

# 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: Lay Vespers 7:00 PM**

**Saturday: Confession 4:30 PM**

**Great Vespers 5:00 PM**

**Sunday: Matins (Orthros) 8:45 AM**

**Sunday School 9:30**

**Divine Liturgy 10:00 AM**

**October 9, 2022 – 16<sup>th</sup> Sunday After Pentecost**

**Apostle James, the Son of Alphaeus | Glorification of St.  
Tikhon, Patriarch of Moscow & Enlightener of America**

*James was lifted up on the cross, for it pleased You Savior to show him worthy.*

*On the ninth James was stretched out on the cross.*

The holy Apostle James was the son of Alphaeus and brother of the Apostle and Evangelist Matthew,\* who was formerly a publican. When our Lord Jesus Christ, abiding on earth in the flesh, chose simple and pious men for the dignity of the apostolate, to send them forth to preach the Gospel throughout the world, He also chose this James, and numbered him among the choir of the apostles as one worthy. James became one of the twelve apostles, an eyewitness and minister of Christ, the preacher of His mysteries and His follower.

Having received, with the other apostles, the Holy Spirit, who descended upon them in the likeness of tongues of fire, he went to many places among the gentiles, including Gaza and Eleutheropolis, to preach Christ and guide the erring to the path of salvation. Aflame with the fire of divine zeal, he burned up the thorns of ungodliness, smashed idols to pieces, destroyed their temples, healed diverse



illnesses, drove evil spirits out of people, and brought a great multitude of people to Christ. Having sowed the seed of the word of God in people's hearts, he planted faith and piety, for which reason he was called the "Divine Seed".

Having gathered a harvest of people for salvation, he ended his earthly course as an emulator of the sufferings of Christ. While proclaiming the good news of salvation in the Egyptian town of Ostrakina, he was arrested and sentenced to crucifixion, and in this manner he surrendered his soul into the hands of God.

Portions of the holy relics of the Apostle James can be found in the Basilica of the Holy Apostles in Rome and the Monastery of Saint Panteleimon of Mount Athos.

\* It should be noted that some, such as St. Jerome, say that James the son of Alphaeus is the same as James the Less (or Younger), who in the Gospels is said to have been the son of Mary and brother of Joses. And it is recorded that this James the Less was beaten to death with clubs by Jews in Jerusalem. The Synaxarion of Constantinople, however, distinguishes the two, and James the Less is otherwise considered an obscure figure that may perhaps be the Brother of the Lord. (*from johnsanidopoulos.com*)

### **Saint Tikhon, Patriarch of Moscow and All Russia**

*"Like the ancient leader of the Hebrew people, I shall also be calling to God, exclaiming, "Wherefore hast Thou afflicted Thy Servant? And wherefore have I not found favor in Thy sight that Thou layest the burden of all these people upon me?'. From now on my duty shall be to take care of all the churches of Russia, and to die for their sake every day."*

With these words the future Patriarch of all Russia greeted the news that he had been elected to ascend the patriarchal throne. He knew full well that he was being handed a bitter cup: the throne was his Cross and the white patriarch's hood-his crown of thorns. For nearly eight years he was to endure great sufferings which fell to him as to the head of the Russian Church during one of the most difficult periods in her history.

Patriarch Tikhon was born Vassily Ivanovich Bellavin on Jan. 19, 1865,- the son of a priest. As an outstanding student in the Ecclesiastical Seminary of Pskov, he was both loved and respected by his classmates. Tall and fair, he was already characterized by firm yet unaffected piety which he preserved to the end of his life. Later, in the St. Petersburg Academy, his fellow students affectionately nicknamed him "the patriarch." How prophetic this proved to be Who could have foreseen that this quiet and modest young man was to be elected the first patriarch after 217 years of church administration by the Holy Synod.

In 1891 he received the monastic tonsure with the name of Tikhon. In 1898, at the age of 33, he was ordained bishop and appointed to the Aleutian-Alaskan diocese of North America. For seven years he tirelessly labored there in the Lord's harvest fields, winning the love and respect of his flock. Soon, however, the spiritual and administrative talents of the young hierarch were recognized and in 1907 he was appointed as Arch bishop to Yaroslavl-one of the most important dioceses of Russia.

