

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wednesday: Lay Vespers 6:30 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 16, 2022 – 17<sup>th</sup> Sunday After Pentecost**

**Holy Fathers of the 7<sup>th</sup> Ecumenical Council**

The Tradition of the Church tells us that icons date back to the first centuries of Christianity. Eusebius of Caesarea, the most important historian of the Church of the first centuries, also states in his “Church History”: “I have seen many portraits of the Savior, of Peter and Paul, which have been preserved until today” – which proves that icons were an integral part of Christianity ever since its foundation.

Christian teachings were carried out from the very beginning by the Church through word and icon. It is for this reason that by the decisions of the 7<sup>th</sup> Ecumenical Council, the Holy Fathers were able to say: “The tradition of icon-making has existed ever since the times of Christian preaching by the Holy Apostles. Iconography is in no way the painters’ invention, but, on the contrary, an established law and a tradition of the catholic Church”. This is how their presence in the Church is explained and the way in which it has silently taken its natural place in the Christians’ lives. Already, in the 4<sup>th</sup> century, several Holy Fathers such as St. Basil the Great, St. Gregory the Theologian, St. Gregory of Nyssa, St. John Chrysostom, and others refer to the icons in their writings as to a natural practice in the Church.



### **In Christ's image as a Man we find His entire divine nature**

When we honor an icon, we do not worship the painting per se, nor the material of which it was made, but we worship the Truth that is represented by the face depicted in the icon, as the Truth that has always been handed down by the Church. That is what Christians have always done, without needing a full theoretical formulation, initially; it was only later, during the 7<sup>th</sup> Ecumenical Council, after the heresies and false teachings had disappeared, that the teaching took on a more precise shape. “Nobody has ever seen God; yet His Only-Begotten Son, Who dwells in the Father’s bosom, He has made Him known” (John 1:18). By His Incarnation, Christ reveals to the world, through His divine nature, the Father’s Image, as “Whoever has seen Me, has seen the Father” (John 14:9). We do not know how God is as Himself, but we know that God the Son, after His incarnation, is no longer separated from his human body and appearance and therefore, in Christ’s image as a human we find His whole deification – we find God Himself. By depicting the Savior, the icon does not only depict His divinity and humanity, but also His Person, in which both natures unite — undivided and unshared. Christ did not reveal the Father only by His words, which we find in the Scriptures, but also by His Face, the Face of God. Rumanian Father Petroniu Tănase, recently gone to the Lord, used to say very beautifully in one of his speeches that “the icon is an opening towards the age to come, through which we see God with our bodily eyes. That is why, when we look at an icon, our eyes do not stop at the matter of which it is made of – wood and color – but our mind goes beyond it and rises to a mysterious knowledge of the unseen things”.

### **The honoring of the icon is transmitted to the one who is represented in it**

The icon is “our window to Heaven” – is a phrase that is often quoted and very true. Blessed Kallistos Ware, well-known Bishop of the Ecumenical Patriarchate in Constantinople and Professor of Orthodox theology with Oxford University, says that the icon is more than just a window. It isn’t only a window through which you can see the beauty of the things which it overlooks, but it is also “a door to Heaven”, because as we pass through it, we become part of Heaven and we meet the one who is represented in it, face to face. The icon makes a direct connection between us and the person represented in it and gives us the possibility to commune with that person and to know him/her. Because of that connection, as the Holy Fathers say, our honoring of the icon gets transmitted to the person depicted in it.

Icons use images and shapes taken from the material world in order to transmit the revelation of the divine world and make it accessible for knowledge and contemplation. We can state without any doubt that the current image of Christ in

