

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 AM**

Friday: Moleben to the Cross 6 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM

October 10, 2021 – 16th Sunday After Pentecost

Holy Martyrs Eulampius & Eulampia

Saints Eulampius and Eulampia were brother and sister. They lived at the beginning of the fourth century in the city of Nicomedia. Eulampius became upset after reading the decree of the emperor Maximian (284-305) sentencing all Christians to execution. Eulampius was horrified that the emperor was taking up arms against his own subjects rather than fighting the enemies of his country.

The youth was brought to trial and commanded to renounce the Christian Faith. When he refused, they first raked him with iron hooks, and then placed him upon a red-hot bed of coals. All of a sudden the sufferer expressed a wish to visit the pagan temple. The judges were delighted, supposing that they had turned him from Christianity. In the pagan temple of Mars the saint approached the idol and cried out, "In the Name of the Lord Jesus Christ I command you to fall to the floor and crumble into dust!" The idol immediately crashed down to the floor and was destroyed.

The people exclaimed, "The Supreme God is the Christian God, Who is great and mighty!" Saint Eulampius was again taken away for torture. This time his sister, Eulampia, appeared before the judges and declared that she also was a Christian.



Eulampius told her, “Sister, do not fear those who kill the body but are unable to kill the soul” (Mt.10:28). The martyrs were tortured and thrown into a red-hot furnace, but the Lord protected them from the fire. Finally, they beheaded Eulampius, but Eulampia died from her torments before she could be beheaded.

Two hundred martyrs were converted to Christ after seeing the miracles of Saint Eulampius and Saint Eulampia as they were being tortured. They were also put to death and received the crown of martyrdom. (*from oca.org*)

Today’s Epistle Lesson – St. Paul’s Second Letter to the Corinthians 6:1-10

Brethren, we then, *as* workers together *with Him* also plead with *you* not to receive the grace of God in vain. For He says: “In an acceptable time I have heard you, And in the day of salvation I have helped you.” Behold, now *is* the accepted time; behold, now *is* the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold we live; as chastened, and *yet* not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Today’s Gospel Lesson – Saint Luke 7:11-16

At that time, Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” Then He came and touched the open coffin, and those who carried *him* stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

A Word From the Holy Fathers

We believe that the Word became flesh and that we receive His flesh in the Lord's Supper. How then can we fail to believe that He really dwells within us? When He became man, He actually clothed Himself in our flesh, uniting it to Himself forever. In the sacrament of His body He actually gives us His own flesh, which

He has united to His divinity. This is why we are all one, because the Father is in Christ, and Christ is in us. He is in us through His flesh and we are in Him. With Him we form a unity which is in God.

The manner of our indwelling in Him through the sacrament of His body and blood is evident from the Lord's own words: "This world will no longer see Me but you shall see Me. Because I live you shall live also, for I am in my Father, you are in Me, and I am in you." If it had been a question of a mere unity of will, why should He have given us this explanation of the steps by which it is achieved? He is in the Father by reason of His divine nature, we are in Him by reason of His human birth, and He is in us through the mystery of the sacraments. This, surely, is what He wished us to believe, this is how He wanted us to understand the perfect unity that is achieved through our Mediator, who lives in the Father while we live in Him, and who, while living in the Father, lives also in us. This is how we attain to unity with the Father. Christ is in very truth in the Father by His eternal generation; we are in very truth in Christ, and He likewise is in us.

Christ Himself bore witness to the reality of this unity when He said, "He who eats My flesh and drinks My blood lives in Me and I in him. No one will be in Christ unless Christ Himself has been in him; Christ will take to Himself only the flesh of those who have received His flesh.

He had already explained the mystery of this perfect unity when He said, "As the living Father sent me and I draw life from the Father, so he who eats My flesh will draw life from Me." We draw life from His flesh just as He draws life from the Father. Such comparisons aid our understanding, since we can grasp a point more easily when we have an analogy. And the point is that Christ is the wellspring of our life. Since we who are in the flesh have Christ dwelling in us through His flesh, we shall draw life from Him in the same way as He draws life from the Father.

- St. Hilary, Bishop of Poitiers

Commemorated Today: Saint Paulinus, Bishop of York

In the middle 400's the pagan Anglo-Saxons invaded Britain, driving the Christian Britons north and west into Cornwall, Wales, Scotland, and Ireland. In 597 a band of monks headed by Saint Augustine of Canterbury, with the aid and blessing of Pope Gregory the Dialogist, arrived in southeastern England, in the kingdom of Kent, and began to evangelize the people there, with considerable success.

In 601 a second group of monks arrived, including Paulinus (born around 584), together with sacred vessels, altar-cloths, and other ornaments for churches, vestments for priests, relics of the apostles and martyrs, and many books; decreeing by letters from Pope Gregory that when the northern countries should receive the faith, York should be appointed a metropolitan see, in like manner with

Canterbury. Sometime after 616, Edwin, the pagan king of Northumbria (the region north of the Humber river--roughly the northern quarter of England), asked for the hand in marriage of Ethelburga, the sister of the king of Kent. He was told that a Christian princess could not marry a pagan, but he promised that she would be free to practice her religion, and that he would listen to Christian preachers, and seriously consider becoming a Christian himself. At this Ethelburga agreed to marry him, and went north in 625, taking with her as chaplain the monk Paulinus, who was consecrated bishop for the purpose by Archbishop Justus of Canterbury.