His simplicity, accessibility and modest demeanor won the hearts of people every where, and only he was surprised to hear that the people of Moscow had elected him as their archpastor. Three years later, on August 15, 1917, he was raised to the rank of Metropolitan and elected Chairman of the Council. This Council was comprised not only of learned theologians, but also of simple peasants one of whom said, "We no longer have a Tsar, no father whom we can love; it is impossible to love the Synod; therefore we, the peasants, want a Patriarch."

Prompted by the intense difficulties facing the Church at that time and the fear that the communists may soon dissolve the Council, it was decided to proceed quickly with the election of a patriarch who could provide the sorely needed spiritual leadership. They chose three candidates by general vote and then cast lots, leaving the final decision to God's will. Thus did Patriarch Tikhon enter the arena as a spiritual warrior, to combat an enemy whose malice was to surpass that which anyone had anticipated or even imagined.

The consecration took place in the Cathedral of the Dormition on Nov.21, 1917. The communists had not yet taken a definite stand against the Church and the ceremony was performed amid great triumph and rejoicing.

Crowds of people filled the Kremlin and religious processions from all the churches of Moscow gathered on Red Square. Never again was there to be such a display of the Church's might and popularity. The hostile attitude of the godless authorities towards the Church and her faithful servants was soon fanned into a raging blaze of anger and hatred, and hundreds, thousands of the faithful were led like innocent lambs to the slaughter.

The Patriarch tried to bring the evil tyrants to their senses, and called upon the faithful to resist the communists-whom he anathematized as servants of Satan -and, if necessary, to suffer martyrdom.

In an epistle to the Soviet of the People's Commisars, on the occasion of the first anniversary of the October revolution, Patriarch Tikhon wrote:

"While you were seizing the power, you asked the people to trust you, and made promises to them. But have those promises been fulfilled? You gave a stone

instead of a loaf, and a serpent instead of fish (Mt. 7:9-10). You have substituted a soulless international concept for our Motherland. You have divided the people into enemy camps and plunged them into a fratricidal war of an unprecedented cruelty. You have openly replaced Christ's love by hatred.. Mark the anniversary of your rule by liberating those imprisoned by you; by ceasing bloodshed, violence, destruction and oppression of religion.... Otherwise all righteous blood shed by you, shall be required of you (Lk. 11:51), and 'you that take the sword shall perish by the sword' (Mt. 26:52)" (Epistle of Oct. 26, 1918).

The Patriarch never acted to protect him self and never hesitated to speak out in defense of the Truth. Fearing for his safety, many of his faithful supporters urged him to flee the country, but the Patriarch would not hear of it. "The flight of the Patriarch ,he said, "would cause the enemies of the Church to rejoice and they would use it for their own evil purposes." Nevertheless, the Moscow parish communities organized a constant watch over the Patriarch. He continued to fearlessly visit churches in Moscow and else where, drawing large crowds of the faithful who felt in the Patriarch "one of their kind".

The communists, however, were unwilling to make a martyr out of him. Instead they tried to demoralize him by murdering clergy everywhere and weaving about him a net of lies, slander and threats. It was increasingly apparent that nothing he could do or say would pacify their bloody intent to liquidate the clergy whom they blindly accused of counter-revolutionary activity. Under the pretext of raising money to feed the starving populace, the communists ordered the confiscation of Church valuables. Hoping to avoid a blood-bath, the Patriarch issued an appeal, blessing the voluntary donations of valuables. But, the communists would stop at nothing and only used this as an excuse to further terrorize the Church. Some 10,000 executions of the faithful occurred in connection with the requisition of valuables.

Hoping to gain control over the Church, the atheist regime arrested the Patriarch and organized a new Church administration, the so-called "Renovators," who had the audacity to declare that never before had the Church been so free as it now was under communist rule. While in prison the Patriarch was deliberately misinformed as to the true situation of the Church and came to believe that the Renovationists had all but usurped the Russian Church. Hoping to preserve what little remained, he asked to be released stating that he was no longer an enemy of the Soviet state and expressing regret over the past. He deliberately made this humiliating concession in order to somehow try and save the Church: "Let my name be ruined in historical annals as long as the Church profits by it."

