

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Reader Vespers 6:30 PM

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

Sunday: Matins 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10 AM

**October 20, 2024 – 17th Sunday After Pentecost (5th Sunday
of Luke) | Great-Martyr Artemios of Antioch**

*O Artemios whose life was all brilliant, you endured beheading as your supreme
boast. * On the twentieth astute Artemios was beheaded.*

The holy, glorious martyr Artemios came from a noble family and was highly regarded by Emperor Constantine the Great, who promoted him to the rank of Patrician and appointed him Military Governor (*dux augustalis*) of Alexandria and of all Egypt (c. 330). Despite his high appointment and responsibilities, Artemios did not weaken in his faith or in his zeal to spread the message of salvation in Christ.

Upon the death of Emperor Constantine, his son Constantius inherited all the East and resided in Constantinople (337). He entrusted Artemios with the task of bringing the relics of the Apostle Andrew from Patras in the Peloponnese and the Apostle Luke from Thebes in Boetia to Constantinople, where they were placed in the Church of the Holy Apostles.



When Julian the Apostate came to the throne and sought to restore paganism, he made Antioch his headquarters for carrying on the Persian war, and commanded all provincial Governors to meet him there with their forces. Therefore, Artemios departed Alexandria with his army and went to Antioch. After arriving in the city, he saw Emperor Julian with two priests before him, Evgenios and Makarios, whom he was trying to get to renounce their faith for the senseless cult of his gods. Having bravely confessed their faith in Christ, the Emperor ordered them to be struck five hundred times with rods. Disgusted by what he saw, Artemios went up to the Emperor and denounced his policies as being that of the demons, and the gods he worshiped were nothing but wood or silver and completely lifeless. The Emperor's surprise turned into fury when he learned that this was Artemios the Governor of Egypt, whom he suspected to have been responsible for the death of his brother Gaius Constantine, the Caesar of the East, assassinated on the orders of Emperor Constantius. Thus Artemios was seized and his badges of office were torn off, then he was thrown into prison with the priests Evgenios and Makarios.

The next day, Evgenios and Makarios were exiled to the inhospitable confines of Arabia where, after a while, they were beheaded (Dec. 20). Artemios was brought before the Emperor, who flattered him and offered him a promotion in the empire if he accepted the pagans gods and renounced Christ. Artemios ardently refused, and for this Julian had him tortured in prison, running through his body red-hot skewers. That evening Christ appeared to Artemios and healed his wounds. Strengthened by this vision, Artemios spent fifteen days on his feet, neither eating or drinking, but occupied night and day with prayer and the contemplation of heavenly mysteries.

After this time Julian had Artemios brought before him to put him to death. A large rock, lying near the theater, was split in two; the Saint was laid on one half and the other half was brought down on his body. As the stone fell, everyone could hear his bones break. He was left there till the next day, thinking that he was dead. But when the stone was lifted, the tyrant was astonished to find this broken-boned man, disemboweled and eyeless, scorning idols and glorifying the Cross of Christ. Julian thus ordered his beheading, to the joy of Artemios. A pious noblewoman got possession of the Martyr's body and took it to Constantinople, where for centuries it was fervently venerated by the faithful and wrought miracles without number.

In the seventh century an Anonymous author compiled a number of miracles of Saint Artemios, whose healing activities were predominantly centered in the Church of Saint John the Forerunner in Constantinople and who "specialized" in healing hernias and diseases affecting the genitals of mostly male patients. Below is one example of many:

For 25 years I (Demetrios Panagopoulos) suffered from a hernia. This year I couldn't take the pain anymore and had to go for surgery. One day after one of my talks, I spoke to a monk and said to him:

"Next Thursday I will not be here to speak. I will go to operate and I will ask Father Marino to come in my place."

"I will tell you something," the monk told me. "I also had a hernia. I was suffering and had to go to surgery. But I was ashamed as a monk to go and operate. I then went and begged Saint Artemios to make me well. And he made me well! And now I'm without a bandage, without anything and I'm going around with the sack in my hand, I'm "plowing through" Attica and I'm fine. Glory to His name! Why don't you go there too?"

