

# 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](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*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**

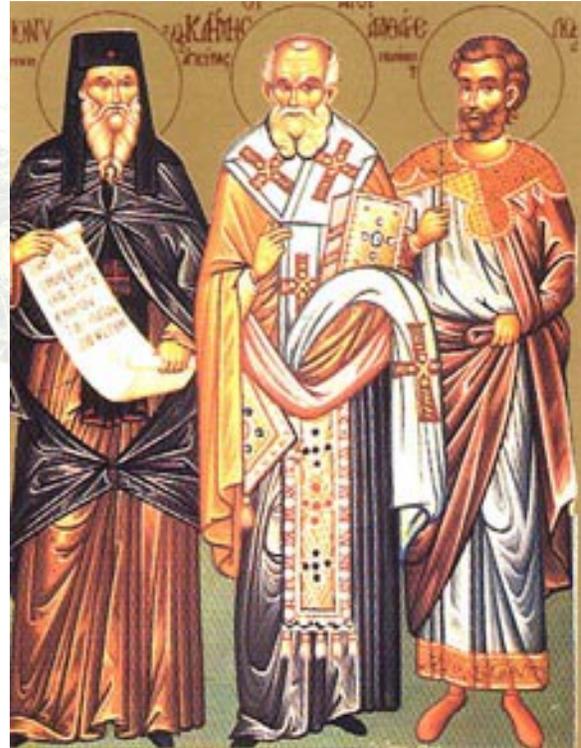
**January 23, 2022 – 31<sup>st</sup> Sunday After Pentecost**

## **Hieromartyr Clement, Bishop of Ancyra**

The Hieromartyr Clement was born in the Galatian city of Ancyra in the year 258, of a pagan father and a Christian mother. He lost his father when he was an infant, and his mother when he was twelve. She predicted a martyr's death for him because of his belief in Christ.

A woman named Sophia adopted him and raised him in the fear of God. During a terrible famine in Galatia several pagans turned out their own children, not having the means to feed them. Sophia took in these unfortunates, and fed and clothed them. Saint Clement assisted her in this. He taught the children and prepared them for Baptism. Many of them died as martyrs for Christ.

Saint Clement was made a reader, and later a deacon. When he was eighteen he was ordained to the holy priesthood, and at age twenty he was consecrated Bishop of Ancyra. Soon afterwards the persecution against Christians under Diocletian (284-305) broke out. Bishop Clement was denounced as a Christian and arrested. Dometian, the governor of Galatia, tried to make the saint worship the pagan gods, but Saint Clement firmly confessed his faith and valiantly withstood all the tortures.



They suspended him on a tree, and raked his body with sharp iron instruments so that his entrails could be seen. They smashed his mouth with stones, and they turned him on a wheel and burned him over a low fire. The Lord preserved His sufferer and healed his lacerated body.

Then Dometian sent the saint to Rome to the emperor Diocletian himself, with a report that Bishop Clement had been fiercely tortured, but had proven unyielding. Diocletian, seeing the martyr completely healthy, did not believe the report and subjected him to even crueller tortures, and then had him locked up in prison.

Many of the pagans, seeing the bravery of the saint and the miraculous healing of his wounds, believed in Christ. People flocked to Saint Clement in prison for guidance, healing and Baptism, so that the prison was literally transformed into a church. When word of this reached the emperor, many of these new Christians were executed.

Diocletian, struck by the amazing endurance of Saint Clement, sent him to Nicomedia to his co-emperor Maximian. On the ship, the saint was joined by his disciple Agathangelus, who had avoided being executed with the other confessors, and who now wanted to suffer and die for Christ with Bishop Clement.

The emperor Maximian in turn sent Saints Clement and Agathangelus to the governor Agrippina, who subjected them to such inhuman torments, that even the pagan on-lookers felt pity for the martyrs and they began to pelt the torturers with stones.

Having been set free, the saints healed an inhabitant of the city through the laying on of hands and they baptized and instructed people, thronging to them in multitudes. Arrested again on orders of Maximian, they were sent home to Ancyra, where the ruler Cyrenius had them tortured. Then they were sent to the city of Amasea to the proconsul Dometius, known for his great cruelty.

In Amasea, the martyrs were thrown into hot lime. They spent a whole day in it and remained unharmed. They flayed them, beat them with iron rods, set them on red-hot beds, and poured sulfur on their bodies. All this failed to harm the saints, and they were sent to Tarsus for new tortures. In the wilderness along the way Saint Clement had a revelation that he would suffer a total of twenty-eight years for Christ. Then having endured a multitude of tortures, the saints were locked up in prison.