No amount of concession or compromise, however, would satisfy the communists and the position of the Patriarch grew more and more difficult: "It would be easier for me to stay in prison. I am supposed to be free, but actually I can do nothing. I appoint a bishop to the South, and he gets to the North. I send one to the West and they take him to the East." A special agent was assigned to the Patriarch to harrass him and extract concessions under the guise of what at first might appear to be beneficial to the Church. The strain of being surrounded by such lies and deceit, the feeling of responsibility for the persecuted flock, the arrests and exile of his hierarchy-all this caused such a strain on the Patriarch that he became a victim in the fullest sense of the word.

Exhausted physically and mentally, Patriarch Tikhon entered a private hospital on Jan. 12, 1925. When he was feeling better - he would go and serve in the churches of Moscow, returning to the hospital at night. Even there the communist agents continued to torment him. On the eve following the feast of Annunciation, the Holy Patriarch Tikhon of Moscow and all Russia reposed, having voluntarily offered his self to God as a blood-less sacrifice. (*from holynewmartyrs.org*)

### **Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 6:16-7:1 EOB**

Brethren, what agreement can there be between God's sanctuary and idols? For you are a sanctuary of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people." Therefore: 'Come out from among them and be separate,' says the Lord. 'Touch no unclean thing. I will receive you. I will be a Father to you. You will be to me sons and daughters,' says the Lord Almighty." Since we have these promises, beloved, let us purify ourselves from all defilement of flesh and spirit, so that we may bring [our] holiness to completion in the fear of God.

### **Today's Gospel Lesson – Saint Luke 7:11-16 EOB**

At that time, Jesus went to a city called Nain. Many of his disciples, along with a great multitude, went with him. Now, when Jesus drew near to the gate of the city, behold, a dead person was being carried out, who was the only son of his mother, and she was a widow. Many people of the city were with her. When the Lord saw her, he had compassion on her, and said to her, "Do not cry." He came near and touched the coffin, and the bearers stood still. He then said, "Young man, I tell you, arise!" And the dead man sat up, and began to speak. Jesus then gave him to his mother. They were all filled with awe and glorified God, saying, "A great prophet has arisen among us!" and, "God has visited His people."

## A Word From the Holy Fathers

Abraham, knowing the Father through the Word, who made heaven and earth, confessed Him to be God; and having learned, by an announcement [made to him], that the Son of God would be a man among men, by whose advent his seed should be as the stars of heaven, he desired to see that day, so that he might himself also embrace Christ; and, seeing it through the spirit of prophecy, he rejoiced [Genesis 17:17].

Wherefore Symeon also, one of his descendants, carried fully out the rejoicing of the patriarch, and said: "Lord, now let Your servant depart in peace. For my eyes have seen Your salvation, which You have prepared before the face of all people: a light for the revelation of the Gentiles, and the glory of the people Israel" [Luke 2:29]. And the angels, in like manner, announced tidings of great joy to the shepherds who were keeping watch by night [Luke 2:8]. Moreover, Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" [Luke 1:46].

The rejoicing of Abraham descending upon those who sprang from him – those, namely, who were watching, and who beheld Christ, and believed in Him; while, on the other hand, there was a reciprocal rejoicing which passed backwards from the children to Abraham, who did also desire to see the day of Christ's coming. Rightly, then, our Lord bore witness to him, saying, "Your father Abraham rejoiced to see my day; and he saw it, and was glad".

