

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 AM

Divine Liturgy 10:00 AM

**January 15, 2023 – 31st Sunday After Pentecost
Venerable Paul of Thebes & John the Hut-Dweller**

*If the gates of Thebes in Egypt are a miracle, how much more Paul, and the
radiant gates of his life?*

On the fifteenth Paul the offspring of Thebes died.

Our Holy Father Paul lived during the reign of Decius (249-251) and Valerian (253-260), and was from the city of Thebes in Egypt. When he came to know that the husband of his sister sought to betray him to the tyrants as a Christian, with the aim of inheriting the portion of the Saint's parental inheritance: for this reason he departed and fled like David into the desert and mountains, in fear of the torments inflicted on Christians by the tyrants. With the passing of time, the fear of torment lessened, while in the heart of the Venerable One there increased the fear of God, and the longing to be in God's favor. For this reason he went into the deepest desert, and he entered a cave, where he passed the remainder of his life in peace and in impassivity to the passions, and he departed to the Lord.

It is said of this Saint that Anthony the Great found him, and blessed him for dwelling in this quiet and deserted place, having spent many years there, as well as for his withdrawal and exile from the world. He was the first of the Venerable



Ones to dare enter the deepest parts of the desert, and among the first who for a long period of time prolonged the path of asceticism. For he had withdrawn from the concerns of the world at a young age, and lived in the desert for one hundred and thirteen years. (*from johnsanidopoulos.com*)



In the biography of Saint John the Kalyvites, who lived around the fifth century, we read that while he was still a young student he asked his parents, who were among the nobility of Constantinople, for a copy of the Gospels. The parents agreed because they could afford it since a hand written Gospel book was expensive, a possession few youngsters could ever acquire. It is said that the boy's golden Gospel book was illustrated with holy figures, and made from the best of materials. He studied this book daily and savored every word. One day he entered a monastery to dedicate his life to the Lord, and after many years of living in such austerity he became unrecognizable from his youth. Longing to see his parents, he received permission to go home, but his parents did not recognize who he was. They gave him a hut on their property to live, despite not recognizing him, and after three years of isolation he was about to die, and called for his parents to come. When they saw his golden Gospel book, they finally realized that they had their son with them all this time, and then he reposed. (*from johnsanidopoulos.com*)

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

My son Timothy, this saying is faithful and worthy of all acceptance: that Christ Jesus came into the world to save sinners of whom I am the first. This is how I obtained mercy, so that in me as 'the first,' Jesus Christ might show all his patience as an example for those who would believe in him for eternal life. Now, to the eternal King, immortal, invisible, to God who alone is wise, be honor and glory unto ages of ages. Amen.

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

At that time, certain ruler asked him, "Good Teacher, what shall I do to inherit eternal life?" Jesus asked him, "Why do you call me good? No one is good, except one - God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'" The ruler replied, "I have observed all these things from my youth." When Jesus heard this, he said, "You still lack one thing. Sell all that you have, distribute it to the poor, and you will have a treasure in heaven. Then come, follow me." But when the man heard these things, he became very distressed because he was very rich. Jesus, seeing that he had become very distressed, said,

“How hard it is for those who have wealth to enter into the Kingdom of God! Indeed, it is easier for a camel to pass through the eye of a needle than for someone who is wealthy to enter into the Kingdom of God!” Those who heard this exclaimed, “Then, who can be saved?” But Jesus replied, “The things which are impossible with men are possible with God.”

A Word From the Holy Fathers

Every time before Christ healed someone, He asked that person if he believed. And only if he believed, He performed the miracle.

Every time a miracle occurs, the Holy Spirit acts, and for someone to receive the Holy Spirit an open heart is necessary, and it is made open by faith. Just as the reception of radio waves necessarily requires an antenna, similarly for the reception of divine grace a pure heart full of faith is needed.

Our Lord does not impose His grace on anyone. One asks for faith, hope and love and only then does the Lord give His grace: when by faith one's heart is opened before Him. This happening is a great mystery, and this mystery happened every time Christ performed miracles.

