

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

January 16, 2022 – 30th Sunday After Pentecost

Veneration of the Precious Chains of the Holy Apostle Peter

The Veneration of the Honorable Chains of the Holy and All-Praised Apostle Peter: In about the year 42, on the orders of Herod Agrippa, the Apostle Peter was thrown into prison for preaching about Christ the Savior. In prison he was held secure by two iron chains. During the night before his trial, an angel of the Lord removed these chains from the Apostle Peter and led him out from the prison (Acts 12:1-11).

Christians who learned of the miracle took the chains and kept them as precious keepsakes. For three centuries the chains were kept in Jerusalem, and those who were afflicted with illness and approached them with faith received healing. Patriarch Juvenal (July 2) presented the chains to Eudokia, wife of the emperor Theodosius the Younger, and she in turn transferred them from Jerusalem to Constantinople in either the year 437 or 439.

Eudokia sent one chain to Rome to her daughter Eudoxia (the wife of Valentinian), who built a church on the Esquiline hill dedicated to the Apostle Peter and placed the chain in it. There were other chains in Rome, with which the Apostle Peter was



shackled before his martyrdom under the emperor Nero. These were also placed in the church.

On January 16, the chains of Saint Peter are brought out for public veneration. (from *oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Colossians 3:12-16

Brethren, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Today's Gospel Lesson – Saint Luke 18:18-27

At that time, a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is*, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'" And he said, "All these things I have kept from my youth." So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are impossible with men are possible with God."

A Word From the Holy Fathers

This world delights but deceives. One set of maxims is quoted in church; quite different injunctions are in my ears all day. There, moderation, self-control, calm and propriety are taught; here unbridled self-indulgence is encouraged. There, piety is in favor; here, physical exercise. There Christ invites me to an eternal kingdom; here, the devil tempts me to an earthly one. But all that is in the world is illusion and enticements to the eye; and the world will pass away and its enticements with it. But those who do the will of God will last forever, just as He

Himself will last forever. We should hurry to escape from these snares while we are still comparatively unhindered. It is hard to loosen what has long been fastened. It is easier to uproot a sapling than to cut down a sturdy tree.

Save your soul upon the mountain of evil thoughts may take hold of you. The poison of pleasure spreads quickly, and the freedom you have won through Christ's grace should be preserved for Him. Leave it to others to adore gold and silver, and to the metals to master their masters. Leave it to others to own estates and slaves and to their souls to pass into captivity thereby. Let others take delight in distinctions, and trample on the distinction of God's image in themselves. It is freedom enough for me if I am not the slave of vices; it is health enough to have joy. For ... pleasure give me virtue; for my treasure give me Christ, who will exchange passing joys for better ones and will give me, even in this life, the delights and the advantages of a course of training through which I shall be made fit to enter the heavenly kingdom.

...You see what a perishable guest-house we inhabit. To whatever height we climb in our lifetime, death will drag us down from it. From this inevitable end, no one is exempted by his titles, none by his wealth. It is the same for the righteous and the unrighteous, for the powerful and for the lowly. We owe great gratitude to Christ who, by His own death and resurrection, illuminates our death with the hope of resurrection for ourselves, and dispels the terror of a death that lasts for ever by the offer of a life that lasts for ever.

Live your lives, therefore, in such a way that you need not fear the end of life; look forward to what we call death as to a journey to another country. Death is no penalty if it does not lead to punishment. The rending asunder of soul and body is hard, but the joining together of soul and body in the fires of hell will be much harder. Let our spirit throughout our lives realize its own nobility and declare war upon the body, and strive against the vices of the body, so that it may be separated from the filth of the flesh by a happy divorce and preserve both flesh and spirit unstained for the peace of eternity.

There they will be happily reunited, where "the saints shall rejoice in their glory and be joyful in their beds," (Ps. 149:5) that is to say, in the bodies that contain them. For if they have consecrated to righteousness the limbs and organs that are now their partners, they will meet them again as their well-remembered hosts.

Act on this, therefore. This is the legacy that your Honoratus leaves you; with his last breath he invites you to inherit the heavenly kingdom. Let no one be held too fast by affection for this world. You can see that you will be forced to lose it; best turn away from it now of your own free will. Let no one surrender himself to riches; let none be the slave of money; let the empty show of wealth seduce no one.

