

SOBORNOST

St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church
4419 Leonardtown Road
Waldorf, MD 20601

Rev. Father Joseph Edgington, Pastor
(703) 532-8017

fredgington@gmail.com

www.apostlethomas.org

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.

November 3, 2019 – 20th Sunday After Pentecost

Greatmartyr Artemius at Antioch

Akepsimas is killed by being beaten with rods, / And the friends of Akepsimas by stoning. / On the third Akepsimas was beaten, and his fellow contestants stoned.

By Sozomen the Historian (Church History, Bk. 2, Chs. 8, 9, 13)

The Armenians, I have understood, were the first to embrace Christianity. It is said that Tiridates, then the sovereign of that nation, became a Christian by means of a marvelous Divine sign which was wrought in his own house; and that he issued commands to all the subjects, by a herald, to adopt the same religion. I think that the beginning of the conversion of the Persians was owing to their intercourse with the Osroenians and Armenians; for it is likely that they would converse with such Divine men and make experience of their virtue.

When, in course of time, the Christians increased in number, and began to form churches, and appointed priests and deacons, the Magi, who as a priestly tribe had from the beginning in successive generations acted as the guardians of the Persian religion, became deeply incensed against them. The Jews, who through envy are



in some way naturally opposed to the Christian religion, were likewise offended. They therefore brought accusations before Sapor, the reigning sovereign, against Symeon, who was then archbishop of Seleucia and Ctesiphon, royal cities of Persia, and charged him with being a friend of the Caesar of the Romans, and with communicating the affairs of the Persians to him. Sapor believed these accusations, and at first, ground the Christians with excessive taxes, although he knew that the generality of them had voluntarily embraced poverty. He entrusted the exaction to cruel men, hoping that, by the want of necessaries, and the atrocity of the exactors, they might be compelled to abjure their religion; for this was his aim. Afterwards, however, he commanded that the priests and conductors of the worship of God should be slain with the sword. The churches were demolished, their vessels were deposited in the treasury, and Symeon was arrested as a traitor to the kingdom and the religion of the Persians. Thus the Magi, with the cooperation of the Jews, quickly destroyed the houses of prayer....

About this period they arrested Akepsimas the bishop, and many of his clergy. After having taken counsel together, they satisfied themselves with the hunt after the leader only; they dismissed the rest after they had taken away their property. James, however, who was one of the presbyters, voluntarily followed Akepsimas, obtained permission from the Magi to share his prison, and spiritedly ministered to the old man, lightened his misfortunes as far as he was able, and dressed his wounds; for not long after his apprehension, the Magi had injuriously tortured him with raw thongs in forcing him to worship the sun; and on his refusal to do so had retained him again in bonds. Two presbyters named Aethalas and James, and two deacons, by name Azadanes and Abdiesus, after being scourged most injuriously by the Magi, were compelled to live in prison, on account of their opinions. After a long time had elapsed, the great Arch-Magi communicated to the king the facts about them to be punished; and having received permission to deal with them as he pleased, unless they would consent to worship the sun, he made known this decision of Sapor's to the prisoners. They replied openly, that they would never betray the cause of Christ nor worship the sun; he tortured them unsparingly. Akepsimas persevered in the manly confession of his faith, till death put an end to his torments. Certain Armenians, whom the Persians retained as hostages, secretly carried away his body and buried it. The other prisoners, although not less scourged, lived as by a miracle, and as they would not change their judgment, were again put in bonds. Among these was Aethalas, who was stretched out while thus beaten, and his arms were torn out of his shoulders by the very great wrench; and he carried his hands about as dead and swinging loosely, so that others had to convey food to his mouth. Under this rule, an innumerable multitude of presbyters, deacons, monks, holy virgins, and others who served the churches and

were set apart for its dogma, terminated their lives by martyrdom. The following are the names of the bishops, so far as I have been able to ascertain: Barbasymes, Paulus, Gaddiabes, Sabinus, Mareas, Mocius, John, Hormisdas, Papas, James, Romas, Maares, Agas, Bochres, Abdas, Abdiesus, John, Abramins, Agdelas, Sapores, Isaac, and Dausas. The latter had been made prisoner by the Persians, and brought from a place named Zabdaeus. He died about this time in defense of the dogma; and Mareabdes, a chorepiscopus, and about two hundred and fifty of his clergy, who had also been captured by the Persians, suffered with him. (*from johnsanidopoulos.com*)

Also commemorated today is the dedication of the Church of St. George the Great-Martyr at Lydda during the reign of St. Constantine the Great, at which time the martyr's relics were interred there.

Today's Epistle Lesson – St. Paul's Letter to the Galatians 1:11-19

Brethren, I make known to you that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called *me* through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Today's Gospel Lesson – Saint Luke 8:41-56

At that time, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in

the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s *house*, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard *it*, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, John, and James, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. And her parents were astonished, but He charged them to tell no one what had happened.

A Word From the Holy Fathers

Christ’s love inspires compassionate prayer for all men – prayer in which soul and body take part together. Grieving over the sins of one’s fellow (man) in prayer of this kind links us with the redeeming passion of the Lord...Our Heavenly Father “favors” us when we grieve over our brothers who stumble. In the spirit of the commandment to love our neighbor as ourselves we are bound to have pity one for one another; we must establish a kind of mutual responsibility to link us all together before the face of God our Creator.

– St. Sophrony of Essex

Newly Canonized Saints

Ecumenical Patriarch Bartholomew left to the end [of his visit to Mount Athos Oct 20-22] his final surprise, bringing the joy of the resurrection: the announcement of a fifth new saint which the Mother Church of Constantinople has elevated to the ranks of God’s chosen. [The other four include: Hieronymos of Simonopetra (+ 1957), Daniel of Katounakia (+ 1929), Joseph the Hesychast (+ 1959) and Ephraim of Katounakia (+ 1998) – Ed.]. This is Elder, now Saint Sophrony (Sacharov), founder and builder of the Holy and Stavropegic Monastery of the Honorable Forerunner in Essex.

Saint Sophrony (Sacharov), was born in 1896 in Moscow. He studied at the State School of Fine Arts and devoted himself to painting. After a short period when he studied at the Saint Sergius Theological Institute (Saint Serge) in Paris, he left in 1925 to go to the Holy Mountain, where he settled in the Holy Monastery of Saint Panteleimon. There he met and became closely associated with Saint Silouan. The relationship between Elder Sophrony and Saint Silouan was fundamental to the

course of his spiritual life. He stayed with the saint until the latter's death and then, with the blessing of the Abbot and Elders of the monastery withdrew into the desert of the Holy Mountain. From there he served as spiritual father to the monasteries of Ayiou Pavlou, Grigoriou, Simonos Petras and Xenofontos, as well as to many kellia and sketes. In 1948, he published in France the manuscripts left to him by Saint Silouan, attaching a lengthy analysis of the saint's teaching and some biographical details. As of 1959 he settled in the Holy Patriarchal and Stavropegic Monastery of the Honorable Forerunner, Essex, of which he was the founder, builder and spiritual father. He fell asleep in the Lord on 11 July 1993. His writings were originally in Russian but have been translated into English, Arabic, French, German, Italian, Serbian, Swedish, Flemish and Spanish, with extracts translated into many other languages. (*from pemptousia.org*)

Social Team for November 10

Team 6 is up next week – Tucker, Blaydoe M., Wright RC. Thank you!

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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 Dominiacki, 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, Dcn. 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.)