The Holy Apostle Paul says that all the essence of the gospel message is found in hope, faith and love. Consequently, it is necessary that we have a strong and steadfast faith for us to be Christians and inheritors of divine grace.

If you believe that the electron exists without seeing it, then by what right do you say that our faith in God, Who also has not been seen by anyone, is unreasonable?

I will say that we too know God by His energies; by the manifestations of His power; by how He acts in our hearts; by the grace that we feel. Not anyone can prove faith. Many have tried to prove that God exists and many that He does not exist. But never has anyone been able to prove one or the other. Only with a pure heart can one see God....

Faith is the most valuable treasure on earth and we must guard it more than anything else.

– St. Luke the Surgeon of Simferopol

The Church as Therapeutic Center

The subject of the therapy of the soul is extremely important for the Orthodox Church because it expresses the essence of spiritual life. Before elaborating on this crucial topic, I would like to give some introductory explanations.

First, when discussing the therapy of the soul, we do not believe in dualism, which makes a clear distinction between soul and body, as is the case in ancient Greek philosophy or some present Eastern religions. Man has two hypostases, (*persons, or essential natures – Ed.*) since he consists of soul and body. The soul is not the whole man but just the soul of man; the body is not the whole man but just the body of man. The body is tightly connected to the soul and takes part in all its states. The body receives both the fall of the soul as well as its resurrection. Thus we speak about the death of the body, which is an outcome of the death of the soul, and about the deification of the body, which comes as a result of the deification of the soul. Saint Gregory Palamas teaches that the nous is man's first physical intelligent organ and also teaches that the Grace of God is ferried through the soul to the body, which is attached to the soul. (*“Nous” has various uses in Patristic teaching. It indicates either the soul or the heart or even the energy of the soul. Yet, the nous is mainly the eye of the soul, the purest part of the soul, the highest attention. It is also called noetic energy, and it is not identified with reason. - Ed.*)

Second, the teaching that the Church is a spiritual Hospital and that true theology is related to the therapy of the soul is not an isolated part of the teaching about the Church, but rather the way and requirement for the experiencing of church life and the acquisition of the Orthodox church spirit. Of course, the basis of church life is the holy Eucharist, in which man partakes of the Body and Blood of Christ. But the entire teaching of the holy Fathers for the therapy of man is a prerequisite for the correct partaking of the holy Eucharist. It is well known that the communion of the Body and Blood of Christ is light, Kingdom of God, and Paradise for those in the proper spiritual condition for the holy Communion to act. At the same time, it is Hell and "condemnation" for all those not cleansed. The teaching of the Fathers of the Church on this point is telling indeed. Furthermore, the sacrament of Baptism is, and is called, an introductory sacrament that makes us members of the Body of Christ. But, in the ancient Church, Catechism, which aimed at man's therapy, preceded Baptism, and asceticism followed Baptism. Christ said: "Go and teach all nations baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to do what I have given to you" (Matt. 28:16-20).

The Church offers the true life; it transforms biological life, sanctifies and transforms societies. Orthodoxy, if experienced properly and functioning according to the holy Fathers, is a communion of God and man, heaven and earth, living and deceased. In this communion all problems emerging in our life are truly solved.

The Main Task of the Church Is to Cure

The objective of the Church is to lead man to God, after curing him. Man's fall from Paradise, the true communion with God, brought terrible changes to

anthropology and sociology. Christ's incarnation healed man and led him to communion with God. Therefore, the main task of the Church is to cure man.

This objective of the Church is seen in Christ's well-known parable of the good Samaritan. According to Saint John Chrysostom's interpretation, the man who fell into the hands of robbers is Adam and his descendants who stepped down from the heavenly polity to the polity of the devil's deceit, which wounded them deeply. The good Samaritan is Christ, who incarnated to cure the wounded man. He gave life to the almost-dead man with wine and oil, that is, with His Blood and the Holy Spirit. Then he carried him to the inn, which is the Church, to be healed. The innkeeper is the Apostles and after them the clerics, who have the commandment to heal men wounded by the devil. Thus, in this parable it is clear that the Church is a Hospital that cures men who are sick because of sin, and the bishops-priests are therapists of the people of God.