The next day in the morning I got up and went to the Church of Saint Artemios in Gouva (Athens). I had been speaking there for six years at Saint Artemios, and now I said to him: "As you know, Father Elias told me this and that, that you have made him well. I know from your life, that they put a stone on you, on your stomach and your organs came out. And when they lifted that stone, one ton in weight, that they had on you, your intestines were out and you were walking! And you have – so I have read in your life – grace in this matter. If you want, close the aperture, so that I don't have to have the operation. I will take some oil from your lamp and anoint myself and you can do as you wish."

This was the conversation I had with the Saint. I did my prostrations, lit the candle, asked the sexton for oil and went home. I smeared it on the hernia area.

I was to have surgery the next day. In the afternoon, however, my wife broke her leg at the ankle, as a result of which I postponed the operation, but at the same time I found that Saint Artemios had healed me after 25 years! (*from johnsanidopoulos.com*)

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 16:19-31 EOB

The Lord said, “there was a certain rich man who was clothed in purple and fine linen, feasting in luxury every day. A certain beggar named Lazarus was laid at his gate, full of sores, who desired to be fed with the crumbs that fell from the rich man's table. Yes, even dogs came and licked his sores. It happened that the beggar died and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. In hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus in his bosom. He cried and said, ‘Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue! For I am in agony in this flame!’ But Abraham replied, ‘Son, remember that in your lifetime, you received your good things, and Lazarus, in the same way, bad things. But now, he is comforted here and you are in anguish. Besides all this, between us and you a great gulf is fixed, so that those who want to pass from here to you cannot [do so], and that no one may cross over from there to us.’ He said, ‘I ask you therefore, father, that you would send Lazarus to my father's house; for I have five brothers, that he might bear witness to them, so that they would not also come to this place of torment.’ But Abraham replied to him, ‘They have Moses and the prophets! Let them listen to them!’ But he said, ‘No, father Abraham, but if one goes to them from the dead, they will repent.’ Then Abraham said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.’”

Homily on the Gospel for the Fifth Sunday of Luke

By St. Luke, Metropolitan of Simferopol

Denouncing the money-loving Pharisees, Jesus Christ told the Parable of the Rich Man and Lazarus: “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day” (Luke 16:19). They fawn on such people, they are considered great, they are envied, they themselves want to dress as magnificently and beautifully as possible and feast every day, not realizing how harmful this is and how vile it is in the eyes of God, for Christ said: “God knows your hearts, for what is highly esteemed among men is an abomination in the sight of God” (Luke 16:15).

No, you don't have to envy the rich. They should either be pitied, as befits Christians, or despised, as the poor do. To be pitied that their luxury, magnificent clothes and brilliant feasts destroy their souls. After all, we know that the children of the rich, drowning in gold, are moral degenerates, unlike humans. They fulfill what the holy Apostle Paul said about wealth and the love of money: “Having food and clothing, we will be content with that. But those who desire to get rich fall into temptation, into a snare, and into many foolish and harmful lusts, which plunge people into disaster and destruction” (1 Tim. 6:8-9). How many misfortunes do

these unfortunate people experience, living in satiety: they suffer from diseases of the stomach and intestines, suffer from gout, their hearts become overgrown with fat and become unable to work.

No, it is not for us, Christians, to follow in their footsteps, it is not for us to overeat and get drunk on wine. We should be content with the fact that we have food and clothing, because “the love of money is the root of all evil, to which some have abandoned the faith and pierced themselves with many sorrows” (1 Tim. 6:10).

From the Gospel parable we learn that “there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores” (Luke 16:20–21). The rich man had no pity. He cared only about feeding the bellies of his insatiable guests, but he had nothing for the poor man of God. Only dogs pitied and consoled the unfortunate Lazarus. The Lord shows us such a striking contrast not only because He saw it during the days of His earthly life. He knew that this injustice would torment much more strongly every person who loves goodness and strives for truth, even in our time. If the rich man and the poor man Lazarus were so opposed in ancient times, then the gap between the poor and people living in luxury is even greater today. Now we are talking not about individuals, but about entire groups of people.

