little glory for which human nature is mad. But he who has come to be in these things consequently adds, ‘But it is good for me to adhere to God, to put my hope in the Lord.’ Ps. 72:28. He has shown that the one who adheres to God through hope and who has become one with him is in some way united with him.

– St. Gregory of Nyssa, *Treatise on the Inscriptions of the Psalms* 1.6.45b-49

### **Dormition of the Theotokos**

We will commemorate the Dormition of the Theotokos with a Divine Liturgy Wednesday morning at 8:00. Please let Fr. Joseph know today if you plan to come and receive the Eucharist.



## Follow Our Diocese On-Line

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

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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, Presbytera 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 Domieniecki, Linda A. Georgiev, Heather Himler, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Tucker Karl and family, Robert & Pam Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, 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, Alexander Shostko, Bernie Takabayashi & family, 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.)