

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

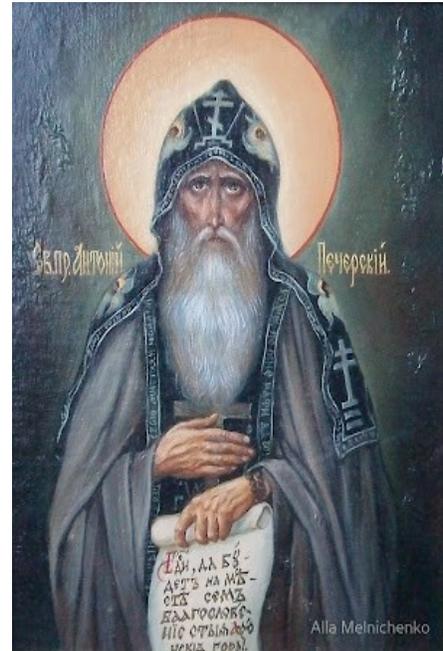
**Saturday: Confession 4:30 PM Great  
Vespers 5:00 PM**

**Sunday: Matins (Orthros) 8:45 AM Divine  
Liturgy 10:00 AM**

**July 10, 2022 – 4<sup>th</sup> Sunday After Pentecost  
Venerable Anthony of the Kiev Caves**

In the world named Antipas, the Venerable Anthony, the well-known founder of monasticism in Russia, was born in 983, in a small place Liubech (Chernigov Province). Having a fervent love for monasticism from his youth, the Venerable Anthony went to Mt. Athos, was tonsured and began his ascetical efforts there in a cave. Having turned from "carnal desires", he "went up like the winner over passions on the chariot of virtues", adorning himself "with chastity", "humility, high morals", "fasting without measure" and "with standing all night".

For his high ascetical efforts his Hegumen sent Anthony to Russia for the planting of monasticism. Having settled there in 1013 as a hermit on the steep shore of the Dnieper near Kiev, the Venerable Anthony with his marvelous ascetical efforts attracted many visitors, and some people even decided to remain with him forever. Having been tonsured in the monastic rank, they settled in caves together with their instructor who "tonsured in the flesh like the bodiless" and was for his disciples a great example" in both fasts and vigils and prayers". Such was the foundation of the well-known Kievan Laura of the Caves with the original wooden Church of the Dormition of the Mother of God. The humble Anthony, having refused to be the Hegumen, gave it to Venerable Theodosius, and himself practiced his asceticism in his cave.



In 1069, the Venerable Anthony departed for the Boldin Mountain, near Chernigov and, here dug a cave for himself, practiced asceticism in fasting, prayers and works (see Jan. 11). In 1072, the venerable Anthony again returned to his Kievan cave.

As expressed in the church hymns, he "was installed in a dark cave, as if in the brightest bridal chamber" "and there he was enriched with unspeakable reason, to see the future as if it were the present", "to understand the distant and to speak clearly as if it were near".

Really, the grace of God poured out wonderful gifts of healing and the gift of discernment over the holy ascetic. St. Anthony healed not only spiritual wounds, giving wise advice and comforting those coming for his help, but also helped in cases of physical illness, and many of the ill came to him for help. "The ranking leader of monks, the great faster and wonderworker of the Caves", the Venerable Anthony died in 1073. During his lifetime he was informed from above of his death.

The holy relics of the Venerable Anthony, according to the will of God, are hidden in the ground. In the words of St. Demetrius of Rostov, "as the Venerable One himself lived apart from human eyes in his way of life, praying to God in secret, being alone, so also he asked the favor that his relics will also be removed from human eyes". (*from Manual for Church Servers by S. Bulgakov, trans. Archpriest Eugene D. Tarris*)

### **Today's Epistle Lesson – St. Paul's Letter to the Romans 6:18-23 EOB**

Brethren, having been released from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. Indeed, as you used to offer your members as servants of impurity and ever-increasing wickedness, now offer your members as servants of righteousness for sanctification. For when you were servants of sin, you were free in regard to righteousness. What fruit did you obtain at that time by those things which now shame you? The end result of those things is death! But now, being made free from sin and having become servants of God, you have your fruit of sanctification, and the result of eternal life. The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### **Today's Gospel Lesson – Saint Matthew 8:5-13 EOB**

At that time, when Jesus came into Capernaum, a centurion came to him, asking and saying, "Lord, my servant is lying in the house paralyzed, grievously tormented." Jesus answered, "I will come and heal him." But the centurion replied, "Lord, I am not worthy that you should come under my roof! Only say the word and my servant shall be healed. For I am also a man under authority, having

soldiers under my own authority. I tell this one, ‘Go,’ and he goes; and if I tell another, ‘Come,’ he comes. Or if I tell my servant, ‘Do this,’ he does it!”

When Jesus heard this, he marveled and said to those who followed, “Amen, I tell you that I have never found so great a faith, not even in Israel! I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. But the children of the Kingdom will be thrown out into the outer darkness and there will be weeping and gnashing of teeth.” Jesus said to the centurion, “Go your way. Let it be done for you as you have believed.” And his servant was healed in that hour.