We know that in the centers of the richest, largest cities in America and England there live millionaires like the rich man of the Gospel. And all around are endless slums, inhabited by the poor, the sick, dying in poverty. How did the poor Lazarus feel about his situation? He did not murmur against God, did not call upon the rich man the thunder of heaven, but suffered and endured without complaint, bearing his heavy cross. Is this how the current unemployed feel? No, they are embittered, their hearts are full of hatred and enmity against injustice. They commit crimes, rob the rich, rebel against them. The Lord Jesus Christ foresaw this terrible contrast between the poverty of some and the immeasurable wealth of others when he spoke the Parable of Lazarus.

The rich man died and was buried magnificently and with honors. The beggar whom people despised also died and was buried without any honor. But this is what happens with people, but with God it’s the other way around - the Angels buried him and transferred him from the vale of grief to eternal joy. What happened to the rich man? He went to hades and there suffered unspeakable torment. Suffering, he “raised his eyes and saw Abraham in the distance and Lazarus in his bosom” and exclaimed: “Father Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame” (Luke 16:24). That’s when he remembered

Lazarus and realized how great he was in the eyes of God. Now he only dreams of Lazarus dipping the tip of his finger in water and cooling his tongue. But it's too late, too late! And “Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented’” (Luke 16:25). Isn't that fair? Isn't this the great justice of God? Shouldn't we receive reward from God in eternal life? Do not people who strive for good, who loved Christ, who followed Him along the path of terrible suffering, deserve eternal peace? Eternal holy truth lies in God's Judgment.

“And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us” (Luke 16:26). Now we have the right to say that an impassable gulf lies between Seraphim of Sarov and the bandits who kill small children and exterminate entire families. If already in this life we see such an abyss, then it will be even more confirmed by God in eternal life, when the Judge of the world places some on the right and says to them: “Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world” (Matthew 25:34). And others, the unfortunate ones, placed on the left, will hear from Him: “Depart from Me, you cursed, into eternal fire, prepared for the devil and his angels” (Matthew 25:41).

Further, in the Parable of Lazarus, the rich man said: “I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment” (Luke 16:27–28). This means that damnation has already somewhat corrected the heart of this man: he is no longer worried only about himself, but shows concern for his brothers, wants to save them from the hell that befell him. Abraham answered him: “They have Moses and the prophets. Let them listen to them” (Luke 16:29). The same one objected: “No, Father Abraham, but if someone comes to them from the dead, they will repent” (Luke 16:30). But Abraham said: “If they do not listen to Moses and the prophets, then even if someone were raised from the dead, they will not believe” (Luke 16:31).

Gain an understanding of the great vital truth of Abraham's answer. It lies in the fact that people who are exalted in their minds believe only in what suits their desires and lusts. Let what they hear be a complete fable, but if it corresponds to their spiritual structure, they will certainly believe it. After all, such people are not looking for the truth, but for what flatters them. Those who deny the existence of the spiritual do not recognize anything that testifies to the spirit. All miracles are disgusting to them: no matter how obvious miracles may be, people do not accept them into their minds, into their souls. No matter what manifestations of higher spirituality they see with their own eyes, they still won't believe it, because they don't want to believe, having rejected everything in advance. So, even if the dead

are resurrected, and come, and tell them something, they will not believe anyone, they will drive them away so as not to hear what is unpleasant for them.

And all of you who have sincere faith, deep love for the Lord, for the Holy Trinity, do you really need the dead to rise and appear to testify to the truth of Christ's words? No, it is enough for you that you heard them from Himself. From this parable we derive the belief that there is an afterlife, for Christ Himself spoke about it, preaching about how the heartless rich man was punished and how the unfortunate Lazarus was consoled.