For not alone upon Abraham's account did He say these things, but also that He might point out how all who have known God from the beginning, and have foretold the advent of Christ, have received the revelation from the Son Himself; who also in the last times was made visible and passible, and spoke with the human race, that He might from the stones raise up children unto Abraham, and fulfill the promise which God had given him, and that He might make his seed "as the stars of heaven" [Genesis 15:5], as John the Baptist says: "For God is able from these stones to raise up children to Abraham" [Matthew 3:9]. Now, this Jesus did by drawing us off from the religion of stones, and bringing us over from hard and fruitless cogitations, and establishing in us a faith like to Abraham. As Paul does also testify, saying that we are children of Abraham because of the similarity of our faith, and the promise of inheritance [Romans 4:12; Galatians 4:28].

He is therefore one and the same God, who called Abraham and gave him the promise. But He is the Creator, who does also through Christ prepare lights in the world, [namely] those who believe from among the Gentiles. And He says, "You are the light of the world" [Matthew 5:14]; that is, as the stars of heaven. Him,

therefore, I have rightly shown to be known by no man, unless by the Son, and to whomsoever the Son shall reveal Him. But the Son reveals the Father to all to whom He wills that He should be known; and neither without the goodwill of the Father nor without the agency of the Son, can any man know God. Wherefore did the Lord say to His disciples, "I am the way, the truth, and the life and no man comes unto the Father but by Me. If you had known Me, you would have known My Father also: and from henceforth you have both known Him, and have seen Him" [John 14:6-7]. From these words it is evident, that He is known by the Son, that is, by the Word....

Wherefore also John appropriately relates that the Lord said to the Jews: "You search the Scriptures, in which you think you have eternal life; these are those who testify of me. And you are not willing to come to Me, that you may have life" [John 5:39-40]. How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him? "For if you had believed Moses, you would also have believed Me; for he wrote of Me" [John 5:46]; [saying this,] no doubt, because the Son of God is implanted everywhere throughout his writings: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving to him the dimensions [of the ark]; at another, inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with Moses from the bush. And it would be endless to recount [the occasions] upon which the Son of God is shown forth by Moses. Of the day of His passion, too, he was not ignorant; but foretold Him, after a figurative manner, by the name given to the passover; and at that very festival, which had been proclaimed such a long time previously by Moses, did our Lord suffer, thus fulfilling the passover. And he did not describe the day only, but the place also, and the time of day at which the sufferings ceased, and the sign of the setting of the sun, saying: "You may not sacrifice the passover within any other of your cities which the Lord God gives you; but in the place which the Lord your God shall choose that His name be called on there, you shall sacrifice the passover at evening towards the setting of the sun" [Deuteronomy 16:5-6].

And already he had also declared His advent, saying, "There shall not fail a chief in Judah, nor a leader from his loins, until He come for whom it is laid up, and He is the hope of the nations; binding His foal to the vine, and His ass's colt to the creeping ivy. He shall wash His stole in wine, and His upper garment in the blood of the grape; His eyes shall be more joyous than wine, and His teeth whiter than milk." For, let those who have the reputation of investigating everything, inquire at what time a prince and leader failed out of Judah, and who is the hope of the

nations, who also is the vine, what was the ass's colt [referred to as] His, what the clothing, and what the eyes, what the teeth, and what the wine, and thus let them investigate every one of the points mentioned; and they shall find that there was none other announced than our Lord, Christ Jesus. Wherefore Moses, when chiding the ingratitude of the people, said, "You infatuated people, and unwise, do you thus requite the Lord?" [Deuteronomy 32:6]. And again, he indicates that He who from the beginning founded and created them, the Word, who also redeems and vivifies us in the last times, is shown as hanging on the tree, and they will not believe in Him. For he says, "And your life shall be hanging before your eyes, and you will not believe your life." And again, "Has not this same one your Father owned you, and made you, and created you?"...

But that it was not only the prophets and many righteous men, who, foreseeing through the Holy Spirit His advent, prayed that they might attain to that period in which they should see their Lord face to face, and hear His words, the Lord has made manifest, when He says to His disciples, "Many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them" [Matthew 13:17]. In what way, then, did they desire both to hear and to see, unless they had foreknowledge of His future advent? But how could they have foreknown it, unless they had previously received foreknowledge from Himself? And how do the Scriptures testify of Him, unless all things had ever been revealed and shown to believers by one and the same God through the Word; He at one time conferring with His creature, and at another propounding His law; at one time, again, reproving, at another exhorting, and then setting free His servant, and adopting him as a son; and, at the proper time, bestowing an incorruptible inheritance, for the purpose of bringing man to perfection? For He formed him for growth and increase, as the Scripture says: "Increase and multiply" [Genesis 1:28].

