

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE

SERVICES

**Wednesday: Moleben to the
Theotokos 6:00 AM**

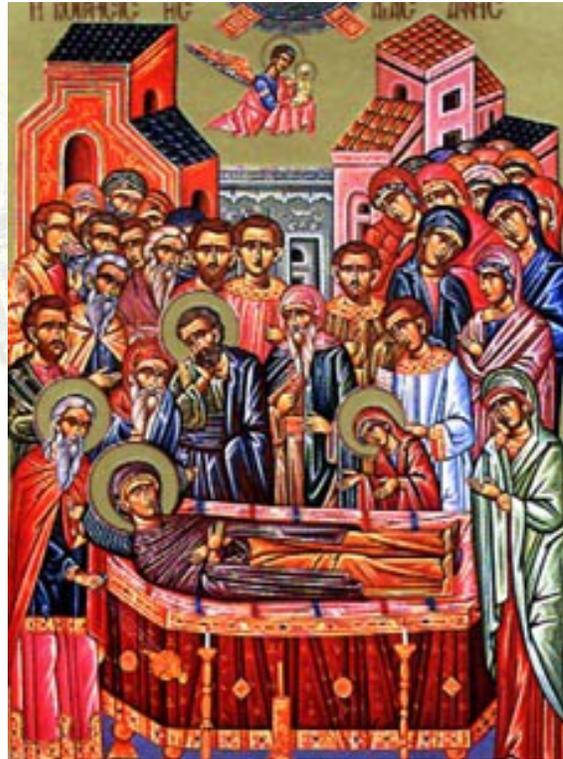
Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM



July 25, 2021 – 5th Sunday After Pentecost | Dormition of Righteous Anna, Mother of the Most Holy Theotokos

Saint Anna was the daughter of the priest Matthan and his wife Mary. She was of the tribe of Levi and the lineage of Aaron. According to Tradition, she died peacefully in Jerusalem at age 79, before the Annunciation to the Most Holy Theotokos.

During the reign of Saint Justinian the Emperor (527-565), a church was built in her honor at Deutera. Emperor Justinian II (685-695; 705-711) restored her church, since Saint Anna had appeared to his pregnant wife. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

Portions of Saint Anna's holy relics may be found on Mount Athos: Stavronikita Monastery (part of her left hand), Saint Anna's Skete (part of her incorrupt left foot), Koutloumousiou Monastery (part of her incorrupt right foot). Fragments of her relics may also be found in her Monastery at Lygaria, Lamia, and in the Monastery of Saint John the Theologian at Sourota. Part of the saint's incorrupt flesh is in the collection of Saints' relics of the International Catholic Crusaders. The church of Saint Paul Outside the Walls in Rome has one of the saint's wrists. Saint Anna is also commemorated on September 9. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 10:1-10

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ *is* the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down *from above*) or, "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Today's Gospel Lesson – Saint Matthew 8:28-9:1

At that time, when Jesus had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men*, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region. So He got into a boat, crossed over, and came to His own city.

A Word From the Holy Fathers

The heavenly sacrifice, instituted by Christ, is the most gracious legacy of his new covenant. On the night he was delivered up to be crucified he left us this gift as a pledge of his abiding presence.

This sacrifice is our sustenance on life's journey; by it we are nourished and supported along the road of life until we depart from this world and make our way

to the Lord. For this reason he addressed these words to us: *Unless you eat my flesh and drink my blood, you will not have life in you.*

It was the Lord's will that his gifts should remain with us, and that we who have been redeemed by his precious blood should constantly be sanctified according to the pattern of his own passion. And so he commanded those faithful disciples of his whom he made the first priests of his Church to enact these mysteries of eternal life continuously. All priests throughout the churches of the world must celebrate these mysteries until Christ comes again from heaven. Therefore let us all, priests and people alike, be faithful to this everlasting memorial of our redemption. Daily it is before our eyes as a representation of the passion of Christ. We hold it in our hands, we receive it in our mouths, and we accept it in our hearts.

It is appropriate that we should receive the body of Christ in the form of bread, because, as there are many grains of wheat in the flour from which bread is made by mixing it with water and baking it with fire, so also we know that many members make up the one body of Christ which is brought to maturity by the fire of the Holy Spirit. Christ was born of the Holy Spirit, and since it was fitting that he should fulfill all justice, he entered into the waters of baptism to sanctify them. When he left the Jordan he was filled with the Holy Spirit who had descended upon him in the form of a dove. As the evangelist tells us: *Jesus, full of the Holy Spirit, returned from the Jordan.*

Similarly, the wine of Christ's blood, drawn from the many grapes of the vineyard that he had planted, is extracted in the winepress of the cross. When men receive it with believing hearts, like capacious wineskins, it ferments within them by its own power.