Saint Agathangelus was beheaded with the sword on November 5. The Christians of Ancyra freed Saint Clement from prison and took him to a cave church. There, after celebrating Liturgy, the saint announced to the faithful the impending end of the persecution and his own martyrdom. On January 23, the holy hierarch was

killed by soldiers from the city, who stormed the church. The saint was beheaded as he stood before the altar and offered the Bloodless Sacrifice. Two deacons, Christopher and Chariton, were beheaded with him, but no one else was harmed.  
(from *oca.org*)

### **Today's Epistle Lesson – St. Paul's First Letter to Timothy 1:15-17**

My son Timothy, this *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

### **Today's Gospel Lesson – Saint Luke 18:35-43**

At that time, as Jesus was coming near Jericho, a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it*, gave praise to God.

## **A Word From the Holy Fathers**

No one on this earth can avoid affliction; and although the afflictions which the Lord sends are not great men imagine them beyond their strength and are crushed by them. This is because they will not humble their souls and commit themselves to the will of God. But the Lord Himself guides with His grace those who are given over to God's will, and they bear all things with fortitude for the sake of God Whom they have so loved and with Whom they are glorified for ever. It is impossible to escape tribulation in this world but the man who is giver over to the will of God bears tribulation easily, seeing it but putting his trust in the Lord, and so his tribulations pass.

– St. Sophrony of Essex

## **Also Commemorated Today: Holy New-Martyrs of Russia**

On the Sunday nearest (or after) January 25, we commemorate the New Martyrs of Russia who suffered under the Soviet yoke. Among them is Hieromartyr Macarius, Bishop of Orel.

Bishop Macarius, in the world Michael Gnevushev, was born in 1858 in the village of Repyevka, Ardatov uyezd, Simbirsk province. In 1882 he graduated from Kiev Theological Academy, and became a teacher in the Kiev-Podolsk theological school. In 1883 he became an instructor in the Ostrog pedagogical seminary. In 1885 he became a teacher in the Kiev women's school, and in 1890 – in the Kiev theological seminary. In 1908, after the death of his wife, he became a monk, and archimandrite of the Moscow Vysokopetrovsky monastery. In 1909 he became superior of the Novospassky monastery. On July 11, 1914 he was consecrated Bishop of Balakhinsk, a vicariate of the Nizhni-Novgorod diocese, in Nizhny. On January 28, 1917, he was made bishop of Orel and Sevsk. On May 26, 1917, he was retired, and went to live in the Spaso-Avraamiev monastery in Smolensk.

At the beginning of 1918, Vladyka Macarius arrived in the city of Vyazma, Smolensk province, and took up residence in the ancient and well-organized monastery of the Holy Spirit, which was located in the city itself.

The church began to fill up with masses of people who came to listen to his inspired sermons which they later spoke of as being incomparable with anything they had heard before.

Of course, the local Bolsheviks could not fail to notice such an "enemy". They began to spy on him, and tried to do away with him with the help of some appointed murderers. One day, while the bishop was officiating in church, the murderers gathered in the narthex, waiting for him to come out in order to fall upon him. But they started a quarrel which turned into a fight, as a result of which one of them was killed. Having been informed of the event, the bishop delivered one of his most striking sermons, which made a shattering and ineradicable impression on the worshippers.

The Bolsheviks, having become convinced of the influence that the bishop exerted on the people of the city and its vicinity, decided to strike there and then. On the evening of August 22, a detachment of Reds appeared in the monastery and searched the quarters of the bishop and all the monks. All the bells of the twenty-four churches of Vyazma tolled the alarm, but in vain. The bishop was arrested and brought to the local revolutionary committee, where he was subjected to various indignities and beatings. He was officially charged with having organized a White Guard rebellion.

The next day, Hieromonk D., Vladyka's cell-attendant, was summoned to the bishop for confession and communion. He reported that the bishop had bravely endured insults and tortures, the traces of which were still visible on his face and body. He wore a soldier's uniform, his hair had been cut off and his beard shaven.

However, the Bolsheviks did not dare to murder Bishop Macarius in Vyazma, where he was too popular and highly respected. It was only late that he was taken in great secrecy to Smolensk and imprisoned there on September 2. On September 4 the Cheka of the Western province condemned him for “counter-revolutionary and anti-Soviet activity” and sentenced him to be shot.