the Orthodox Church renders elements that are characteristic to His Face, that have been preserved ever since the times of the Apostles, through the Church Tradition. This is precisely why the Church art books give meticulous instructions as to the details that one must observe when painting the Face of the Savior Jesus Christ. Since not all icon-painters are gifted with a great talent and neither are they always worthy of supernatural inspiration, the Church has set the rules based on which one should paint all icons, so that they always express the Truth that has been handed down by the Holy Scripture and the Holy Tradition. The agreement that must exist between the word and the icon was particularly clearly expressed in the decision of the 7<sup>th</sup> Ecumenical Council. Through the voices of the Holy Fathers of the Synod, the Church decided then that the worship of icons should be similar to the one shown to the Holy Cross and the Holy Scripture: namely, just as for the Holy Cross, as a distinctive sign of Christianity and of the Holy Scripture, because of the complete correspondence between the word and the image. “We preserve, without any innovations, all the traditions of the Church that were established for us, whether they are written or not, including the painting of the icons, according to what the Holy Scripture preaches and tells about [...]. Because if one is depicted by the other, then one is also justified by the other”, said the Holy Fathers of the 7<sup>th</sup> Synod. Hence, we understand that the Church does not see the icon as a mere form of art that serves for illustrating the Holy Scripture, but a complete correspondence between the two – and that is the reason why the icon receives the same honoring as the Holy Scripture.

### **Denying the icon is denying the reality of the Incarnation**

Christ’s image is a testimony of His coming and living in a human body; therefore, in the eyes of the Church, denying Christ’s icon appears like denying Truth and the fact that He became man. Upon defending the icon during the iconoclastic times, the Church not only defended its educational role – much less its aesthetic value – but the very bases of Christian faith, the visible proof that God had become man, as a foundation for our salvation. “I have seen the human face of God and my soul was saved”, said St. John the Damascene. If we understand the icon that way, we will no longer wonder at the firmness and the complete dedication of its defenders, who faced torture and death during the dark ages of the iconoclasm. (*from tokandylaki.blogspot.com*)

### **Today’s Epistle Lesson – St. Paul’s Second Letter to the Corinthians 9:6-11 EOB**

Brethren, whoever sows sparingly will also reap sparingly. Whoever sows generously will also reap generously. Let everyone give according to what he has determined in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you, so that by having

what is needed in everything, you may overflow in every good work. As it is written: He has scattered abroad, he has given to the poor. His righteousness remains forever. Now, may he who supplies seed to the sower and bread for food also supply and multiply your seed for sowing, and increase the fruits of your righteousness. Thus, may you be enriched in everything, so that you may be generous in all things, and through us, this brings thanksgiving to God.

### **Today's Gospel Lesson – Saint Luke 8:5-15 EOB**

The Lord said, “A farmer went out to sow his seed. As he was sowing, some [seed] fell along the wayside; it was trampled under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. Other fell among the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, grew, and brought forth fruit a hundred times.” As he said this, he exclaimed, “Let anyone with ears to hear listen!” Then his disciples asked him, “What does this parable mean?” Jesus replied, “To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that ‘seeing they may not see, and hearing they may not understand.’ Now, this what the parable means: The seed is the word of God. Those along the wayside are those who hear. Then, the devil comes and takes away the word from their heart, so that they may not believe and be saved. Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.

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

Let us look at the parable from the beginning. “A sower went out to sow his seed.” The grace of the Spirit rightly ordained that this parable should be read in church in the hearing of all just at this time, for now is the season for sowing, and most people are striving to sow their land with seeds that originate from the earth. Anyone who sows crops every year is sowing perishable seed, which will not sprout unless it dies. Obviously, therefore, he will harvest and reap perishable things, temporary sustenance for the flesh that will soon come to nothing. Through this parable we shall teach you, however, what spiritual and imperishable seeds are, when it is time to sow them, who sows them, and what type of land is able to receive them, so that we may not toil merely in the hope of the harvest which

nourishes us for a short time, but may do everything in the hope of that harvest which will provide us with eternal life. "A sower," it says, "went out to sow his seed." Who is he? The Lord Himself, who through the psalmist foretold concerning Himself, "I will open my mouth in parables" (Ps. 78:2 LXX). But whence did He come out, who is everywhere present? Whither did He come, who is absent from nowhere? Again He said of Himself, "I came forth from the Father, and am come into the world" (John 16:28). Without being separated from the Father's bosom He who is in the world and by whom the world was made came out and entered the world. He who fills heaven and earth came down from heaven to earth. Consequently, the coming forth of the only-begotten Son of God, and His descent from heaven, represent nothing other than His manifestation in the flesh and His self-emptying, from the unutterable exaltation of divinity down to human nature at the other extreme.

