

SOBORNOST

St. Thomas the Apostle Orthodox Church

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Waldorf, MD 20601

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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

Sunday School 9:30 AM

Divine Liturgy 10:00 AM



March 3, 2019 – Sunday of the Last Judgment (Meatfare)

Holy Martyrs Basiliscus, Eutropius, and Cleonicus

The Holy Martyrs Basiliscus, Eutropius and Cleonicus suffered in the city of Pontine Amasea (Asia Minor) in about the year 308. The brothers Eutropius and Cleonicus, and Basiliscus the nephew of the Great Martyr Theodore the Recruit (February 17), were comrades. After the martyric death of Saint Theodore, they wound up in prison and by their preaching brought many of the pagans in prison with them to the Christian Faith.

When he tortured Saint Theodore, Publius perished shamefully, struck down by divine wrath. Asclepiodotus was chosen as ruler of Amasea, and was more inhumane than his predecessor. Knowing the comrades of Saint Theodore the Recruit were all in prison, the governor commanded that they be brought to him. Saints Eutropius, Cleonicus and Basiliscus thus firmly confessed their faith in Christ before this new governor. They were mercilessly beaten, so that their bodies were entirely bruised.

At the time of torture Saint Eutropius prayed loudly to the Savior: “Grant us, O Lord, to endure these wounds for the sake of the crown of martyrdom, and help us,

as You helped Your servant Theodore.” In answer to the saint’s prayer, the Lord Himself appeared to the martyrs with His angels and the holy Great Martyr Theodore the Recruit, saying to them: “Behold, the Savior has come to help you, that you may know life eternal.”

Soldiers and many of the people standing nearby were also granted to behold the Savior. They began to urge Asclepiodotus to halt the tortures. Seeing that the people were distraught and ready to believe in the true God, the governor commanded the martyrs to be taken away. The governor then invited Saint Eutropius to supper and urged him to offer public sacrifice to the pagan gods, yet remain a Christian in soul. Eutropius refused this offer.

On the following day they brought the martyrs to a pagan temple, to force them to offer sacrifice. Eutropius began to entreat the Savior: “Lord, be with us, and destroy the raging of the pagans. Grant that on this place the Bloodless Sacrifice of the Christians be offered to You, the true God.” These last words of prayer had no sooner been spoken, than an earthquake began, the walls of the temple collapsed, and the statue of the goddess Artemis was smashed to bits. Everyone fled from the temple so as not to be crushed among the rubble. In the noise of the earthquake a voice was heard from on high: “Your prayer has been heard, and on this place a house of Christian prayer shall be built.”

When the earthquake ended, the governor Asclepiodotus, barely recovered from his fright, gave orders to drive high wooden stakes into the ground, tie the martyrs to them and pour boiling tar over them. The saints began to pray to God, and Eutropius cried out turning to the torturers: “May the Lord turn your deed against you!”

The tar began to flow beside the bodies of the martyrs, like water with marble, scorching the torturers. Those seeing this fled in terror, but the governor in his bitterness gave orders to rake their bodies with iron hooks and to sting their wounds with mustard mixed with salt and vinegar. The saints endured these torments with remarkable firmness.

The night before their execution the saints spent their time at prayer, and again the Lord appeared to them and strengthened them. On the morning of March 3, Saints Eutropius and Cleonicus were crucified, but Basiliscus was left in prison.

Saint Basiliscus was executed on May 22 in the city of Komana. They beheaded him, and threw his body into a river, but Christians found his relics and buried them in a ploughed field. Later at Komana a church was built and dedicated to Saint Basiliscus. *(from oca.org)*

Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 8:8-9:25

Brethren, food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? 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.

Today's Gospel Lesson – Saint Matthew 25:31-46

The Lord said, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink? When did we see You a stranger and take *You* in, or naked and clothe *You*? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."

A Word From the Holy Fathers

I shall be rightly judged by your Son for my words and deeds, O all-immaculate Theotokos. May I find you at that hour to be a refuge and most mighty ally, saving me from all torments.

On the day of judgment reveal yourself, O Mistress, and stand as advocate for me, freeing me from torments and fire, that, saved, I may hymn your invincible grace.