Christ referred to His healing work elsewhere too. He said: "Those who are whole do not need a physician but those who are sick" (Matt. 9:12). All of His sayings referring to the acquisition of humility, the realization of sin, repentance, and so on, show that the Son and Word of God became human to defeat death, sin, and the devil, and to deify man. Hence, all His work refers to man's cure.

In one of his sermons, Saint Gregory the Theologian presents Christ's work as curing. His incarnation was aimed at man's cure. Christ assumed the whole nature of man because "what is not assumed is also not healed." Everything Christ did aimed at man's cure. "All this was to educate us in God and to cure our illness". This is why Christ is often called a physician, a therapist of soul and body. He is also called medicine because cure takes place by the eating and drinking of the Body and Blood of Christ.

Therefore, Christ is both healer and medicine. There are several phrases in the Liturgy describing these qualities of Christ. By the Grace of Christ, clerics throughout the centuries are also healers of the people. Saint Gregory writes: "We who preside over the others are servants and collaborators for this cure." Every work undertaken by bishops-priests must aim at man's salvation, at his deification. This is why it has been said characteristically that the task of the Church is to create relics. This means that when man is cured and attains deification, his body is also deified and becomes a relic, by Christ's Grace.

Theology as a Curing Science

The fact that the Church's main task is to cure man implies that this is also the task of theology, which is the voice of the Church. Orthodox theology is not an academic science and reflection; it is not a rational occupation the goal of which is Protestant and philological research, but mostly the science of cure. Theology is

either a fruit of the cure or the road to the cure. That is, an Orthodox theologian is he who was cured and acquired personal knowledge of God and also he who heals others.

Saint Gregory the Theologian says that theologians are "those who have passed in theoria," who first cleansed soul and body or at least are in the process of cleansing. Theology is closely associated with Orthodox hesychia (stillness), that is, internal purification from images and fantasies that deceive man. These persons are able to help those with a sick soul.

Saint John of the Ladder links theology with perfect purity, man's perfect cleansing: ". . . a complete state of purity is the foundation of theology." This is the person who truly theologizes. And of course, theologizing is not related to intellectual expressions, but to the revelation of God and to the guidance of people to this knowledge.

All these Fathers show that theology is mostly a product of man's therapy and not an intellectual science. Only the purified ones or at least those who are in the process of purification are able to be initiated to the ineffable mysteries and the great truths, to accept the Revelation and then confer it to the people. Therapy necessarily precedes theology, and then the theologian is able to cure others. This is why in the Orthodox Tradition the theologian is associated and identified with the spiritual father, and the spiritual father is the par excellence theologian, he who suffers the divine and is able to guide his spiritual children unerringly.

There is a magnificent apolytikion (or troparion) that illustrates what Orthodox theology is and what constitutes Orthodox Tradition and apostolic succession. Many of us believe that apostolic succession is just an uninterrupted line of ordinations. We cannot reject this truth, but apostolic succession has an internal aspect too. The apolytikion says:

You partook of the ways, you succeeded in the throne of the Apostles, you were inspired by God and found praxis to attain theoria; because of this you expressed unerringly the word of truth, and you struggled till blood, Holy Martyr Anthimos intercede with Christ God to save our souls.

The Holy Martyr Anthimos, like many other saints, became a successor of the Apostles and partook of the ways of the Apostles. He not only had the ordination of the Apostles, but also their way of life. This means he attained Pentecost, the experience of the Revelation of God, deification. This is why he became "God-inspired." To reach this state he employed a special method. He ascended to the theoria of God through praxis. We know very well that praxis is the cleansing of the heart from the passions and theoria is the vision of the uncreated Light.