The Lord showed us the Christian path, narrow and thorny, which alone leads to the kingdom of God. If grief and need befall you, to some extent similar to the troubles of the beggar Lazarus, bear them meekly and humbly, as Lazarus carried them. Don't envy the rich, be happy with what you have. And if you live like this, despising the love of money, gold, if you decide to take the difficult path, then the Lord Jesus Christ will help you, for He loves and pities us, He supports the cross of those who bear it patiently, with submission to God. Amen. (*trans. John Sanidopoulos*)

Homilies on the Lord's Prayer, also Known as the "Our Father"

by Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

(*continued from last week*) In the Lord's Prayer, the "Our Father", taught to us by Christ, we pray to God that His will be done on earth as it is done in heaven. "Your will be done, as in heaven so on earth". Three points can be emphasized regarding this request to God.

The first is the will of God. Let us see what the will of God is. The [Greek] word "will" (θέλημα) comes from the verb "want" (θέλω) and denotes someone who wants and desires. In this case, God's will is what God wants, not for Himself, but for our salvation. Man was fashioned by God for the purpose of attaining communion with Him and to be glorified with Him. Adam and Eve, however, did their own will and thus lost the opportunity to participate in the glory of God. Now man has to implement the will of God to attain glorification, theosis, perfection, holiness. The Apostle Paul writes: "For this is the will of God, our sanctification" (1 Thess. 4:3).

The will of God was revealed by God through the saints and the righteous ones of the Old Testament, the Prophets, but it was revealed in its fullness through the incarnation of the Son and Word of God, Who revealed to us the path we must follow to be saved. He Himself, as He would say, did not seek His own will, but the will of His Father Who sent Him (Jn. 5:20). The Apostle Paul was convinced that he was an Apostle "by the will of God" (1 Cor. 1:1). He also encourages

Christians to experience in their lives "what the will of God is, the good and acceptable and perfect" (Rom. 12:2).

Here, however, we see another truth. With the supplication to God that He help us to do His will, it is declared that virtue is not an achievement of our own desire and study, but also of divine Grace, since the Grace of God energizes and man responds to the energy of God.

The second point is "as in heaven". With the word "heaven" is meant the angels of God and essentially with this prayer we are told to uphold the will of God as the angels do in heaven. On the one hand they continuously glorify God, and on the other hand they obey His will, never with any objection, living for God and being spirits of service. These two things are the constant inspiration of the angels, and they never feel weariness or fatigue. Therefore, with this request we confess that we want to pray and uphold the commandments of God, the commands of which express the will of God.

Seeking to realize the will of God, as it is in heaven, also has another meaning. With the previous request "Your Kingdom come" we desired future goods and stated that we were in a hurry for this emigration, to arrive there. Because, however, the coming of these future good things and the emigration to God is delayed, this is why we pray to live now in the way we will live then, and to desire heaven before heaven comes.

The third point is "so on earth". This means that it is feasible to live on earth like the angels live in heaven and how the saints will live after the Second Coming of Christ. Besides, Christ did not teach us to live in ways that were not feasible. Thus, nothing can prevent us from living like the angels in heaven. Saints have existed who realized these things in this life, before their repose, and this is why we chant in their hymns that they lived like "angels in the world", and this shows that we all can, if we want, live like this from now.

Also, with the phrase "so on earth" it is stated that we should not only take care to observe the will of God, but we must desire and strive to spread the will of God throughout the earth. We need to eradicate delusions and errors and implant the truth, to eliminate evil so virtue will come. And in this way the earth will not differ from heaven.

The problem is that while we pray that God's will take place, in practice we seek to realize our own will. And many times while we pray with the words "YOUR will be done" to God, essentially, by our actions, and often by our words, we ask from Him: "MY will be done", seeking to realize the will of our flesh and our intellect (Eph. 2:3). This is why we don't have serenity, calmness and joy, and this is why we cannot be sanctified.

But we must change our behavior and seek to attain for ourselves and our environment, and if possible by all people, the will of God. *(to be continued next week)* (Translated by John Sanidopoulos)

A Word From the Holy Fathers

Proomion – Even though I see that the multitude of my sins is greater than the number of the grains of sand, still, knowing the untold extent of Your mercies, I cry out, “Have mercy on me; have pity, O Lord.”