And so, now that you have escaped from the power of Egypt and of Pharaoh, who is the devil, join with us, all of you, in receiving this sacrifice of the saving passover with the eagerness of dedicated hearts. Then in our inmost being we shall be wholly sanctified by the very Lord Jesus Christ whom we believe to be present in his sacraments, and whose boundless power abides for ever.

- St. Gaudentius, Bishop of Brescia

Also Commemorated Today: The Fifth Ecumenical Council

The Fifth Ecumenical Council (Constantinople II) was held at Constantinople, under the holy Emperor Saint Justinian I (527-565) in the year 553, to determine the Orthodoxy of three dead bishops: Theodore of Mopsuetia, Theodoret of Cyrrhus and Ibas of Edessa, who had expressed Nestorian opinions in their writings in the time of the Third Ecumenical Council (September 9).

These three bishops had not been condemned at the Fourth Ecumenical Council (July 16), which condemned the Monophysites, and in turn had been accused by the Monophysites of Nestorianism. Therefore, to deprive the Monophysites of the possibility of accusing the Orthodox of sympathy for Nestorianism, and also to dispose the heretical party towards unity with the followers of the Council of Chalcedon, the emperor Saint Justinian issued an edict. In it “the Three Chapters” (the three deceased bishops) were condemned. But since the edict was issued on the emperor’s initiative, and since it was not acknowledged by representatives of all the Church (particularly in the West, and in Africa), a dispute arose about the “Three Chapters.” The Fifth Ecumenical Council was convened to resolve this dispute.

165 bishops attended this Council. Pope Vigilius, though present in Constantinople, refused to participate in the Council, although he was asked three times to do so by official deputies in the name of the gathered bishops and the Emperor himself. The Council opened with Saint Eutychius, Patriarch of Constantinople (552-565, 577-582), presiding. In accordance with the imperial edict, the matter of the “Three Chapters” was carefully examined in eight prolonged sessions from May 4 to June 2, 553. Anathema was pronounced against the person and teachings of Theodore of Mopsuetia. In the case of Theodore and Ibas, the condemnations were confined only to certain of their writings, while they personally had been cleared by the Council of Chalcedon, because of their repentance. Thus, they were spared from the anathema.

This measure was necessary because certain of the proscribed works contained expressions used by the Nestorians to interpret the definitions of the Council of Chalcedon for their own ends. But the leniency of the Fathers of the Fifth Ecumenical Council, in a spirit of moderate economy regarding the persons of Bishops Theodore and Ibas, instead embittered the Monophysites against the decisions of the Council. Besides which, the emperor had given the orders to promulgate the Conciliar decisions together with a decree of excommunication against Pope Vigilius, for being like-minded with the heretics. The Pope afterwards concurred with the mind of the Fathers, and signed the Conciliar definition. The bishops of Istria and all the region of the Aquilea metropolia, however, remained in schism for more than a century.

At the Council the Fathers likewise examined the errors of presbyter Origen, a renowned Church teacher of the third century. His teaching about the pre-existence of the human soul was condemned. Other heretics, who did not admit the universal resurrection of the dead, were also condemned. It pleased the Lord that the Holy Spirit should inspire the Fathers of the Council in a further definition of Orthodoxy that preserves the integrity and dignity both of God and of mankind, without the

distortion of either that occurs within the Nestorian or Monophysite heresies. (*from oca.org*)

Message from Fr. Joseph

Prayer is powerful, and we need more priests in our Diocese. So, until the end of the year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane. The seminarians are: Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. As I recall, we did something like this years ago and much fruit was produced. I can't wait to see what happens!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane, and seminarians Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Social Team for August 1

Team 1 is up next week – Hanbury, P. Blaydoe, Chumak, Raphael Banoub. Thank you!



August Anniversaries and Birthdays



Anniversaries:

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

Birthdays:

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

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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 & Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Presbyteria Katie Baker & family, Santiago Alzugaray, Patty Blaydoe, Jeffrey Carey, Tatyana & Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Luke & Marlena Cooper, Tina Crull, Mary Diane David, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Howl family, Helen Janowiak, John M. Janowiak, Tucker Karl & family, Robert & Pam Karpin, Andrew Kinn, Kopan family, Brian, Helen, Luke & Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Nicholas Pavlik, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore & Christina Ristas, Robinson Family, Samson Family, Sharon Sheptak, Bernie Takabayashi & family, Sandy Tucker, Dawn & Faith Ulmschneider, Joe & Darlene Waters, Christine, Jo, Marshall, Nathaniel, Dcn. Nectaros & Ia, the Syrian Christians displaced by war, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, and those in need of our prayers. (Please advise Fr. Joseph of changes.)