As a result, Holy Martyr Anthimos expressed unerringly the word of truth and became a martyr for the glory of God. Therefore, we infer that the unerring expression of the word of truth is not a product of intellectual knowledge, but a fruit of the experience of God. Also, martyrdom is not an outcome of a strong will, but of the Grace of God, which strengthened the entire personality, so it is a product of theoria.

This apolytikion manifests, in a most vivid way, what the Orthodox Tradition is, what apostolic succession is, who an Orthodox theologian is, how one is able to become God-inspired, and who the true shepherds of the people of God should be. These theologians guide in an Orthodox way, inspired by God and unerringly guiding their spiritual children toward deification and sanctification.

Textbooks on Cure

Man's cure is achieved by God's energy and man's synergy. The Grace of God is offered to man in the sacraments of the Church. In the Catechismal period man is cleansed from the passions tormenting him; with the sacrament of Baptism he becomes a member of the Body of Christ; with Chrismation he becomes a temple of the Holy Spirit; with Holy Communion he partakes of the Body and Blood of Christ. Of course, his own cooperation is required for the Grace of God to be activated.

The Church has certain textbooks on cure that demonstrate what exactly the cure is and how it is achieved. There one finds the task of the clerics. Three typical textbooks on cure are the following:

First, the Holy Scripture. Through the Old and the New Testament man learns the will of God, which he must apply in his life. According to recent research, the first three Gospels (Matthew, Mark, and Luke) are actually catechism companions for the Church. The Catechumens were taught from these Gospels what Christian faith is and how to rid themselves of the rule of the devil. The fourth Gospel (John) is for the baptized ones, to learn the perfection of life in Christ. On the other hand, it is known that the epistles of the Apostles gave answers to topics of concern to local churches of the first period.

Therefore, Holy Scripture is a textbook on cure from which man is taught what illness and health are, how cure is achieved, and how to attain union with God. Of course, the Holy Scripture has to be interpreted from within the Orthodox church tradition. If it is not part of the church atmosphere, it does not help man to be saved, but rather encloses him within the limits of selfishness, as we observe in the use of the Holy Scripture by various heretics in our days.

What happens with Holy Scripture is similar to what happens with medical textbooks. For someone to learn to operate on various parts of the human body, it is not sufficient to read and memorize a textbook. He must contact the author-doctor, be trained by him on this task, and himself be a surgeon. If he does not study the textbook in this context, he will soon lead people to the cemetery. The same happens with Holy Scripture. To comprehend it and use it for our therapy, we require the knowledge of God as revealed to the Prophets and the Apostles, or at least the knowledge of the Fathers who interpret the Holy Scripture according to the Church. Then we are certain that Holy Scripture cures man.

Texts of the rites constitute a second textbook on cure. The rites of the Church play an important role in the transformation of man's personality and his rebirth. During the rites, especially the Divine Liturgy, man opens his heart to God and to the suffering of the whole world, since he prays for all kinds of people; he feels the Church as the Body of Christ and receives the Grace and blessing of God.

In the texts of the services, it is clear that the Church is a therapeutic center, Christ is our healer, and the deeper task and purpose of the Church is to heal man who is wounded by sin. In the prayers read by the priest in the Vespers it is said: "Be charitable to us, physician and therapist of our souls. Guide us to the port of your will. Illumine the eyes of our hearts to the knowledge of your truth . . ." In the Matins, while the reader reads the six Psalms, the priest reads twelve prayers. Among these, he prays as in confession: "Lord, have mercy, according to your great mercy, on us who have fallen to many and grave misdemeanors, and blot out our transgressions according to the multitude of your tender mercies; for we have sinned to you, O Lord, you who know the unspoken and secrets of men's hearts and have the sole power to remit sins. You, who have created in us a clean heart, and upheld us by a free spirit, and made known to us the joy of thy salvation, cast us not away from thy presence . . ." In another prayer of the Matins the priest prays: ". . . merciful and all-powerful God. Shine in our heart the true Sun of your justice, illumine our nous and uphold all our senses, so that, as in a day, respectfully walking in the path of your commandments, we reach eternal life."