And in this respect God differs from man, that God indeed makes, but man is made; and truly, He who makes is always the same; but that which is made must receive both beginning, and middle, and addition, and increase. And God does indeed create after a skillful manner, while, [as regards] man, he is created skillfully. God also is truly perfect in all things, Himself equal and similar to Himself, as He is all light, and all mind, and all substance, and the fount of all good; but man receives advancement and increase towards God. For as God is always the same, so also man, when found in God, shall always go on towards God. For neither does God at any time cease to confer benefits upon, or to enrich man; nor does man ever cease from receiving the benefits, and being enriched by God. For the receptacle of His goodness, and the instrument of His glorification, is the man who is grateful to Him that made him; and again, the receptacle of His just



judgment is the ungrateful man, who both despises his Maker and is not subject to His Word; who has promised that He will give very much to those always bringing forth fruit, and more [and more] to those who have the Lord's money. "Well done," He says, "good and faithful servant: because you have been faithful in little, I will appoint you over many things; enter into the joy of your Lord" [Matthew 25:21]. The Lord Himself thus promises very much.

As, therefore, He has promised to give very much to those who do now bring forth fruit, according to the gift of His grace, but not according to the changeableness of knowledge; for the Lord remains the same, and the same Father is revealed; thus, therefore, has the one and the same Lord granted, by means of His advent, a greater gift of grace to those of a later period, than what He had granted to those under the Old Testament dispensation. For they indeed used to hear, by means of [His] servants, that the King would come, and they rejoiced to a certain extent, inasmuch as they hoped for His coming; but those who have beheld Him actually present, and have obtained liberty, and been made partakers of His gifts, do possess a greater amount of grace, and a higher degree of exultation, rejoicing because of the King's arrival: as also David says, "My soul shall rejoice in the Lord; it shall be glad in His salvation". And for this cause, upon His entrance into Jerusalem, all those who were in the way recognized David their king in His sorrow of soul, and spread their garments for Him, and ornamented the way with green boughs, crying out with great joy and gladness, "Hosanna to the Son of David; blessed is He that comes in the name of the Lord: hosanna in the highest" [Matthew 21:8]. But to the envious wicked stewards, who circumvented those under them, and ruled over those that had no great intelligence, and for this reason were unwilling that the king should come, and who said to Him, "Do you hear what these say?" the Lord replied, "Have you never read, Out of the mouths of babes and infants have You perfected praise?" – thus pointing out that what had been declared by David concerning the Son of God, was accomplished in His own person; and indicating that they were indeed ignorant of the meaning of the Scripture and the dispensation of God; but declaring that it was Himself who was announced by the prophets as Christ, whose name is praised in all the earth, and who perfects praise to His Father from the mouth of babes and infants; wherefore also His glory has been raised above the heavens.

If, therefore, the self-same person is present who was announced by the prophets, our Lord Jesus Christ, and if His advent has brought in a fuller [measure of] grace and greater gifts to those who have received Him, it is plain that the Father also is Himself the same who was proclaimed by the prophets, and that the Son, on His coming, did not spread the knowledge of another Father, but of the same who was preached from the beginning; from whom also He has brought down liberty to

those who, in a lawful manner, and with a willing mind, and with all the heart, do Him service; whereas to scoffers, and to those not subject to God, but who follow outward purifications for the praise of men (which observances had been given as a type of future things – the law typifying, as it were, certain things in a shadow, and delineating eternal things by temporal, celestial by terrestrial), and to those who pretend that they do themselves observe more than what has been prescribed, as if preferring their own zeal to God Himself, while within they are full of hypocrisy, and covetousness, and all wickedness – [to such] has He assigned everlasting perdition by cutting them off from life....