Accept me who am prodigal and all-accursed, O Master Christ, and free me from torments through the supplications of her who gave You birth, and deliver me from standing on Your left side.

The dark fear of hell embraces me, O pure one, and the lot of the goats terrifies me. Deliver me therefrom, O all-pure Theotokos, I pray.

I offer you groaning from my heart and the depths of my being, O all-immaculate one, asking your right conciliatory aid. Have mercy upon my most passionate soul, and move the most merciful God to pity, that He deliver me from damnation and the lake of fire, you who alone are blessed.

The river of fire terrifies me, and thick darkness causes me to quake; the worm and the gnashing of teeth fill me with horror. O Virgin, at that hour let me find you to be a mighty ally.

Let me not become fuel for the fire, O Lord, neither let me hear Your voice pronounce sentence, for I have Your pure Mother entreating You. By her supplications have mercy on me, I cry to You.

Make me to hear the divine voice, and show me to share a place with the elect, O Christ; let me not occupy a place of lamentation, for I have the Theotokos beseeching You for this.

The day of judgment terrifies me, O Virgin; the gnashing of teeth fills my heart with dread, and the place where the goats stand horrifies me; but let me find you, the Theotokos, to be my help amid evils when I shall be judged.

Beholding the judgment-seat, I think upon Your judgment, O my Christ, whereat I, who am condemned, shall be rightly judged for my deeds. Yet shall I have an advocate in that hour – Your Mother, the divine Bride – entreating Your great compassions.

– Stichera from the Canon to the Theotokos from the Octoechos at Compline on Wednesday, Tone 6 (the composition of Hieromonk John)

The Last Judgment – Metropolitan Anthony of Sourozh

More than once does the Gospel give us a warning on the way in which we shall be judged and on the way in which we can save ourselves from condemnation. There is a passage of the Gospel in which the Lord says: “It is not everyone who will have called Me 'Lord, Lord' who will enter the Kingdom of Heaven. There will be such who will come to Me and say, ‘Have we not broken bread in the precincts of Thy Temple? Have we not prayed, have we not sung Thy glory?’ And I shall say to them: ‘Go away from me doers of iniquity’.”

So, it is not by outward signs of piety that we shall find salvation. The Gospel which we read on the Day of the Publican and the Pharisee already tells us something about this. The pharisee had been faithful in everything outwardly, but inwardly he had remained cold and dead to the only thing that matters - loving. He might have said to the Lord: “But have I not prayed so often in Thy Temple?” He would have heard the words which I quoted a moment ago, and he might have remembered also a passage from the Old Testament that says that the prayer of one who does not forgive his brother is abomination before the face of the Lord.

And so we are confronted to-day with the Gospel of the Last Judgement. A day will come, and it may not be after we die, it may be at a moment when we are suddenly illumined, when light comes into our mind, that we will ask ourselves: “Where is salvation? Can I hope for anything at all?” We have had the first answer to this question in the person of the publican. He could pride himself on nothing, nothing at all. He was a traitor to his nation, he was greedy, he was unworthy of his people, of the Testament that was the rule of the nation. And yet, he realized that he was totally, utterly, hopelessly unworthy, and he stood, not daring even to enter the Temple, because the Temple was the place where the Lord lives, a place as holy as God's presence makes it; and he beat his breast saying: “Forgive me; I am a sinner.” That is a first step towards forgiveness, towards a healing of our life and soul.

Today we are confronted with something else. It is not strict adherence to forms of life; it is not piety, the kind of piety which one can put in inverted commas; it is not praying if we pray unworthily, that saves us. The Lord at the Last Judgement, as it appears clearly from this passage of the Gospel, will ask us nothing about the tenets of our faith, or about the way in which we have tried outwardly to please Him. He will ask us: “Have you been human, or inhuman?” When you saw someone who was hungry, did your heart turn to him in compassion and did you give him food? When you saw someone homeless, did you think of a way of providing a roof and a little warmth and safety for him? When we were told that someone, perhaps someone we knew, had disgraced himself and been put into

prison, did we overcome the shame of being his or her friend, and go to visit him? When we saw someone to whom we could give the surplus of what we have, the unnecessary coat, the unnecessary object which we possessed - did we turn and do that? That is all the Lord is asking concerning the Last Judgement.