We sing Your praise, All-holy One, with spiritual hymns, along with Your Word, which has no beginning, and the Holy Spirit, as we worship You in faith. We confess in You the indivisible Trinity, O Thrice-Holy One. Let the light of Your countenance shine upon those who, with the saints, cry out to You in faith, as it did upon Lazarus, the just. We have read of his life in the Scriptures, and of the hard-heartedness of the one lacking in humanity toward him; for You have sent the latter into the fire of Gehenna, but the former to the bosom of Abraham. O Merciful One, save us from Your anger; have pity, O Lord.

The Lord of glory, loving humanity and wishing to save all men, made known what is to come and outlined His plan in the Scriptures, both the reward He will give the good and the retribution He will mete out on the wicked. As we listen carefully to the life of this rapacious man, let us consider our own situation and examine ourselves about it, for this is what the divinely inspired Scripture says: “there was a certain man who was rich with great wealth, who clothed himself in fine linen and bright purple, rejoicing in his glory and faring sumptuously,” but not crying, “Have pity, O Lord.”

At the time when the rich man saw Lazarus, since he was hard of heart, with an inhumanity full of anger he scorned the poor fellow, who was crippled by illness. Lacking humanity, the strong man repulsed him; without fear of God, never showing pity, he disregarded the suffering fellow, who was consumed with hunger. The man of ill will, disdainful toward his brother, pitilessly beheld him in poverty and lacking everything as he was lying at his gate like a broken vessel, crying out, “Have pity, O Lord.”

An arrogant spirit made the rich man, naturally without pity, inhumane and insensitive. Trusting in his wealth, he became puffed up and prided himself in his money. However, as the Scripture tells us, this man who lavishly feasted, who was drunk with wine, became the slave of licentiousness. As he went to and from his dwelling, he saw Lazarus on the ground in want even of crumbs, groaning and lying in front of his gate. On seeing his body wasted through illness, not even then did he cry out, “Have pity, O Lord.”

With patient endurance, Lazarus submitted to everything; but naturally, when he saw the rich man eating, he longed for and sought to take a share of the crumbs that fell from the rich man's table, for he lay there a paralytic, covered with sores. He was terribly poor, overcome with illness, crying out endlessly to God, looking at the ulcers of his incurable misfortune. As a result, the dogs, like doctors, had compassion on his malady, and they licked the sores of the one who cried out in his affliction, "Have pity, O Lord."

Imponderable are all the judgments of the Creator; one man He judges here, and one man in Gehenna, each according to his deeds. Just as a man measures it, it will be measured to him by God. Some people consider these things shadows and dreams until the time when they arrive at inextinguishable Gehenna. Just so, the man, greedy and hostile to god, wrongly considered formerly that his goal was pleasure, as he said, "God as Judge and Lord of mortals does not exist; for this reason I rejoice and take my pleasure; I do not cry, 'Have pity, O Lord.'"

If Lazarus had a stain of dishonor, because of his sins (a slight thing on examination) he is condemned here below briefly until the time when his sin is removed by his physical suffering, as though by fire. For no one is without sin except the Lord; and the least among men will be judged with forbearance, while the powerful will be mightily tested, as Solomon has already said in his Book of Wisdom. For those who neglect God and stray from justice will become the fodder of fire. From this, deliver us. Have pity, O Lord.

The holy man, troubled by his serious illness, as he accepted his trials, probably said this: "A long time ago, before my time, Job became a beggar, and because he was patient in his suffering, he was delivered from it. But as for me, I see death ready for me and hostile. Do not, then, turn from me, but receive my spirit, for I am abandoned by all like a corpse. I am now departing, nor shall I be unhappy when I am dwelling in a tomb as in a house, as dust returning to the earth; but deliver me from Hades, my God, as I cry to You, 'Have pity, O Lord.'"

At these prayers, the One who knows all looked upon the man in his miseries and sent him deliverance through the angelic commanders to remove the holy one from his terrible physical sufferings. As a group, the angels came to him as friends, caressing him and sympathizing with him as a just man. On seeing their love, he was not disturbed in spirit; he did not consider his departure with anguish. After greeting him fondly, as dear friends, they left him in joy; leaving his body behind on earth, he cried, "Have pity, O Lord."

