

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

Children's Sunday School 9:30 AM

Divine Liturgy 10:00 AM.



July 28, 2019 – 6th Sunday After Pentecost | Apostles Prochorus, Nicanor, Timon, and Parmenas of the LXX

Saints Prochorus, Nicanor, Timon and Parmenas, Apostles of the Seventy were among the first deacons in the Church of Christ.

In the Acts of the Holy Apostles (6:1-6) it is said that the twelve Apostles chose seven men: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas, full of the Holy Spirit and wisdom, and appointed them to serve as deacons.

They are commemorated together on July 28, although they died at various times and in various places.

At first, Saint Prochorus accompanied the holy Apostle Peter, who made him bishop in the city of Nicomedia. After the Dormition of the Most Holy Theotokos, Prochorus was a companion and coworker of the holy Apostle John the Theologian and was banished with him to the island of Patmos. There he wrote down the Book of Revelation concerning the final fate of the world. Upon returning to Nicomedia, Saint Prochorus converted pagans to Christ in the city of Antioch, where he suffered martyrdom.

Although Saint Nicanor suffered on the same day that the holy Protomartyr Stephen (December 27) and many other Christians were killed by stoning, he is commemorated on December 28.

Saint Timon was later appointed by the Apostles as bishop of the city of Bostra in Arabia and suffered from the Jews and pagans for preaching the Gospel. He was thrown into a furnace, but by the power of God he came out of it unharmed. The tradition of the Roman Church says that Saint Timon died by crucifixion. Saint Timon is also commemorated on December 30.

Saint Parmenas zealously preached Christ in Macedonia. He died after being afflicted with an illness. Some say that Saint Parmenas suffered martyrdom under Trajan (98-117) in the final year of his reign. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 12:6-14

Brethren, having gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith; or ministry, *let us use it in our* ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. *Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

Today's Gospel Lesson – Saint Matthew 9:1-8

At that time, Jesus got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This Man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw *it*, they marveled and glorified God, who had given such power to men.

A Word From the Holy Fathers

3. Faith: the beginning of love. The end of love: knowledge of God.
4. Fear of the Lord guards the soul. Good temperance strengthens it.
6. The one who enslaves his flesh, passionless shall he be; the one who feeds it, by it will he be pained.
7. A spirit of sexual impurity is in the bodies of the intemperate, but a spirit of chastity is in the souls of the temperate.
11. Do not give much food to your body, and you will not see bad visions in your sleep. For in the way that a flame enkindles a forest, so does hunger burn up shameful visions.
13. A strong wind chases away clouds; memory of injury chases the mind from knowledge.
18. He who loves money will not see knowledge, and he who amasses it will become dark in himself.
19. In the tents of the humble the Lord will make camp, but in the houses of the proud, curses will abound.
20. The one who transgresses God's law dishonors him, but he who keeps it glorifies the one who made him.
21. If you imitate Christ, you will become blessed. Your soul will die his death, and it will not derive evil from its flesh. Instead, your exodus will be like the exodus of a star, and your resurrection will glow like the sun.
65. A vessel of election, the pure soul; but the impure soul will be filled with bitterness.
66. Without milk, a child is not nourished, and apart from passionlessness, a heart will not be raised up.
67. In front of love, passionlessness marches; in front of knowledge, love.
68. To knowledge, wisdom is added; prudence gives birth to passionlessness.
69. Fear of the Lord begets prudence; faith in Christ bestows fear of God.
87. If your brother is sad, console him; and if he is pained, share the pain. For doing thus, you will gladden his heart, and you will store a great treasure in heaven.
118. Flesh of Christ: virtues of praktike; he who eats it, passionless shall he be.

119. Blood of Christ: contemplation of created things; he who drinks it, by it becomes wise.

122. He who has acquired love has acquired a treasure; he has received grace from the Lord.

124. Do not lay to the side the holy dogmas which your fathers have laid down. Do not abandon the faith of your baptism, and do not thrust off the spiritual seal. Thus can the Lord come into your soul, and he will cover you on the evil day.

131. The wisdom of the Lord raises up the heart; his prudence purifies it.

– Evagrius of Pontus, *Ad Monachos*

Also Commemorated Today: St. Samson, Bishop of Dol (Brittany)

Born in Glamorgan, Wales, c. 485; died at Dol, Brittany, France, July 28, c. 565. The existing "vita" of Saint Samson may be the earliest biography of a British Celtic saint, but scholarly opinion is divided on whether it was written in the 7th century (within 50 years of his death) or the 9th. The earliest manuscripts date only from the 11th century.

He was one of the greatest missionaries ever to come from Britain. His parents-- Ammon, a lord of Glamorgan, and Anna of Gwent-- dedicated him to the service of God because he was a child of promise after his parents prolonged period of childlessness. According to his biography he was raised in the abbey of Llanwit Major in Glamorgan, which at that time was ruled by Saint Illtyd (Nov. 6), who ordained him deacon and priest.

After Samson's ordination an attempt was made on his life by two nephews of Saint Illtyd, who were jealous of his ordination. So Samson left the community and lived for a time under Piro on the island of Caldey (Ynys Byr) off the coast of Pembrokeshire, where he served as cellarer. His father and his uncle, Umbrifel, joined him there after his father had recovered from a serious illness during which he received the last rites from his son. When Piro died, Samson succeeded him as abbot of Caldey Abbey, but he resigned after a preaching tour to Ireland.