In these prayers we see the aim of the Church, which is its deeper purpose. It is the cure of man and his guidance to the uncreated Light, to union with God. The purpose of man's existence is deification.

All Church hymns refer to cure. They ask for God's mercy, salvation, which is not an abstract condition and the soul's exit from the body, but the coming of the Grace of God to the heart. Most hymns of the Church are confessional. Let me cite one of them:

My whole life sinful, my soul lustful the body full of dirt, the nous impure, the deeds all defiled, I am fully responsible for condemnation and conviction. Where shall I turn now? where shall I go if not to you? Our Lady have mercy and come to my salvation.

The third textbook on cure is the Prayer book of the Church. This is a book containing the texts and the order of the Church sacraments, as well as many other prayers used by the priest in his pastoral service. Reading the Prayer book carefully, one can see that the Grace of God takes over man from his birth to his death and is personally interested in him. There are prayers to be read right after birth, then man becomes part of the Body of the Church by Holy Baptism; if he leaves the Church, Grace brings him back by the sacrament of repentance; Grace is present in his wedding and follows him in all his activities until his sleep and beyond. In the Prayer book it is clear that the Church is personally interested in each man.

All these textbooks show that the Church is a Hospital-therapeutic center that cures man. We can see all its work in this perspective. If we have a different view of the Church, then we have in mind a secular Church that does not save man. Instead, it holds him captive to the conditions and circumstances of the fallen world.

- By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou (*from johnsanidopoulos.com*)

Pray for our priests!

Prayer is powerful, and we need more priests in our Diocese. So, this year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko. The seminarians are: Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. We started this two years ago, and we already have more seminarians! I can't wait to see what happens next!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach.

There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age “vessels of clay” to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko, and seminarians Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Holy Virgins Maura and Britta of Touraine

In the book *Glory of the Confessors* (18), Saint Gregory the Bishop of Tours informs us of the following discovery of the tombs of two virgins by a certain man who after a revelation built an oratory to them in their honor, which was blessed by the then Bishop Euphronius of Tours, who was Saint Gregory's maternal cousin and predecessor, succeeding him in 573. He writes:

"Within the territory of Tours there was a small hill that was covered with briars and brambles and wild vines. The hill was so densely entwined in vines that scarcely anyone could climb it. Rumor reported that two virgins who had been dedicated to God were buried in this place. During the vigils before festival days believers often saw a light burning there by the power of God. One brave man trusted in the impulse of his heart and did not fear to approach the place during a dark night. He saw a candle shining with the vast light of a marvelous brightness. After watching it for a long time, he left and told others what he had seen. Then the virgins revealed themselves to one of the local inhabitants in a dream. They explained that they had been buried there and that without a shelter they could not endure any longer the damage from storms. But if this man wished to be of use to them, then he should cut down the thorn-bushes and build a roof over their tombs. When the man awoke, his other concerns overwhelmed him and he forgot what he had seen. On another night the virgins had appeared to him again and horribly threatened him with a menacing scowl that he would migrate from this world

during the current year if he did not cover the place. The man was terrified by this dream. He took his axe, chopped down the thicket, and exposed the tombs. He found large drops of candle wax that were fragrant with the scent of nectar, similar to frankincense. He hitched oxen to a wagon, collected stones, and built an oratory during the summer.