It is a crime to allow what could be used to purchase salvation (see Luke 16:9) to become the instrument of your damnation, or for anyone to be taken captive by what could have been his ransom. – St. Honoratus of Lérins (from the *Life of St. Honoratus* by St. Hilary of Arles)

Also Commemorated Today: St. Honoratus, Abbot of Lérins and Archbishop of Arles

Saint Honoratus was born in Gaul (modern France) about 350, and came from a distinguished Roman family. After a pilgrimage to Greece and Rome, he became a hermit on the isle of Lerins, where he was joined by Saints Lupus of Troyes (July 29), Eucherius of Lyons (November 16), and Hilary of Arles (May 5), among others.

The saint depleted his youthful vigor through fasting and asceticism, and so “the powers of the body made way for the power of the spirit.” Though in poor health, he managed to follow the same rule of fasting and keeping vigil as those who were younger and stronger than he. He would visit the sick when he was even sicker than they were, offering consolation for body and soul. Then, fearing he had not done enough for them, he would review each case in his mind to determine how he could ease their suffering.

Adorned with virtues, Saint Honoratus treated a variety of spiritual diseases, freeing many from their enslavement to vice. His insight into each person’s character enabled him to apply the appropriate remedies for restoring souls to spiritual health.

Saint Honoratus died in 429 shortly after being consecrated as Bishop of Arles. Saint Hilary, his relative and successor, delivered a eulogy which still survives. (*from oca.org*)

St. Fursey, Enlightener of East Anglia and Langy

WHILST Sigbert still governed the kingdom, there came out of Ireland a holy man called Fursey, renowned both for his words and actions, and remarkable for singular virtues, being desirous to live as a stranger and pilgrim for the Lord’s sake, wherever an opportunity should offer. On coming into the province of the East Angles, he was honorably received by the aforesaid king, and performing his wonted task of preaching the Gospel, by the example of his virtue and the influence of his words, converted many unbelievers to Christ, and confirmed in the faith and love of Christ those that already believed.

Here he fell into some infirmity of body, and was thought worthy to see a vision of angels; in which he was admonished diligently to persevere in the ministry of the Word which he had undertaken, and indefatigably to apply himself to his usual

watching and prayers; inasmuch as his end was certain, but the hour thereof uncertain, according to the saying of our Lord, "Watch therefore, for you know neither the day nor the hour." Being confirmed by this vision, he set himself with all speed to build a monastery on the ground which had been given him by King Sigbert, and to establish a rule of life therein. This monastery was pleasantly situated in the woods, near the sea; it was built within the area of a fort, which in the English language is called Cnobheresburg, that is, Cnobhere's Town; afterwards, Anna, king of that province, and certain of the nobles, embellished it with more stately buildings and with gifts.

This man was of noble Scottish blood, but much more noble in mind than in birth. From his boyish years, he had earnestly applied himself to reading sacred books and observing monastic discipline, and, as is most fitting for holy men, he carefully practiced all that he learned to be right.

Now, in course of time he himself built a monastery, wherein he might with more freedom devote himself to his heavenly studies. There, falling sick, as the book concerning his life clearly informs us, he fell into a trance, and quitting his body from the evening till cockcrow, he accounted worthy to behold the sight of the choirs of angels, and to hear their glad songs of praise. He was wont to declare, that among other things he distinctly heard this refrain: "The saints shall go from strength to strength." And again, "The God of gods shall be seen in Sion." Being restored to his body, and again taken from it three days after, he not only saw the greater joys of the blessed, but also fierce conflicts of evil spirits, who by frequent accusations wickedly endeavored to obstruct his journey to heaven; but the angels protected him, and all their endeavors were in vain. Concerning all these matters, if any one desires to be more fully informed, to wit, with what subtlety of deceit the devils recounted both his actions and idle words, and even his thoughts, as if they had been written down in a book; and what joyous or grievous tidings he learned from the holy angels and just men who appeared to him among the angels; let him read the little book of his life which I have mentioned, and I doubt not that he will thereby reap much spiritual profit.

But there is one thing among the rest, which we have thought it may be beneficial to many to insert in this history. When he had been taken up on high, he was bidden by the angels that conducted him to look back upon the world. Upon which, casting his eyes downward, he saw, as it were, a dark valley in the depths underneath him. He also saw four fires in the air, not far distant from each other. Then asking the angels, what fires those were, he was told, they were the fires which would kindle and consume the world. One of them was of falsehood, when we do not fulfill that which we promised in Baptism, to renounce the Devil and all his works. The next was of covetousness, when we prefer the riches of the world to

the love of heavenly things. The third was of discord, when we do not fear to offend our neighbor even in needless things. The fourth was of ruthlessness when we think it a light thing to rob and to defraud the weak. These fires, increasing by degrees, extended so as to meet one another, and united in one immense flame. When it drew near, fearing for himself, he said to the angel, "Lord, behold the fire draws near to me." The angel answered, "That which you did not kindle will not burn you; for though this appears to be a terrible and great pyre, yet it tries every man according to the merits of his works; for every man's concupiscence shall burn in this fire; for as a man burns in the body through unlawful pleasure, so, when set free from the body, he shall burn by the punishment which he has deserved."