He came out in this way "to sow his seed." What seed is this? The word of instruction, the words of eternal life, the commandments of immortality, the promise of restoration to life, and the gospel of the kingdom of heaven. These all belong to Him, for He said of Himself, "The words that I speak to you, they are spirit, and they are life" (John 6:63); and Peter told Him, "You have the words of eternal life" (John 6:68). Such seed is His alone and He alone ceaselessly sows it, showing in this way that He is God over all. Every teacher, evangelist and preacher of godliness and pious living also sows the words of life, the word of evangelical and heavenly teaching, but once he has served God's will in his generation he departs, nor did he exist previously. Moreover, the word of salvation which he sows by teaching is not his own but belongs to God, who assist him and "gives utterance at the opening of his mouth" (Eph. 6:19).

Our Lord Jesus Christ, however, being true God, has this seed of eternal life as His own possession, and is always sowing it through the natural law in creation, through the law given in writing to the Israelites, through the prophetic word, and later through the gospel of grace. So the season for such sowing is the entire lifetime of every person, or rather, the whole period from the Lord's advent until the end of the world. Harvest time for this seed will be at the Lord's second coming and manifestation, which we await. That is why the apostle says, "He who plows should plow in hope" (1 Cor. 9:10), and "He who sows to the Spirit shall reap life everlasting" (Gal. 6:8). Also the psalmist says, "Those who sow in tears" now "shall reap in joy" at that time (Ps. 126:5).

The Lord went out to sow His seed. Where? In people's hearts, for these are the fields which receive spiritual seeds. Some of them resemble a path, as they have been trampled down and pressed solid by evil thoughts and passions, and by the most wicked demons who oversee these things. Those who are like rocky ground

are unable, on account of their faint-heartedness and hardness, to hold on to the seeds of teaching to the end, or to bear fruit through them for eternal life. As for those who resemble ground which brings forth thorns, they are intent on possessions and wealth, fleeting pleasures and what springs from these.

Since many differences can be observed between the hearts of men, "A sower," it says, "went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it." Some seed, it says, fell beside the path, meaning either into hearts which were outside the right way of the Lord, in which case it was trampled underfoot by the evil demons who walk about in trackless places, or else into hearts on the demons' evil path, such that the birds, the evil spirits in the air, ate it up and destroyed it; and so it is as though these people never heard God's word at all. "Those by the wayside are those who hear; then the devil comes, and takes away the word out of their hearts, lest they should believe and be saved." "And some fell," it says, "upon a rock," though Matthew says, "upon stony places" (Mt. 13:5), meaning, on a hard unyielding heart within which the word cannot develop, or take a vigorous hold, or put down roots. So "as soon as it was sprung up," it says, "it withered away, because it lacked moisture." That is to say, they endured for a while, and seemed to grow to some extent, then when temptations came upon them they disappeared, as they were incapable of bringing fruit to perfection, because of the weakness of their resolve. "Those on the rock are those, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and at time of temptation fell away." "And some fell among thorns," hearts entirely devoted to the fleeting material things of this life, and submerged in the concerns and delights which come from them. Once such thorns have grown up alongside the seed, they choke and obliterate it completely. "That which fell among thorns are those which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

In this way, the Lord casts out and rejects those who pay no attention to the divine Spirit's teaching (the ones who fall by the wayside), and those who take notice but only for a short time (those who resemble stony ground), and also those who accept and retain a knowledge of it, but are corrupted by wealth and glory and self-indulgence (these are the fields full of thorns). He then uses the parable to introduce and set before us those people well-pleasing to God, saying, "Others fell on good ground," that is to say, a soul with a good and noble disposition, which eagerly receives the word of instruction and holds on to it, without allowing itself to be used as a channel for the enemies of its salvation to pass through, and which patiently watches over it, resolutely holding fast to what it has heard, bearing temptations with fortitude. Rejecting a fleeting life devoted to money-making and

enjoyment, it matures and bears fruit, which, in the words of the divine Mark, “sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred-fold” (Mark 4:8).