As I said before, His only question is: "have you been human in the simplest way in which any pagan can be human?" Anyone can be human who has a heart that can respond. If you have, then the doors are open for you to enter into the Kingdom and to become by communion with God, not sacramental communion, but a deeper communion even than the Sacrament, become one with Him and grow into being the Temple of the Spirit, the Body of Christ, a place of His incarnate presence.

But if we have been inhuman, how can we think of being divine? How can we think of being partakers of the Divine Nature, of being like Christ, possessed of the Holy Spirit, alive for eternity? None of these can be true. And today, we are confronted with the Judgement, with this clarity, this sharpness and His mercy. Because God is merciful; He warns us in time. It takes one moment to change one's life. It is one moment that is needed, not years, so that the oldest of us can in one moment see the ugliness, the horror, the emptiness, the evil of our lives, and turn to God with a cry, crying for mercy. And the youngest can learn now that it is time, step by step, to be simply human. If we are human, then we become the friends of God, because to be a Christian means to choose Christ for one's friend. And you know what friendship means; it means solidarity, it means loyalty, it means faithfulness, it means being at one in soul, in heart, in action with the one who is our friend. This is the choice we all have made, seemingly, and forgotten so often.

So to-day we are confronted with this Gospel of the Judgement. But we can do something now to face it. After the Service, at the doors, there will be a collection for "Crisis". "Crisis" is an organization which looks after those who are homeless and have to live on the streets, who depend on the passer-by to have a chance to eat, who depend on the mercy of people. Well, face today's reading of the Gospel. Face it not only emotionally but in fact, and when you are confronted with a plate at the doors of the Church, give, give generously, give with your whole heart, give as you would wish to be given if you were in the street, unprotected, alone, hoping beyond hope, or having lost all hope in human charity.

We have got a few moments to do a thing which is infinitely simple. Let us do it, and may God's blessing be upon anyone who will have done something, not just a little, but as much as possible, to enable another person to stay alive, to breathe, not to collapse. (*from tokandylaki.blogspot.com*)

Also Commemorated Today: Hieromartyr Theodoret of Antioch

During the reign of the impious and apostate Julian (361-363), his wretched uncle also named Julian, who was a Christian and a faithful servant of God, and a Reader in the Church of Antioch, was persuaded by his nephew the impious and apostate emperor, not only to deny - alas! - the faith in Christ and to venerate the idols, but the impious one gave to the tyrant on behalf of the idols all the wealth and sacred vessels Constantine the Great dedicated to the Church of Antioch, and so the former pious uncle was appointed by his irreverent nephew, to be a persecutor and tyrant against the Christians. Then the other Clergy and Priests of Antioch scattered to various places, while Saint Theodoret alone, who was a Presbyter in the Antiochian Church, remained with the other Christians, preaching to them to be bold in their faith in Christ and confession. [*St. Theodoret is depicted in the center of the icon on the front page – Ed.*] Therefore the uncle of Julian the Apostate captured him, and had him imprisoned. Then he stood before him, and first ordered for the legs of the Saint to be beaten, and then to have his head beaten. After this they stripped him and hung him from a wooden pole and lacerated him harshly. Because the Saint was lacerated for three hours, blood ran from his body like a faucet, while his face looked more beautiful and bright.