Then he saw one of the three angels, who had been his guides throughout both visions, go before and divide the flaming fires, whilst the other two, flying about on both sides, defended him from the danger of the fire. He also saw devils flying through the fire, raising the flames of war against the just. Then followed accusations of the envious spirits against himself, the defense of the good spirits, and a fuller vision of the heavenly hosts; as also of holy men of his own nation, who, as he had learned, had worthily held the office of priesthood in old times, and who were known to fame; from whom he heard many things very salutary to himself, and to all others that would listen to them. When they had ended their discourse, and returned to Heaven with the angelic spirits, there remained with the blessed Fursey, the three angels of whom we have spoken before, and who were to bring him back to the body. And when they approached the aforesaid great fire, the angel divided the flame, as he had done before; but when the man of God came to the passage so opened amidst the flames, the unclean spirits, laying hold of one of those whom they were burning in the fire, cast him against him, and, touching his shoulder and jaw, scorched them. He knew the man, and called to mind that he had received his garment when he died. The holy angel, immediately laying hold of the man, threw him back into the fire, and the malignant enemy said, "Do not reject him whom you before received; for as you received the goods of the sinner, so you ought to share in his punishment." But the angel withstood him, saying, "He did not receive them through avarice, but in order to save his soul." The fire ceased, and the angel, turning to him, said, "That which you kindled burned you; for if you had not received the money of this man that died in his sins, his punishment would not burn you." And he went on to speak with wholesome counsel of what ought to be done for the salvation of such as repented in the hour of death.

Being afterwards restored to the body, throughout the whole course of his life he bore the mark of the fire which he had felt in the spirit, visible to all men on his shoulder and jaw; and the flesh openly showed, in a wonderful manner, what the

spirit had suffered in secret. He always took care, as he had done before, to teach all men the practice of virtue, as well by his example, as by preaching. But as for the story of his visions, he would only relate them to those who, from desire of repentance, questioned him about them. An aged brother of our monastery is still living, who is wont to relate that a very truthful and religious man told him, that he had seen Fursey himself in the province of the East Angles, and heard those visions from his lips; adding, that though it was in severe winter weather and a hard frost, and the man was sitting in a thin garment when he told the story, yet he sweated as if it had been in the heat of mid-summer, by reason of the great terror or joy of which he spoke.

To return to what we were saying before, when, after preaching the Word of God many years in Scotland, he could not well endure the disturbance of the crowds that resorted to him, leaving all that he looked upon as his own, he departed from his native island, and came with a few brothers through the Britons into the province of the English, and preaching the Word there, as has been said, built a famous monastery. When this was duly carried out, he became desirous to rid himself of all business of this world, and even of the monastery itself, and forthwith left the care of it and of its souls, to his brother Fullan, and the priests Gobban and Dicull, and being himself free from all worldly affairs, resolved to end his life as a hermit. He had another brother called Ultan, who, after a long monastic probation, had also adopted the life of an anchorite. So, seeking him out alone, he lived a whole year with him in self-denial and prayer, and labored daily with his hands.

Afterwards seeing the province thrown into confusion by the irruptions of the pagans, and foreseeing that the monasteries would also be in danger, he left all things in order, and sailed over into Gaul, and being there honorably entertained by Clovis, king of the Franks, or by the patrician Ercinwald, he built a monastery in the place called Latineacum, and falling sick not long after, departed this life. The same Ercinwald, the patrician, took his body, and kept it in the porch of a church he was building in his town of Perrona, till the church itself should be dedicated. This happened twenty-seven days after, and the body being taken from the porch, to be re-buried near the altar, was found as whole as if he had died that very hour. And again, four years after, when a more beautiful shrine had been built to receive his body to the east of the altar, it was still found without taint of corruption, and was translated thither with due honor; where it is well known that his merits, through the divine operation, have been declared by many miracles. We have briefly touched upon these matters as well as the incorruption of his body, that the lofty nature of the man may be better known to our readers. All which, as also concerning the comrades of his warfare, whosoever will read it, will find more

fully described in the book of his life. (*from The Ecclesiastical History of Ven. Bede*)

Social Team for January 23

Team 2 is up next week – Dewey, Carrie LaMere, H. Shear. Thank you!