## A Word From the Holy Fathers

For everyone who puts out to sea shipwreck is an ever-present possibility, and all the more so the more intrepid the sailor. Likewise, bodily ills are ever-present to everyone invested with a body, and all the more so if he walks with his head held high and pays no heed to those lying at his feet. As long as you sail with the wind at your back, give a hand to the castaway. As long as you are prosperous and whole, help the one in distress. Do not wait to learn first-hand what a terrible thing inhumanity is and what a blessing a heart open to those in need. Do not invite God to raise his hand against those too proud to take notice of the poor. Here is how you should respond to the misfortunes of others: give something to the needy even if it is a little; it is not to the one who is utterly destitute, nor to God either, if it is the best in your power. Offer your hearty goodwill in lieu of a large donation; if you own nothing, shed a tear; compassion that issues from the heart is a great balm for the afflicted, and sincere sympathy goes a long way in lightening the burden of misfortune. A human being, my good fellow, is not less important to you than a farm animal that has fallen into a ditch or wandered off and that the Law obligates you to extricate and return. (Whatever other meaning, deeper and more hidden, the Law masks in the profundity it so often employs, this is not for me to know but the Spirit who searches and understands everything. My limited knowledge of the passage [Deut. 22:1-4], at any rate, is that it is exercising us in the kindness that applies to little matters and guiding us toward the greater and more perfect form of it.) If we are expected to show kindness even to brute beasts, how much do we owe our own kind, our equals in worth?

– St. Gregory the Theologian, *Oration 14.28*

### **Also Commemorated Today: 45 Martyrs of Nicopolis in Armenia**

The Forty-five Martyrs of Nicopolis in Armenia suffered during the reign of Emperor Licinius (311-324), who was then co-regent with Saint Constantine the Great (May 21). Licinius, the ruler of the Eastern Empire, fiercely persecuted

Christians and issued an edict to put to death any Christian who would not return to paganism. When the persecutions began at Nicopolis, more than forty of those being persecuted for Christ decided to appear voluntarily before their persecutors, to confess openly their faith in the Son of God, and to accept martyrdom. The holy confessors were headed by Leontius, Mauricius, Daniel, Anthony, Alexander, Sisinius, Meneus, and Belerad (Virilad), and they were distinguished by their virtuous life.

Lycias, the procurator of the Armenian district, before whom the holy confessors presented themselves, was amazed at the boldness and bravery of those who condemned themselves voluntarily to torture and death. He tried to persuade them to renounce Christ and offer sacrifice to the pagan gods, but the saints remained steadfast. They refuted all the ruler's arguments, pointing out to him the falseness of their vile and vice-filled pagan gods, leading those who worship them to ruin. The procurator ordered the confessors to be beaten about the face with stones, and then to be shackled and imprisoned.

In the prison the saints rejoiced and sang the Psalms of David. Saint Leontius inspired and encouraged the brethren, preparing them to accept new tortures for the true Faith, and telling them of the bravery of all those who had suffered previously for Christ. In the morning, after repeated refusals to offer sacrifice to the idols, the saints were subjected to further tortures.

Saint Leontius, seeing the intense suffering of the martyrs, and fearful that some of them might falter and lose faith, prayed to God that these torments would end quickly for all of them.

When the holy martyrs were singing Psalms at midnight, an Angel of the Lord suddenly appeared to them, and the prison blazed with light. The Angel declared to the martyrs that their contest was coming to an end, and their names already were inscribed in Heaven. Two of the prison guards, Meneus and Virilad, saw what was happening and believed in Christ.

On the following morning, Lysias decided to ask them if they had changed their minds and were willing to worship the idols. With one mouth, the Saints replied: "We are Christians! We are Christians!" Insane with rage, Lysias ordered that their hands and feet be cut off, and then threw them into the fire. After this, their bones were tossed into a river. Later on, when freedom had been given to the Church of Christ, a church was built on the spot and was dedicated to the 45 Holy Martyrs of Nikopolis. (*from oca.org*)

## **St. Amalia of Maubeuge**

Saint Amalia of Maubeuge, also known as Amalberga, was born around 640 in Liege of the Walloon Region within present Belgium. She is said to have been the sister or niece of Pippin of Landen and married Count Witger, Duke of Lorraine. In her biography she is presented as the mother of three saints: Emebert, Reineldis and Gudula. Amalia joined the monastic community at Maubeuge Abbey after the birth of her youngest daughter Gudula, and when her husband Witger became a monk at Lobbes Abbey. She lived a virtuous and philanthropic life. Upon her venerable repose in 690, she was buried with her husband at Lobbes, and her children were buried there as well. In the fifteenth century her relics were transferred to Binche. *(from johnsanidopoulos.com)*

### **Social Team for July 17**

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

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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, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Dcn. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, and those in need of our prayers. (Please advise Fr. Joseph of changes.)