Because the Saint heard the defiled Julian say to him, "Sacrifice to the gods you wretch, and if you are in debt to the royal treasury, or anyone else, my nephew the emperor would like to free you of your debt, so you won't wrongfully renounce your soul." The Saint said to him, "You O miserable one are the wretch, you and your emperor. For you left Christ and followed the Antichrist. Hence you will both become tinder in the eternal fire of hell. I have no debts towards anybody, except my Lord Jesus Christ. I am indebted to Him to keep the true faith until my last breath." When the impure and God-hating tyrant heard this, he ordered that the sides of the Saint be burned with lit lamps. Meanwhile the Saint lifted his eyes up to Heaven and secretly prayed, and - O the miracle! - those who held the lamps fell down as if dead, and they believed in Christ. Then Julian and his companions became enraged, and the thrice-cursed one lifted up the executioners, saying, "Why did you drop your lamps and not thoroughly burn the impious and most-wretched one, instead being conquered by weariness and negligence?" The Saint responded, "You are impious and thrice-cursed and thoroughly blinded in the eyes of your soul. For you do not see, O wretch, the Angels guarding me the servant of God, and they do not allow you to touch me. Do not lament therefore, since the God of the Christians is great." When the tyrant heard this, he was very shamed. He then ordered for those soldiers to be cast into the sea. When Saint Theodoret saw them being brought to the sea, he told them, "Go, O my children, in peace, go to that

blessed army, for shortly I also will follow, that I may rejoice together with you in the eternal Kingdom of Heaven."

Because the impious uncle of Julian was trying to force Saint Theodoret to sacrifice to the idols, for this reason the Saint responded, "You, the most irreverent and most wretched of all men, in a few days all your entrails will rot away, and by this you will be forced to cast your defiled soul into the eternal fire of hell. And your nephew the tyrant Julian, who you say is more irreverent than you, in the land of Persia will be pierced with a heavenly lance, and will be cast into the fire of Gehenna, and will not return, and so the both of you together will receive the wages and justice for your wickedness. I in turn will sacrifice to my God the sacrifice of praise." The Saint having said this, the impious Julian immediately ordered his beheading. As the Martyr was going to the place of his execution, he prayed with joy in his soul, and being beheaded, he was raised up to God to receive the crown of the contest. His holy relic was then taken by some Christians, and was buried with honors. And the above words prophesied by the Saint were fulfilled not many days after. For, as the Saint foretold, the two Julians, the wicked uncle and the more wicked nephew, these wicked ones were wickedly killed, and their souls were delivered to the punishments of Hades. *(from johnsanidopoulos.com)*

Sunday of Orthodoxy Vespers

Sunday of Orthodoxy Vespers will be held at Sts. Peter and Paul Antiochian Orthodox Church at 10620 River Road, Potomac, MD 20854 on Sunday March 17 at 5pm. Guest speaker will be Fr. Nicholas Belcher, of the Antiochian Archdiocese.

Lenten Reading

As in years past, we will be reading a book during Lent for discussion after Pre-Sanctified Liturgy on Wednesdays. This year, we will be reading *The Joy of the Holy: Saint Seraphim of Sarov and Orthodox Spiritual Life* by Harry Boosalis. See Anna Connour if you'd like a copy.

February Treasurer's Report

Glory to Jesus Christ! For February, we had an operating income of \$10,300 dollars and expenses of \$10,510. We were able to donate over \$1,000 to charitable causes this month, and we had a large heating bill and oil delivery. Please continue to give generously and to support our Church! In Christ, Josh Moore, Treasurer.

Social Team for March 10

Team 1 is up next week – Blaydoe P., Chumak, Connour, Samson. Don't forget!

CAMP NAZARETH SUMMER CAMP 2019

The time for Summer Camp is Rapidly Approaching!!! The clock is ticking!!

REGISTER ONLINE STARTING MAR. 1, 2019!!!

Dates for the Summer Camping Program

Week 1: July 14-20, 2019

Pittsburgh, Mid-Atlantic, Tri-State and Washington D.C. Deaneries

Register Online Starting March 1, 2019

Register at – *campnazareth.org*

From the Home Page, From the 2019 Summer Camp Icon, or From the Diocesan Summer Camp Tab found under the Summer Camp Tab and look for Camper Registration.

If you are Clergy or a Volunteer go to the 2019 Summer Camp Icon on the Home Page or the Diocesan Summer Camp Tab found under the Summer Camp Tab and look for the paper forms under Clergy/Volunteers.

\$20 Early Bird Discount Per Child!!!!

(one-time only, not per week)

Register & pay by May 15, 2019!!!!

Online Registration MUST be complete AND payment must be submitted by May 15 in order to qualify for the Early Bird Discount.