Escaping from his sufferings, this just man advanced stainless with the angels. When he had approached the throne and fell down in worship before the Lord, the Judge of all, he knew joy. The One who has power over all kindly ordered him to

dwell with Abraham in holy Paradise. Blessed is the man whom You have chosen, O good Lord, and whom You have received in Your halls, Redeemer, to dwell in the ineffable glory of Your house forever and to see what the mind of mortal man did not know. Grant this to us, and have pity, O Lord.

The just Judge, distributing to each what is justly due, sent forth His swift and destructive angels to inexorably seize the one who was unwilling to show compassion to the poor man, as was due and earth-born man. Suddenly those who were carrying out the decree came to him in the early watch of the night. When he saw them he was stunned. When wounded by the arrow of the executioner, he gave up his spirit in anguish and with gnashing of teeth. Clearly the Psalmist spoke: “the arrows of the Mighty One exist to destroy with coals those who do not cry out, 'Have pity, O Lord.'”

Truly the arrows of the Lord fly angrily against sons of impiety. And so they overtook him just like labor pains on the woman giving birth, and against his will he left to others the property that formerly belonged to him. All his friends and relatives watched him lying there and, reproaching his insatiable greed, said to one another, “Is he not the one who did not fear God and who never at any time pitied a human being?” Hastily burying him in the earth, they divided his possessions, which he had left in unjust treasures, for he did not cry, “Have pity, O Lord.”

The rich man, who was being condemned for the enormity of his sins, probably thought, “I have sinned greatly, but what is the reason for my being roasted here in the fire without any pity?” When the all-knowing Lord heard these words, He revealed to the sinner the cause of his punishment; for while he was in Hades he looked on high, and he saw Lazarus in the bosom of Abraham. When he recognized the man who formerly was poor, he was amazed seeing the one whom he scorned on earth while he had enjoyed himself and had not cried, “Have pity, O Lord.”

Astonished, then, the greedy fellow said to himself, “Is this the fellow who was formerly lying by my gate, whom I did not consider worthy of scraps? What splendor and glory he has – such as I have not seen on earth! What cry for help am I going to utter now? What am I to imagine? Shall I ask Lazarus to moisten my tongue with a drop of water? I am ashamed to ask the poor fellow now, when I formerly saw him in need of my scraps; I shall beg Abraham, saying, 'Father, pity your son, and quickly send Lazarus who cried out, “Have pity, Lord”.’”

“Unjustly I formerly set snares for Lazarus because he was poor; I was filled with iniquities; I proceeded unrighteously, priding myself on my riches; as a braggart, I wandered from the path of truth; the light did not shine on me, for I did not recognize the paths of holiness in my sinful life. Wealth passed as a spider's web

and a shadow, and as grass that flourishes near the house, and like a ship it has left no trace in the paths of the sea. It is, then, useless for me to cry out, 'Have pity, O Lord.'"

"Wealth and life have passed; just as chaff blown by the storm or smoke driven by the wind is not visible, just so, my breath, suddenly snuffed out, is now dispersed like empty air. Life is only a shadow for every mortal; there is no release in my end, for I have sinned grievously. But the souls of the just are in the hands of God, and the lash does not draw near their habitation. Therefore, I shall now cry out to Abraham to propitiate God so that Lazarus may be sent to me – Lazarus, whom I am confident cries, 'Have pity, O Lord.'"

The rich man, as he was being punished, revived at these thoughts, and, weeping, he implored Abraham as he cried out to him, "Father Abraham, be merciful; take pity on me and quickly send Lazarus to refresh me. I suffer terribly from the fire; I am being melted away. Therefore, do not scorn me, but consider my punishment. Let the man come to me whom I hatefully scorned, though I saw him in poverty and consumed with hunger; for now he is wealthy and I am poor and being punished in the fire. Then may he refresh my lips, which did not cry out, 'Have pity, O Lord.'"