It would be possible to call these categories servitude, work for wages, and sonship. When at first someone approaches God as a guilty man, he really is a slave on account of his former disobedience and defiance. Next, having served as a slave, he desires a recompense as well. Then, after making progress in love, he becomes a son, who is now in possession of virtue and submits as if by nature to the heavenly Father, without compulsion. Let us strive, brethren, either to lay claim to divine sonship by loving God and refraining from everything else, through continuous prayer and psalmody, and waiting upon Him without distraction, or else to be classed with the hired workers, who successfully achieve self-control in all aspects of the struggle, or else to be numbered among the slaves mourning their former sins. Anyone who does not fall into one of these three groups is not among those being saved.

“When he had said these things,” it says, “the Lord cried, He who has ears to hear, let him hear.” This is not because some people do not have ears, but because not everyone has ears for the purpose of hearing the word of salvation. Since, as the saying goes, “It is the mind which sees and the mind which hears,” (*attributed to Pythagoras. - Ed.*) those who have ears to hear are the ones who listen with their minds and with understanding. If it is also the case that “all those who do his commandments have a good understanding” (Ps. 111:10), and the word is recognized through deeds, it is not simply the listener who has ears to hear, but the obedient man who puts what he hears into practice.

Before all else, brethren, I beseech you, let us hear with understanding that the Lord did not say that He went out to plow the human fields, or to break up the ground two or three times, dig up the roots of the weeds and smooth out the clods of earth, that is to say, to prepare our hearts for cultivation, but that He went out immediately to sow. Why? Because this preliminary work on our souls prior to sowing ought to be done by us. That is why the Forerunner of the gospel of grace, anticipating this fact, says with a loud voice, “Prepare the way of the Lord, make his paths straight” (Mt. 3:3), and “Repent, for the kingdom of heaven is at hand” (Mt. 3:2). Our preparation and the starting point of repentance is blaming ourselves, confession, and abstention from evil. He also issued a warning to those who had not made themselves ready in this way to bear fruits worthy of repentance. “ever tree which does not bring forth good fruit is hewn down and cast into the fire” (Mt. 3:10). The sentence God passes on unrepentant sinners is that they be cut off, that once they have been torn away from this present life and the life to come, they be dispatched, alas, to unquenchable hell-fire.

Let us repent, brethren, and display fruits worthy of repentance. Let each of us abstain from his wicked ways, and let us learn to speak and do what is good. Let us prepare ourselves to receive the heavenly seed, the word of life. Let us restrain our tongue from evils (what sort of evils? Idle words, abuse, slander), and our lips from uttering oaths, lies and foolish speech,. Perhaps these are the evil birds mentioned in the parable, who eat up the good seed and bring it to nought. For every word is like a flying bird, which is why some have referred to them as “having wings” (*a reference to Homer's Iliad. - Ed.*). An evil word let loose through the mouth from its nest in the evil treasure of a man's heart robs the soul of its sanctification. The Lord says elsewhere on this subject, “Those things which proceed out of the mouth defile the man” (Mt. 15:18). May no corrupt words come out of your mouth, but only such as are capable of giving edification to those listening.

– St. Gregory Palamas, *Homily 47.5-14*

## **Martyr Longinus the Centurion**

*Prior to his beheading Longinus once again called on you O Christ as the Son of God.*

*On the sixteenth Longinus was slaughtered with the sword.*

This Saint lived during the reign of Tiberius Caesar (14-37), and was from the area of Cappadocia. He was a centurion according to office, under Pilate the governor of Judea. By him he was ordered to serve at the honorable and salvific Passion of Christ, together with the soldiers subject to him, and to guard the sealed tomb. When he beheld the miracles that took place at the Crucifixion of the Lord, namely the earthquake, the darkening of the sun, the tearing from top to bottom of the veil of the Temple, the ripping apart of the rocks, the opening of the tombs when many of the reposed Saints rose and appeared to many, and having as I said seen these things, he cried out with a loud voice and said, "Truly He was the Son of God." This is commonly testified by the three divine Evangelists Matthew, Mark and Luke. Because of this, when the Jews offered him silver coins to speak falsehood concerning the Resurrection of the Lord, and to say that He was stolen by His disciples, the renowned one did not accept the silver coins. Instead he along with two of his soldiers who he later was martyred with returned these coins.