For which reason the Lord declared to the disciples: "Behold, I say unto you, Lift up your eyes, and look upon the districts, for they are white [already] to harvest. For the harvest-man receives wages, and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together. For in this is the saying true, that one sows and another reaps. For I have sent you forward to reap that whereon you bestowed no labor; other men have labored, and you have entered into their labors" [John 4:35]. Who, then, are those who have labored, and have helped forward the dispensations of God? It is clear that they are the patriarchs and prophets, who even prefigured our faith, and disseminated through the earth the advent of the Son of God, who and what He should be: so that posterity, possessing the fear of God, might easily accept the advent of Christ, having been instructed by the prophets. And for this reason it was, that when Joseph became aware that Mary was with child, and was minded to put her away privately, the angel said to him in sleep: "Fear not to take to you Mary your wife; for that which is conceived in her is of the Holy Spirit. For she shall bring forth a son, and you shall call His name Jesus; for He shall save His people from their sins" [Matthew 1:20]. And exhorting him [to this], he added: "Now all this has been done, that it might be fulfilled which was spoken from the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and His name shall be called Emmanuel'"; thus influencing him by the words of the prophet, and warding off blame from Mary, pointing out that it was she who was the virgin mentioned by Isaiah beforehand, who should give birth to Emmanuel. Wherefore, when Joseph was convinced beyond all doubt, he both took Mary, and joyfully yielded obedience in regard to all the rest of the education of Christ, undertaking a journey into Egypt and back again, and then a removal to Nazareth. [For this reason,] those who did not know the Scriptures nor the promise of God, nor the dispensation of Christ, at last called him the father of the child. For this reason, too, the Lord Himself read at Capernaum the prophecies of Isaiah: "The Spirit of the Lord is upon Me, because He has anointed Me; to preach the Gospel to the poor has He sent Me, to heal the broken-hearted, to preach deliverance to the captives, and sight to the blind"

[Isaiah 61:1; Luke 4:18]. At the same time, showing that it was He Himself who had been foretold by Isaiah the prophet, He said to them: "This day is this Scripture fulfilled in your ears."

For this reason, also, Philip, when he had discovered the eunuch of the Ethiopians' queen reading these words which had been written: "He was led as a sheep to the slaughter; and as a lamb is dumb before the shearer, so He opened not His mouth: in His humiliation His judgment was taken away" [Acts 8:27, Isaiah 53:7]; and all the rest which the prophet proceeded to relate in regard to His passion and His coming in the flesh, and how He was dishonored by those who did not believe Him; easily persuaded him to believe in Him, that He was Christ Jesus, who was crucified under Pontius Pilate, and suffered whatsoever the prophet had predicted, and that He was the Son of God, who gives eternal life to men. And immediately when [Philip] had baptized him, he departed from him. For nothing else [but baptism] was wanting to him who had been already instructed by the prophets: he was not ignorant of God the Father, nor of the rules as to the [proper] manner of life, but was merely ignorant of the advent of the Son of God, which, when he had become acquainted with, in a short space of time, he went on his way rejoicing, to be the herald in Ethiopia of Christ's advent. Therefore Philip had no great labour to go through with regard to this man, because he was already prepared in the fear of God by the prophets. For this reason, too, did the apostles, collecting the sheep which had perished of the house of Israel, and discoursing to them from the Scriptures, prove that this crucified Jesus was the Christ, the Son of the living God; and they persuaded a great multitude, who, however, [already] possessed the fear of God. And there were, in one day, baptized three, and four, and five thousand men [Acts 2:41, Acts 4:4]. – St. Irenaeus of Lyons, *Against Heresies* 4.7,10,11,23

### **.St. Publia the Deaconess**

The holy Martyr Publia the Confessor, a deaconess of Antioch, became a widow at a young age and devoted all her strength to raising her son John in the Christian Faith. John became a presbyter, and Publia, for her prudent and ascetic life, was found worthy of becoming a deaconess. She undertook the guidance of widows and young women who wished to devote themselves to the service of God, and she organized a monastery in her home. During the persecution of Christians under the emperor Julian the Apostate (361-363), Saint Publia and the sisters denounced the reprobate.