"Look, you call me father, not knowing my kind of hospitality. Otherwise, you would not have overlooked poor Lazarus, for he whom you invoke is being cheered while you, wretch that you are, are suffering in fire. You had no compassion during your stay on earth, no pity for the just Lazarus who wallowed in poverty. You did not, as a mortal should, think on the things of God, but in vain you treasured up your gold. Although you were rich and mortal, you scorned the needy without pity. Adding wealth on top of wealth, you still did not cry, 'Have pity, O Lord.'"

"I enjoyed this transitory delusion, as you said, and I am in Hades, terribly tormented. That is why I beg you, father, send Lazarus to me as a drop of moisture on my tongue." But Abraham replied, "O man, in life you received good things; thus you have received your due reward, while Lazarus has received all sorts of evil things – ulcers, like arrows, on his body. And so he is not being tested, for he has paid in full with evils on earth in order that he might enjoy good things here, for he cried, 'Have pity, O Lord.'"

"I said these things, not that I do not pity you, man, but it is because a great chasm exists between us and you. This is so that those in Hades may not come up here, nor we go down to you." In reply to this, he answered Abraham, "I beg you, lord, resurrect me from the dead that I may take this message to my family, so that they will never be punished with me." He answered, "They have the prophets and

Moses; they hear their teachings; the man who is not convinced by them, even if he saw a dead man rise up from the tomb, would not say, 'Have pity, O Lord.'”

Son of god, save us; You alone are infinite. For the days of man will be as a flower of the field, like the grass that grows in the morning, and will fall, harden, and be dried up in the evening; for breath came in our nostrils, and we become again as if we had not been, passing as a shadow. At the time when breath has left my spirit and when there is no one to redeem or save me, snatch me, Redeemer, from the treat of fire; receive me without condemnation with Your servants. Have pity, O Lord.

– St. Romanus the Melodist, *Kontakion O.50, On the Rich Man and Lazarus*

Venerable Mother Matrona of Chios

Leaving the world completely non-worldly, now bride Matrona you stand before the Bridegroom.

Saint Matrona was born with the name Maria in the village of Volissos in Chios sometime in the thirteenth or fourteenth century. Her parents, Leon and Anna, were pious towards God, devout in character, highly respected by all and wealthy. Maria was the youngest of seven children. From her youth, she showed to have much knowledge and love for God, causing her to despise all transitory pleasures and attachments to the world. When the time came for her parents to arrange her marriage, she refused because she wanted to remain a virgin. To avoid this marriage, she left Volissos and went to an area overlooking the village, called Katavasis. Here she began her spiritual struggle by fasting and prayer. Soon other nuns joined her. Her parents searched everywhere to find her. After locating her, they convinced her to return home. Maria complied with her parents' wishes, except for one — she refused to wed. Her parents, seeing that she still desired to lead a monastic life, gave her their consent to pursue her ambition.

When Maria's parents died, she distributed the farmland she inherited among her sisters and returned to Katavasis. The rest of the inheritance she received from her parents was distributed to the widows and orphans, and whatever remained she used to later build a church with great care that she dedicated to the Savior Christ. Her food was simple and brought to her by one of her sisters. After three years she left Katavasis and went to the capital of the island, where there were many women's monasteries.

Upon visiting the different monasteries, Maria found a small secluded one consisting of three nuns: a mother and her two daughters. The nuns, realizing her sincerity, immediately welcomed her into their home. At this point Maria received the monastic schema and her name was changed to Matrona.

Matrona surpassed the other nuns in her devotion, spirituality, and understanding. Her sincerity convinced other girls to come to this monastery and lead the same type of life. The church itself was small, and so the abbess agreed with Matrona's plan to enlarge it and to build cells for the nuns. Any remaining farmland and personal belongings she had Matrona sold, and she built a public bath with the money received from this sale so that the poor and wayfarers could bathe. These baths were very common at this time. After this, the renovation of the church began. When the church was completed (with the help of Saint Artemios, to whom it was dedicated), the abbess of the monastery died. The nuns then elected Matrona as the new abbess. She showed charity to the poor, wept continuously out of love for God, acquired all the virtues and grew in her eros towards God. For this she was able to heal the sick by the grace of God, and even raise the dead.