The sentence was probably carried out in Katyn wood near the village of Katyn. According to the words of the bishop's daughter, who followed her father disguised as a beggar, this took place in the following way. Fourteen doomed people (clergy, nuns and laymen) were taken to a deserted place near Smolensk. They were all placed with their backs to a freshly dug grave. The executioner went up to each of the prisoners in turn and shot him through the forehead - not in the nape of the neck, as was customary. The victims fell one after the other to the bottom of the grave.

The bishop was standing at the end of the line, praying fervently with a prayer-rope in his hand. If he noticed a weakening in spirit of one of those whom the executioner was approaching, he would leave the line, come nearer to the man, bless him and say with great compassion: "Go in peace." And so, strong and powerful in spirit, he comforted his weaker brethren until the last of them fell into the grave.

Then he stood alone at the edge of the grave. The stars had paled with the coming of dawn. Vladyka's fingers quickly moved across his prayer-rope. His gaze, full of faith, was directed to the heavens, and the joy and light of the Kingdom of God were probably opened to the spiritual eyes of the martyr. His lips whispered a last prayer. The executioner slowly went up to Vladyka. Suddenly he was perplexed, and his arm holding his revolver was lowered. Perhaps some inner battle was still being fought within his darkened soul. But then his hand made a gesture of denial. His face lost all expression, he clenched his teeth. His hand took aim, a shot rang out, and the hierarch of God fell into his grave.

According to one source, Bishop Macarius sang psalms on his way to execution and gave an inspiring speech during which he anathematized the Bolsheviks. (*from The Holy New Martyrs and Confessors of Central Russia by Vladimir Moss*)



## **St. Paulinus the Merciful, Bishop of Nola**

Saint Paulinus the Merciful, Bishop of Nola, was descended from an aristocratic and wealthy family of Bordeaux (France). By virtue of his extensive education and upbringing, the twenty-year-old youth was chosen to become a Roman senator, later he became consul and finally, governor of the region of Campagna in Italy.

At twenty-five years of age, he and his wife were converted to Christ and were baptized. After this he completely changed his manner of life. He disposed of all his property, and distributed the money to the needy, for which he endured the scorn of his friends and servants.

Not having children of their own, the pious couple adopted poor orphans and raised them in the fear of God. In his searchings for a secluded life, Saint Paulinus went to the Spanish city of Barcelona.

News of his ascetic life spread about, and in 393 they asked him to be ordained as a priest. Soon he left Spain and went on to the city of Nola in Italy, where he was elected bishop.

When the Vandal barbarians invaded Italy and carried off many people to Africa in captivity, Saint Paulinus used church funds to ransom the captives. However, he did not have enough money to ransom the son of a certain poor widow from slavery in the household of the Prince of the Vandals. So, he volunteered to take his place. Dressed as a slave, Saint Paulinus began to serve the Vandal prince as a gardener.

Soon his identity was revealed to the ruler, King Riga, in a dream. Not only did he receive his own freedom, but he also won the release of all the other prisoners from Campania, and returned home with them.

Saint Paulinus is known both as a builder of churches and as a Christian poet. Among his many virtues, his love for mankind and his compassion for the poor and needy deserve special mention. He died at seventy-eight years of age on June 22, 431. Thirty-two of his poems and fifty-one of his letters survive. They contain various moral discourses filled with deep piety.

His relics are in Rome, in the church of the holy Apostle Bartholomew. (*from oca.org*)

## **Holy Fathers of the Sixth Ecumenical Council**

The Sixth Ecumenical Council was convened by the emperor Constantine Pogonatos (668-685) at Constantinople in the year 681 to combat the Monothelite heresy. At it 171 holy Fathers were present, who affirmed the doctrine of two wills in Jesus Christ, the divine and the human.

This Council was followed by another Council in the year 691, called the Council in Trullo. This Council addressed certain practical matters, and 102 canons were promulgated. (*from oca.org*)

### **Social Team for January 30**

Team 3 is up next week – Edgington, Kish, Barzykin, R&C Wright. Thank you!

## **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](http://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 2<sup>nd</sup> 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](http://campnazareth.org). **Staff applications are due by March 15.** If you have any questions, please contact Fr. Stephen Lopusky at 724-662-4840 or [campnazareth@acrod.org](mailto:campnazareth@acrod.org).

On Tuesday, March 1<sup>st</sup> and Thursday, March 3<sup>rd</sup> (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.)