Edwin heard the preaching of Paulinus for many months, and finally consulted his advisors. Coifi, the high priest of the pagan religion, advised adopting Christianity, since he said that the pagan religion had not proved satisfactory. Another nobleman agreed, saying: "Life is like a banquet hall. Inside is light and fire and warmth and feasting, but outside it is cold and dark. A sparrow flies in through a window at one end, flies the length of the hall, and out through a window at the other end. That is what life is like. At birth we emerge from the unknown, and for a brief while we are here on this earth, with a fair amount of comfort and happiness. But then we fly out the window at the other end, into the cold and dark and unknown future. If the new religion can lighten that darkness for us, then let us follow it." The other elders and counselors of the king gave similar advice, and so in 627 the king and many of his chief men were baptized.

The king was baptized by Bishop Paulinus at York on Easter Sunday in 627, together with his son Osfrid, whom he had by a former wife. The ceremony was performed in a church of wood, raised in haste. King Edwin afterwards began one of stone, which was finished by Saint Oswald. Bede takes notice that churches and fonts not being yet built spacious enough for the crowds that flocked to receive baptism, Saint Paulinus, when the king resided amongst the Deiri, baptized in the river Swale, near Cataract, where the king's palace stood. Among those baptized by Paulinus were Hilda, later the founding abbess of Whitby Abbey, and Hilda's successor, Eanflaed, Edwin's daughter. As the only Roman bishop in England, Paulinus also consecrated another Gregorian missionary, Honorius, as Archbishop of Canterbury after Justus' death, some time between 628 and 631.

Other conversions followed, and the Church in Northumbria flourished. However, six years later, King Edwin was defeated and killed by Cadwallon of Wales and Penda of Mercia at the battle of Hatfield Chase. Paulinus left his deacon James in charge of what remained of the Church there, and took Queen Ethelburga and her children back to Kent by ship. There the elderly Paulinus was given the bishopric of Rochester, which he held till his death on 10 October 644, having been bishop nineteen years, says Bede (Paulinus sat first eight years at York, from 625 to 633, and afterwards eleven at Rochester, from 633 to 644, in all nineteen years and

three months). Bede describes Paulinus as "a man tall of stature, a little stooping, with black hair and a thin face, a hooked and thin nose, his aspect both venerable and awe-inspiring." (*from johnsanidopoulos.com*)

26 Monk-martyrs of Zographou

26 Monkmartyrs of the Zographou Monastery on Mount Athos In the year 1274 at the Council of Lyons (in France), the Byzantine emperor Michael VIII Paleologos decided to buttress his waning power by forming a union with Catholic Rome. This step evoked universal discontent. In 1278, the emperor issued a decree to introduce the Union at Constantinople by forceful measures, if necessary.

Mt. Athos stood in firm opposition to the Union. The Athonite monks sent a letter to Michael pointing out that the primacy of the Pope, his commemoration in the churches, celebrating the Eucharist with unleavened bread, the insertion of the "filioque" ["and from the Son"] into the Creed, could not be accepted by Orthodox, and they asked the emperor to change his mind. "We clearly see," the letter said, "that you are becoming a heretic, but we implore you to forsake all this and abide in the teachings that were handed down to you.... Reject the unholy and novel teachings of a false knowledge, speculations, and additions to the Faith."

The Crusaders pushed out of Palestine and finding refuge in the Byzantine Empire, declared to the emperor their readiness to affirm the power of the Pope by fire and sword, if necessary. In addition, Michael had hired mercenaries, both Turks and Tatars, to enforce his decree.

The emperor despised the monks of Mt. Athos for their opposition. Since he did not want to provoke the Greeks, he decided to vent his spite upon the Athonite Slavs. By Michael's order, the servants of the Pope descended upon the Bulgarian Zographou monastery. When the demand to accept the Union was presented before the Zographou monks, they refused to listen. They adhered to the doctrines of the Fathers, and fearlessly censured those who accepted the Latin teachings. The majority of the Zographou monks left the monastery, but the most steadfast, twenty-six in number, remained within the monastery tower. These were: Igumen Thomas, and the monks Barsanuphius, Cyril, Michael, Simon, Hilarion, James, Job, Cyprian, Savva, Jacob, Martinian, Cosmas, Sergius, Menas, Joasaph, Joannicius, Paul, Anthony, Euthymius, Dometian, Parthenius, and four laymen. The holy martyrs, for their Orthodox Faith, were burned in the monastery tower on October 10, 1284. (*from oca.org*)

Social Team for October 17

Team 4 is up next week – Samouris, Kopan, Connell. Thank you!

Parenting Workshop at Holy Resurrection (Potomac) on Nov. 6

On Saturday 06 November our HROC parish Family will be hosting the final Diocesan Parenting Workshop. The Workshops are designed to help parents learn more about the “craft” of parenting and help them raise their children in the Faith. The Workshops focus on the ways parents can help their children stay faithful to Christ and His Church. The schedules include presentations by Metropolitan Gregory and Fr. Stephen Lopusky (director of Camp Nazareth), moderated small group discussions, Q&A Sessions, and lunch. The Workshops are specifically for parents (of any age), but all are welcome to attend. In addition, each Workshop has a component for children ages 5-18 which includes its own curriculum and set of activities. This year’s kids’ component focuses on the Story of Noah. All children 5-18 are welcome to come and participate in the activities planned for them. They began in 2019, continued in online form in 2020, and are now beginning again. The Parenting Workshops are an exciting and important endeavor. We know our parents and children face challenges in their lives of faith. His Eminence Metropolitan Gregory invites you to join him in support of our parents as our Diocese continues this initiative to help them in their parental vocation. For more information about the Workshops look for the Diocesan Parenting Workshop Series logo on our Diocesan website, www.ACROD.org

If you plan to attend, contact Fr. Peter Zarynow directly, via email (frzarynow@gmail.com). There is no cost to attend, but he needs reservations so that he have the correct amount of materials. A light snack will be provided during check in as well as lunch. Thank you!

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

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Sandy Tucker, Dcn. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, and those in need of our prayers. (Please advise Fr. Joseph of changes.)