The blessed Longinus therefore left his military rank and office as a centurion, and went to his homeland, where he preached Christ like the apostles, that He was the true God. When Pilate learned of this from the Jews, who probably also corrupted his mind with gifts and silver coins, he wrote to Tiberius Caesar denouncing Longinus for leaving his military duties, and how he was preaching Christ as God in his homeland. Therefore soldiers were dispatched to kill the Saint. When they arrived in his homeland of Cappadocia, they happened to meet Longinus himself,



but they did not recognize him, nor them he. And having been given friendly hospitality from the Saint, they revealed to him their purpose for being there. The Saint, without being troubled at all, received this news with such joy, that he took care of them even more in his hospitality. After this he prepared his grave and all that was necessary for his death, and called for his two soldiers who had fled with him, that they may participate together in their martyrdom for Christ.

He then revealed to those who were sent, that he was the Longinus they sought. When those sent heard this, they were very much grieved. Implored however by the Saint, they beheaded him and his two soldiers. The most-honorable head of the Saint immediately was brought to Jerusalem, for Pilate and the Jews to be notified that the Longinus hated by them was truly beheaded. Having thus been notified, Pilate received from the Jews the agreed upon silver coins. Then the honorable head of the Martyr was taken out of the city of Jerusalem and placed in a dunghill.

After many years, a wealthy and notable woman from Cappadocia lost her eyesight and was left blind after a sickness. For this reason she went to Jerusalem with her only-begotten son, in order to find healing for her eyes. While she was there, her son died. Thus one grief was added on to another grief. Therefore the unfortunate one lamented twice as much. While she was in such a state, the blessed Longinus appeared to her in a dream, and told her who he was, and where his head was placed. He also told her that if she digs for it, she would receive the healing of her eyes, and would be able to see her son in glory. The woman thus woke up, and finding the dunghill and digging, she found the head of the Holy Martyr. And through the divine grace that abided within it, she received the ability to see through her eyes. Then she was made worthy to behold her son, who was together with the Saint, receiving his glory and honor in the heavens. Therefore she placed the relic of her son and the head of the Martyr in a chest, as the Saint told her to do. Taking it, she went to Cappadocia, where the same thing happened to her that happened to Saul. Just as he sought for the donkey of his father, he found a kingdom of hope, so also she sought to receive her eyesight, and having received it, she also found a Saint as a fervent protector. Wherefore she built a church in the name of Saint Longinus, and there she treasured the sacred head of the Martyr. And through it, it became a fountain of healing, both for herself, and for all the Christian people of her homeland, to the glory of our Lord Jesus Christ. (*from johnsanidopoulos.com*)

## **Saint Domna of Tomsk**

The holy fool Saint Domna (Karpovna) was born into a noble family in the central Ukraine around the beginning of the nineteenth century. Orphaned at an early age, Saint Domna grew up in her aunt's house. She received an excellent education, and

was able to speak several languages. She was a beautiful girl, and therefore she had many suitors who hoped to marry her. The righteous one, however, desired to preserve her virginity for the Lord's sake. When she discovered that her relatives wished to force her to be married, she left the house in secret, dressed in plain clothing, and she went on pilgrimage to the holy places. Since she had no documents to prove her identity, she was arrested and exiled to Siberia, where she settled in the city of Tomsk. There she undertook the exploit of foolishness for the sake of Christ.

Saint Domna had no permanent home, and she often spent her days and nights in the open air. Her clothes consisted of various items in different sizes, which hung from her almost naked body. Bags of all sorts hung from her body, filled with bits of glass, incense, bread, sugar, shoes, ropes, stones, and other things. Saint Domna often counted them instead of the knots on a prayer rope, thereby concealing her unceasing prayer from human sight. When compassionate people gave her coats during the severe winters, she accepted them with gratitude, but a few hours later she would give them to some other beggar, while she continued to suffer from the cold. Knowing about the difficult stay of the prisoners in the Tomsk police station, Domna began to walk among them and sing spiritual songs, for which she herself was detained. Upon learning of this, the Tomsk merchants, who revered Domna, carried her loads of cakes, bliny, tea and sugar, which she meted out to the distressed prisoners.