It is said that when Matrona entered the restored church, she found there a great treasure. This was brought about for one of two reasons: either as a temptation from the devil, or for God to show that Matrona disdained perishable and vain wealth. Thus, when she discovered this treasure, instead of feeling joy, the Saint prayed to God that it may disappear. And indeed, by a miracle the treasure turned to ash.

After the Genoese conquered the island of Chios, they plundered the island and the monasteries, including the monastery of Matrona. When one of these foreigners attempted to attack a nun of the monastery in a lascivious manner, the Saint prayed for divine help, and the assailant was found dead. Having compassion towards this man, the Saint prayed for life to return to him, saying to him: "Why have you dared, O mindless man, to pursue this undertaking? Arise. And from henceforth do not undertake such mindless deeds." Having said this, life returned to him. This miracle became known to all, and even the foreigners, having heard of the miracle and received it in a devout manner, changed in their wild character and became calm towards the inhabitants of Chios, no longer bringing harm to anyone.

After these events, Matrona dreamt of her own death. She suffered from an illness for seven days. In the seven days she advised the other nuns as a mother would advise her children. She received Holy Communion and reposed in peace, then buried in the monastery's church, in which she had spent the greater part of her life. Numerous miracles occurred after her death and till this day. Many people with all manner of afflictions come to the church and are cured through her intercessions.

The Life and Service to Saint Matrona was composed by Metropolitan Neilos of Rhodes. It was found in a book from 1357, which indicated that she died sometime before this date, even though many sources indicate she died in 1462. It should also be noted that since an abbess is called Kyra, till this day Saint Matrona is

known to locals in Chios as Holy Kyra, and this is why it is also the name day of women named Kyratso and Kyrasia on her feast. The Church celebrates her memory on October 20, and the discovery of her skull on July 15. (*from johnsanidopoulos.com*)

Also Commemorated Today

New Martyr Priest [Nicholas](#) (Liubomudrov) of Latskoye village, Yaroslavl (1918).

New Hieromartyr [Basil](#) Luzin, priest in Kazan (1918)

New Hieromartyrs [Herman](#) bishop of Alaty, [Zosima](#), [John](#) (Rechkin), [John](#) (Ganchev), [John](#) (Rodionov), [Nicholas](#) (Figurov), [Leonid](#) (Nikolsky), [John](#) (Talyzin) & [Alexander](#) (Orlov) priests, [Michael](#) & [Peter](#) deacons & Martyr [Paul](#) (1937).

Uncovering of the Relics of New Hieromartyr [Nikodim](#), Bishop of Belgorod (2012)

St. [Artemius](#) of Verkola (1545).

Martyrs [Eboras](#) and Eunous of Persia.

Martyrs [Anthony](#), Zebinas, Germanos, Nikephoros and Manatho the Virgin of Caesarea in Palestine.

Holy Martyr [Andronikos](#) of Crete

Venerable Gerasimus the New, ascetic of Cephalonia (1579) (Greek).

St. [Basil](#), bishop of Trezibond (10th c.)

[Saint Jonah of Manchuria, Bishop of Hankoo](#) (1925)

[Saint Gregory Kallides of Herakleia](#) (1925)

St. [Acca](#), bishop of Hexham (England) (ca. 740) (Celtic & British).

St. [Alderald](#), archdeacon of Troyes (1004)

St. [Bernard](#) of Bagnorea, bishop of Vulcia (Italy)(c. 800)

St. [Bradán](#), Bishop of the Isle of Man

St. [Orora](#) (Crorra) of the Isle of Man

St. [Aidan](#), Bishop of Mayo (768)

Martyr [Caprasius](#) of Agen (France)(303)

Nun-martyr [Irene](#) of Tomar (Portugal)(c. 653)

Martyrs [Martha](#), Saula and companions of Cologne (Germany)(4th c.)

Hieromartyr [Maximus](#), deacon of Aquila (Italy)(c. 250)

St. [Sindulf](#) of Reims, hermit (France)(660)

St. [Vitalis](#), bishop of Salzburg (745)

Social Team for October 27

Team 1 – Amelia Hanbury, Patty Blaydoe, Mickey Norfolk. Thank you!

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)