When it was completed, he invited the blessed Euphronius, who was then bishop in the cathedral of Tours, to bless it. But Euphronius was wearied by old age and excused himself from going; he said: 'My son, you see that I am an old man and that a winter that is more harsh bothers me. Rains are falling, the winds are blowing everything in a whirl, rivers are high, and the roads are soaked from the frequent rains and almost turned into mud. It is not now appropriate for my old age to undertake these journeys.' The man listened to these excuses and left the sight of the bishop, feeling very sad as he departed. But when the bishop relaxed his limbs for a rest, he saw the two virgins standing by him. The older of the two had a sad look and began to speak: 'Why do we not deserve your favor, most blessed bishop? What misfortune have we brought upon the region entrusted to you by God? Why do you disdain us? Why do you hesitate to come to consecrate the place that this faithful man has constructed for us? Come now, we beg in the name of the omnipotent God whose servants we are.' After she said this, her cheeks became damp with the tears that appeared. The old man awoke, called for the superintendent of the church house, and said: 'I have sinned by not going with that man. Behold, I saw the two virgins who rebuked me for this reason; I am afraid of committing an offense against God if I delay going there.' As Euphronius traveled along the road, he hurried on his way. During his journey the rainstorm stopped and the harsh violence of the winds died down. After successfully completing his trip Euphronius blessed the place and then returned in peace. For he often recalled the appearance and features of the virgins. He said that one was taller and the other was smaller in size but not in merit, and that both were whiter than snow. He announced that one was Maura and the other Britta and said that he had learned these names from their own mouths." *(from johnsanidopoulos.com)*

Also Commemorated Today

New Hieromartyr Michael, priest (1942).

New Hieromartyr Benjamin, bishop of Romanov (1930).

Monk-martyr Pansophius of Alexandria (249-251).

St. [Prochorus](#), abbot in Vranski Desert on the river Pchinja in Bulgaria (10th c.) (Serbia).

St. Gabriel, founder of Lesnovo Monastery, Serbia-Bulgaria (980) (Serbia).

St. [Gerasimus](#), patriarch of Alexandria (1714).

St. Maximus, bishop of Nola (250).

Venerable Ita of Killeedy, hermitess and foster-mother of St. Brendan (577) (Celtic & British).
Venerable Maurus, disciple of St. Benedict (584) (Celtic & British).
St. Salome of Udjarma, and St. Perozhavra of Sivnia, Georgia (4th c.).
Venerable Barlaam of Keret Lake near the White Sea (16th c.).
St. Ceolwulf, King, Monk of Lindisfarne (Ceowulf, Ceolwulph) (764)
St. Lleudadd of Bardsey, Abbot (6th c.)
St. Sawl (Saul), father of St. Asaph (6th c.)
St. Bonnet (Bonitus, Bont), bishop of Clermont (710) (France)
Bishop-martyr Plato (Estonia)
St. Teath of Wales, daughter of St. Brychan (6th c.)
Hieromartyr Blaithmaic, Abbot of Iona (823)
St. Emebert (Ablebert), bishop of Cambrai (c. 710) (Gaul)
Martyr Ephysius of Sardinia (303)
Eugyppius of Noricum, priest (c. 535) (Austria)
St. Malard, bishop of Chartres (c. 650) (France)
Sts. Maura and Britta of Tours, virgins (4th c.?) (France)
St. Secundina, virgin-martyr (c. 250) (Italy)
St. Tarsicia (Tarsitia), anchoress near Rodez (c. 600) (France)
St. Maur of Huy, hermit (Belgium) (7th c.?)
St. Isidore of St. Paphnutius Skete (397)
St. Isidore of Alexandria, priest-monk (404)

Social Team for January 22

Team 6 is up next week - Howl, Dee Jubb, Johnsons, Charlotte H., Andrew, Jameson Barker. Thank you!

Study on the Divine Liturgy Wednesday Evening

As a reminder, we are holding the Study Series: *Exploration of the Divine Liturgy* on Wednesdays in 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.

Save the Date!

Even with the overturn of Roe v. Wade, the hard work of creating a pro-life culture has a long way to go. So, the annual March for Life in Washington, DC will continue to gather hundreds of thousands of people from all over the country to

pray together and stand for life. As usual, parishioners from St. Thomas will meet behind the Orthodox Christians for Life banner on the Mall on January 20.

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 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.)