Remembering the words of Holy Scripture: "A righteous man pities the lives of his animals" (Proverbs 12:10, Septuagint), the saint also took care of stray animals and watchdogs. She often fed them, and she was fond of the dogs, about whom the owners did not care, turning them loose at will. Animals also loved the righteous one and by night a multitude of them surrounded her. But even among dumb animals Domna Karpovna did not forget about God. The residents of Tomsk, amid the howling of dogs, often heard her prayer in the darkness: "Most Holy Theotokos, save us!"

The blessed one prayed intensely and fervently in the temple, but only when there were just a few people present. One eyewitness described her prayer: "Once I glanced into the side chapel of the church, and there I saw Domna Karpovna, kneeling, and praying. Oh, how she prayed! And the tears, the tears! They flowed from her eyes in two streams." But as soon as she noticed someone was looking at her, she began to behave like a fool again, moving from place to place, talking, and extinguishing candles.

Through her exploit of foolishness Saint Domna preserved her virginity, voluntarily enduring poverty, suffering from the heat and cold, and putting the

sinful passions to death. At the end of her life she received the gift of clairvoyance from the Lord, which served for the spiritual benefit of others. She surrendered her soul to God on October 16, 1872, and she was buried in the convent of Saint John the Baptist in Tomsk.

The Church of Russia glorified Saint Domna in 1984. She is also commemorated on June 10, the Synaxis of All Saints of Siberia. Some sources give December 16 as the day of her repose. Today, not far from Saint Domna's burial place, a chapel was built and dedicated to her. (*from oca.org*)

### **Also Commemorated Today**

St. Gregory confessor, priest (1931).

New Hieromartyr Eugene priest (1918).

New Hieromartyr Alexis priest (1938).

New Hieromartyr John priest (1942).

Venerable Longinus the Gate-keeper of the Kiev Caves (13th c.).

St. Longinus of Yaranga (1544).

Venerable Longinus, monk, of Koryazhemka (Vologda) (1540).

Venerable Eupraxia, abbess, before tonsure Princess Euphrosyne of Pskov (1243).

Venerable Malus the Hermit.

Venerable Gall, Irish hieromonk and enlightener of Switzerland (646) (Celtic & British).

Venerable Sabinus, monk (Greek).

Martyrs Isaurus and Aphrodisius, who suffered with St. Longinus (1st. c.).

St. Kiara of Kilkeary, Virgin (c.680)

St. Lull of Mainz, Bishop (786)

St. Conogan of Quimper, Bishop

220 Martyrs of North-West Africa

St. Ambrose, Bishop of Cahors (France) (752)

St. Balderic, founder of the monastery of Montfaucon (France)(7<sup>th</sup> c.)

Martyr Baldwin (France)(c. 680)

Monk-martyr Bercharius, Abbot of Hautvilliers (France)(696)

Virgin-Martyr Bolonia (France)(362)

St. Dulcidius, Bishop of Agen (France)(450)

Martyr Eliphius (France)(362)

St. Eremberta, Abbess of Wierre (France)(7<sup>th</sup> c)

Florentinus, Bishop of Trier (Germany)(4<sup>th</sup> c)

St. Junian, hermit of Commodoliacus (France)(5<sup>th</sup> c.)

St. Magnobodus, Bishop of Angers (France)(670)

Martyrs Martinian, Saturian and 2 companions (Mauretania)(458)

Mummolin, Bishop of Noyon-Tournai (Belgium)(686)

Martyrs Saturninus, Nereus and 363 Companions (N. Africa)(450)  
St. Vitalis, Hermit on Mt. Scobrit (France)(740)

## **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 23**

Team 8 is up next week - Samson, Brady, Wyman, Joseph Frey. 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.

## **Study on the Divine Liturgy starting Wednesday**

As a reminder, we will be starting the Study Series: *Exploration of the Divine Liturgy* on Wednesday 10/19/22 at the parish hall (house behind the church) at 7:00 pm following Lay Vespers (6:30 - 7:00). In the series, will work through the Liturgy to understand why each part is there, its significance in our Corporate Worship and our personal Christian development with a goal of bringing us closer to Christ. We will look at historical writings and explanations to gain a better understanding of our Liturgy.

**The Diocesan website has been revamped – check it out! (link below)**

### **Follow Our Diocese On-Line**

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

**Camp Nazareth:** <http://www.campnazareth.org>

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, 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, Fr. 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.)