He returned to Wales, where he lived as a hermit with his father and two others in a retreat near the mouth of the Severn River. Then he travelled to Cornwall, where he was consecrated bishop by Saint Dyfrig (Nov. 14), bishop of Caerleon, and appointed abbot of its monastery. Samson travelled throughout Cornwall where he worked as a missionary, founded monasteries and churches at Padstow, Saint Kew, Southill, and Golant, probably visited the Scilly Islands, and gathered to himself disciples, such as Saints Austell (June 28), Mewan (June 21), and Winnoc (Nov. 6).

Finally, Samson crossed the Channel to Armorica, where he landed at the mouth of the Guyoult, to continue his missionary activities in Brittany. Privatus, a Gallo-Roman, (*go to p. 5*)

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(*continued from page 4*) gave him a stretch of land nearby on which to build a monastery c. 525, and this became the site of the future town of Dol. Under his leadership, Dol became the spiritual centre of Brittany. A vigorous organizer and a zealous preacher, Saint Samson established numerous other abbeys, including Pental in Normandy, and spread the word of God far and wide. It appears that he exercised episcopal jurisdiction at Dol, although it was not a regular see until much later. He is probably the 'Samson peccator episcopus' who signed the acts of the Council of Paris (557). His concern for justice, as well as the temporal importance of his position as bishop and abbot, often involved him in political affairs. When Conomor murdered the king of Domnonia and usurped the throne that rightly belonged to the Breton ruler Judwal, Saint Samson journeyed to Paris where, with the support of Saint Germain (May 28) the bishop of Paris, he enlisted the help of the Frankish King Childebert. On his return he travelled down the Seine and founded an establishment for penitents at Vernier.

On a second visit to Paris he was granted lands in the region of Rennes and was also given jurisdiction over the Channel Islands-- and indeed it was from the Isle of Guernsey, where one town bears his name, that he and Judwal embarked on their campaign to depose the usurper Conomor. After three battles, Judwal won back his kingdom and Samson returned to his bishopric and monastery at Dol.

Towards the end of his life, when he felt that his end was near, he undertook an extensive journey throughout the whole of Neustria, a journey of which the Breton bards have left us a moving account. Accompanied by seven monks, seven disciples and seven escorts, he travelled slowly from parish to parish, often stopping to preach or to celebrate the Divine Offering, bringing his mission to an end only with his death.

Many miraculous deeds were attributed to Saint Samson, to which his anonymous biographer gives ample space. Recent research seems to demonstrate that Samson was the leading churchman of the colonists from Britain who founded Brittany, and a primary figure in the history of the evangelization of Cornwall and the Channel Islands.

Some of his relics, including an arm and a crozier, were acquired by King Athelstan of Wessex (924-939), for his monastery at Milton Abbas in Dorset, which is why Samson's feast is kept in many places in England. In addition, there

are six ancient dedications there to him, as well as others in Cornwall and Brittany. Samson's name is still revered enthusiastically throughout Brittany and Wales.

Several early lives of Samson exist. The oldest, printed by Mabillon in his *Acta Sanctorum* from a MS. at Citeaux, and again by the Bollandists, claims to be compiled from information derived from Samson's contemporaries, which would refer it to about 600. Dom Plaine in the *Analecta Bollandiana* has edited another and fuller life (from MS. Andeg., 719), which he regards as earlier than Mabillon's. Later lives are numerous. (*from celticsaints.org*)

Dormition Fast

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks — from August 1–August 14. The Dormition fast comes down to us from the early days of Christianity.

We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D.: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast — the Forty Days Great Lent; for summer there is the summer fast [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, she especially prayed for us in preparation for being transported from this life to the future life, when her blessed soul would be united through the Divine Spirit with her Son. Therefore, we also should fast and praise her, emulating her life, urging her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts — the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts — one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe xerophagy, that is, the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits. According to the tradition of the Holy Fathers, “If one of the brethren should eat the grapes before the feast, then let him be forbidden for obedience’s sake to taste of the grapes during the entire month of August.”

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”

The Great Fast and the Dormition Fast are particularly strict with regard to entertainment — in Imperial Russia even civil law forbade public masquerades and shows during these fasts. *(from pravoslavie.ru)*



August Anniversaries and Birthdays



Anniversaries:

Doug & Sandy Tucker 11th Dana & Olga Dewey 12th
David & Kathryn Newman 17th William & Gabriela Howl 24th

Birthdays:

Larry Hartenstein 4 th	Kari David 7 th	Sandy Tucker 8 th
Reagan Beauchamp 13 th	Elena Chadwick 14 th	David Newman 15 th
Carol Wright 16 th	Carol Vallandingham 19 th	Anna Connour 24 th
	Ashley Vallandingham 27 th	

Blessing of the “Chariots”

Fr. Joseph blessed our cars last Saturday after liturgy commemorating the Prophet Elijah (or Elias).



One of our youngest parishioners brought her own chariot, strategically placed for the blessing:



Social Team for August 4

Team 7 is up next week – Single, Wright H., Thomidis. Thank you!

Service Schedule for the Coming Week (and a half)

Fr. Joseph will be out of town from July 31 to August 5; if you need a priest during that time, please contact Fr. Peter Zarynow (301-299-5120). Consequently, there are no services during that time except for Divine Liturgy on Sunday, August 4, served by Fr. John Fedornock. Fr. Joseph will be back to serve Divine Liturgy on August 6 (Feast of the Transfiguration) at 9:00 AM.

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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, Dn. Steve Hall, 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 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. Nectaros 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.)