Parish News

Fr. Joseph will be out of town for the next week and a half. There will be no midweek services for the next two weeks. Fr. Karl Kish will be filling in for Fr. Joseph next week; only Divine Liturgy will be served on Sunday. Fr. Joseph will return for Matins and Divine Liturgy on Sunday, January 30. If you have an emergency and need a priest while Fr. Joseph is away, please contact Fr. Peter Zarynow at (301) 367-9051.

CAMP NAZARETH SUMMER CAMP 2022

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

***REGISTER ONLINE STARTING MARCH 15, 2022
@ 6PM (Eastern Time)!!!***

Dates for the Summer Camping Program

Week 1: Sunday, July 17 – Saturday, July 23, 2022 – Pittsburgh, Mid-Atlantic, Tri-State and Washington D.C. Deaneries

Week 2: Sunday, July 24 – Saturday, July 30, 2022 – New England, NY, NJ, Florida and Canada Deaneries

Week 3: Sunday, July 31 – Saturday, August 6, 2022 -- Johnstown, Pocono, Southern Tier, Youngstown and Chicago Deaneries

Science and Nature Camp: Sunday, August 7 – Saturday, August 13, 2022

**BEFORE you register, please read the
information below carefully!!!**

Register Online Starting March 15, 2022 @ 6pm (EDT)

Register at – campnazareth.org

Registration for Camp will be on a **First-Come First-Serve Basis!!** Once capacity for a given week is filled, all other campers will be put on a waiting list.

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

(one-time only, not per week)

Must Register & pay by May 1, 2022!!!!

Online Registration **MUST** be complete **AND** payment must be submitted by **May 1** in order to qualify for the Early Bird Discount.

Registration will close on June 1, 2022 @ 12pm!

Important Information Re: 2022 Diocesan Summer Camping Program

1. A camper must be 8 years old **BY** the beginning of their camping week **AND** must have completed 2nd Grade in order to register for Camp!!!
2. We are planning to have Camp at full capacity, which means up to 16 campers in each cabin.
3. **You must register by June 1, NO EXCEPTIONS!** Once registration has concluded on June 1, no one will be able to register for Camp. No exceptions!!
4. **Registration will be done on a First-Come First-Serve basis.** Once we've reached the limit, the rest of those registering will be put on a Waiting List. If a spot opens up, those on the Waiting List will be contacted, again on a First-Come First-Serve basis.
5. Because of the number of Male and Female Counselors and the number of cabins Camp has, the maximum number of females or males attending any one week will be 80. Once that limit has been reached for males or females, the rest will be put on the Waiting List.
6. **VERY IMPORTANT: You may ONLY register for 1 Week!!!** It does not have to be your Deanery's Week, but you may only register for 1 Week! You may NOT register for multiple weeks. Exception: Any camper whose Senior Year it is, may register for multiple weeks. The Science and Nature Camp is NOT included as 1 Week. In other words, a camper may attend 1 Diocesan Camping Week **AND** the Science and Nature Camp as well.

Once you register, Camp will email you instructions, including the Physical Form and other necessary information.

Also, those who are of age (at least 18 by the beginning of the Summer Season and have completed High School) are encouraged to be part of the Camp's Summer Staff. This is a

wonderful opportunity for you to get involved in this vital and meaningful Diocesan apostolate, form lasting friendships, and use your God-given talents for the benefit and up-building of our Church. We have worked with a number of students to design internship positions that help them earn credit in their program of study as well. Staff Applications can be found on the Camp's website campnazareth.org. **Staff applications are due by March 15.** If you have any questions, please contact Fr. Stephen Loposky at 724-662-4840 or campnazareth@acrod.org.

On Tuesday, March 1st and Thursday, March 3rd (prior to Registration opening on March 15), Camp will be offering two informational webinars (they are the same webinar, but will be offered twice) about the 2022 Summer Camping Weeks for all our campers, parents, clergy, volunteers and potential Staff. Both webinars will be offered at 7pm. Plan on attending one of the webinars to get the latest information on our 2022 Summer Camping Weeks including information about the Camp's facility, kitchen, medical and program plans as they relate to up-to-date information about the Coronavirus. The links to register for the Webinars are as follows (registration just requires your name and email and then you will be sent a link to the webinar):

- o Tuesday, March 1, 2022 at 7pm: [Register for March 1, 2022](#)
- o Thursday, March 3 2022 at 7pm: [Register for March 3, 2022](#)

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, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Rose Song, Dcn. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the newly reposed handmaiden of God Sandy Tucker, and those in need of our prayers. (Please advise Fr. Joseph of changes.)