Registrations after June 15 will incur an additional \$20 late fee.

- When you register online please note that **you will still need to submit a paper copy of the Medical Examination Form (i.e. Camper Physical)** which must be filled out and signed by a licensed medical professional (licensed physician or physician's assistant). This form will be emailed to you after you complete the online registration process.
- **Payment by check, money order, or credit card is accepted.** Checks and Money Orders are to be made payable to *Camp Nazareth* and sent to *Camp Nazareth at 339 Pew Road, Mercer, PA 16137.*

DIOCESAN LENTEN RETREATS



For All Orthodox Christians, Family & Friends

EASTERN REGION

Co-sponsored By The Ukrainian Orthodox League of the USA

LOCATION: St Francis Center For Renewal **DATE:** Sat April 13, 2019 **TIME:** 9:00 am – 6:00 pm
395 Bridle Path Rd
Bethlehem, PA

TOPIC:

PRESENTERS:

Adults &
Adolescents

*“Focusing On the Ladder of Divine Ascent And
Our Spiritual Journey One Step At A Time“*

Metropolitan Gregory
Fr Anthony Perkins

Ages 6-11

*All Strings Detached: Freeing our Hands
and Feet to Climb*

Fr. Matthew Stagon
Fr. William Bennett

Come Escape From the
World For A Day and Be
Spiritually Renewed!



Sponsored By The
National
A.C.R.Y.

Cost for our regional retreat is \$40 for adults (\$15 late fee), \$25 for adolescents (\$10 late fee), and \$7 for children under 12. Registration forms will be available at the church; register by April 1 to avoid a late fee. For more information, contact Oley or Natalie Bilynsky at (610) 892-7315 or nsufler@aol.com. [I know it's a hike, but I've always been glad I went. – Ed.]

20th Annual
**Lenten
Retreat**

*Saturday,
March 30,
2019*



Featuring
**HANK
HANEGRAAFF**

"Bible Answer Man"
and his journey to
the Orthodox Faith

[www.oneplace.com/
ministries/bible-answer-man/](http://www.oneplace.com/ministries/bible-answer-man/)

9 am - Registration

10am - Opening Session

12:30 - Lenten Lunch

1:30 - Closing Session

3:30 - Vespers
and Depart

To register, go to the "Events"
section of the church website at:
www.schgochurch.org, call 410-573-2072
or email officeschannapolis@gmail.com



Sts Constantine & Helen Greek Orthodox Church
2747 Riva Road, Annapolis, MD 21401

Church Work Day Scheduled

We are planning to do some yard work, cleaning and organizing in the church and house on April 20 after Divine Liturgy. All are invited and welcome to join in on the fellowship.

Tithing via your bank's "Bill Pay"

Dear St. Thomas members and friends,

Some members have found that an easy way to tithe regularly is through their bank's Bill Pay feature. By setting-up a recurring payment to the Church, your tithe check will be mailed weekly, or twice a month, or once a month, whatever you prefer, and will come straight to the Church, so you don't have to remember and hand-write your check. If you'd like to try, log into your online banking system, find the bill pay section, and then put the following in for the "Pay To" information and address:

St Thomas the Apostle Orthodox Church
4419 Leonardtown Road
Waldorf, MD 20601

To designate where your tithe is directed, annotate in the memo line how much is meant for each category, such as pledge, building fund, candles, prosphora, and charity.

This is by no means a required method for tithing, but if you'd like to send your tithe this way, it is easily done. If you have any questions, please see the treasurer, Josh Moore.



March Anniversaries and Birthdays

Anniversaries:

None.

Birthdays:

Ciaran Richardson 1st
Heather Wright 16th
Nancy Hall 21st
Jared Karbowsky 26th

Kristen McNeil 10th
Nicole Nicolaus 16th
Adam Roberts 25th
Lynn Hampton 27th

Wyatt Sticht 14th
Alexander Wright 19th
Tyler Vallandingham 25th



Follow Our Diocese On-Line

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

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

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

Twitter: <https://twitter.com/acrodnews>

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

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, 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, Presbytera Katie Baker and family, Santiago Alzugaray, 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, 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.)