When the emperor made his way to Publia's house, the sisters loudly sang Psalm 113/114, denouncing idol-worship. The emperor's soldiers fiercely beat the venerable abbess, but she endured the beating with forbearance. Saint Publia did not live long after this, but peacefully fell asleep in the Lord. (*from oca.org*)

## **.Righteous Forefather Abraham**

The Righteous Forefather Abraham lived around 2000 B.C. His story is found in the Book of Genesis, Chapters 12-25. God told Abraham that all the nations of the earth would be blessed in his seed (Genesis 22:18), and ordered him to leave his home and his relatives and go to Canaan, the country between the Mediterranean and Jordan. Because God gave this land to Abraham and his posterity (Genesis 12:7), it became known as “the Promised Land.” Abraham and Lot are also commemorated with Christ’s ancestors according to the flesh on the Sunday of the Holy Forefathers (between December 11 and 17). (*from oca.org*)

## **Also Commemorated Today**

Venerable Andronicus and his wife Venerable Athanasia of Egypt (500).

New Hieromartyrs Constantine and Peter priests (1918).

New Hieromartyr Constantine priest (1937).

Martyrs Juventius and Maximus at Antioch (4th c.).

Venerable Peter the Soldier of Galatia (9th c.).

St. Stephen the New of Serbia (1427) (Serbia).

St. Demetrius, patriarch of Alexandria (231).

Hieromartyr Dionysius (Denis, Denys) of Paris, bishop, with Rusticus and Eleutherius (258) (Celtic & British).

Venerable Stephen the Blind, king of Serbia (1468).

Holy New-Martyr John at Prousa (*circa.* 14<sup>th</sup> c.)

Venerable Deusdedit, monk at Montecassino (Italy) (836)

Martyr Dominus of Parma (Italy) (304)

Venerable Geminus, monk of Sanpaterniano de Fano (Italy) (815)

Venerable Ghislain, hermit of Hainault, & disciples Lambert and Valerius (Belgium) (680)

Venerable Gunther, hermit of Bakory (Hungary) (1045)

Venerable Sabinus, Apostle to Lavedan in the Pyrenees (France) (c. 820)

## **OCMC Missionary Dinner and Talk, Friday, October 21, 2022**

You are invited to a potluck & pizza dinner & presentation by Jesse Brandow on Friday evening, October 21, from 6:00-8:00 pm at St. Katherine Greek Orthodox Church, 3149 Glen Carlyn Rd, Falls Church, VA 22041, in the Chelpon Hall (small hall to right side of the church). Jesse is an Orthodox Christian Mission Center (OCMC) long term missionary to Guatemala & Southern Mexico, & the jointly-hosted program promises good fellowship, learning about missions/missionaries & especially about the growing Orthodox Christianity communities in central and South America! Contact Antonia Chelpon, [achelpon@aol.com](mailto:achelpon@aol.com) or

Betty Slanta, [slanta@verizon.net](mailto:slanta@verizon.net) for more information, or just come, with a dish to share, if you like (drinks & pizza provided).

## Social Team for October 16

Team 7 is up next week - Howl, Hood, Dee Jubb, Charlotte F. Thank you!

## Become a Distinguished Diocesan Donor

We would like to invite you to become a Distinguished Diocesan Donor. Help us to edify Christ by building up The American Carpatho-Russian Orthodox Diocese ministries and apostolates through the Distinguished Diocesan Donors Program. We invite you to view our [brochure](#).



### Annual Donation Levels

\$100 - Entry

\$250 - Bronze

\$500 - Silver

\$1,000 - Gold

\$10,000 & Up - Platinum

### Making Your Contribution

It is easy to participate in the DDD Program: either donate via Apostle Thomas, marking your contribution for “DDD”, or visit <https://www.acrod.org/ministries/dddprogram/ddd-become> to donate online.

### 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, 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 Pavliuk, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, the newly reposed servants of God Metropolitan Kallistos Ware and Carolyn Shull, and those in need of our prayers. (Please advise Fr. Joseph of changes.)