

SOBORNOST

St. Thomas the Apostle Orthodox Church

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Waldorf, MD 20601

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Moleben to the Theotokos 6:00 AM

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 5:00 PM

Great Vespers 5:30 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM.

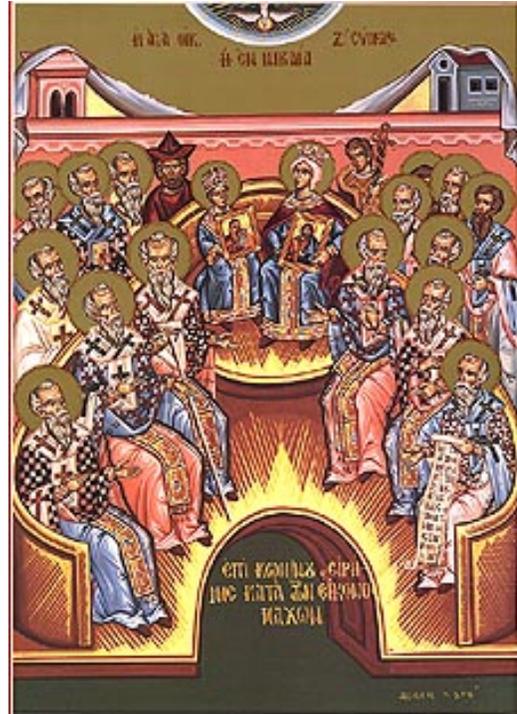
October 15, 2017 – 19th Sunday After Pentecost Holy Fathers of the Seventh Ecumenical Council

Second Council of Nicea, (787 A.D.); Restoration of the veneration of Holy Icons and end of the first Iconoclasm.

On October 11th we honor the 367 Holy Fathers of the Seventh Ecumenical Council: Held in Nicea, Asia Minor in 787 A.D. Under Empress Irene, 367 Bishops were present.

On the Sunday that falls on or immediately after the 11th of October, we chant the Service to the Holy Fathers of the Seventh Ecumenical Council, which gathered in Nicea in 787 A.D. under the Holy Patriarch Tarasius and during the reign of the Empress Irene and her son, Constantine Porphyrogenitos, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 A.D. by Emperor Leo the Isaurian. Many of the Holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the 9th century, especially during the reigns of Leo the Armenian and Theophilos.

The Iconoclast Controversy



It centered around the use of icons in the Church and the controversy between the iconoclasts and iconophiles. The Iconoclasts were suspicious of religious art; they demanded that the Church rid itself of such art and that it be destroyed or broken (as the term "iconoclast" implies).

The Council's Proclamation

"We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable Angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them **to commemorate and love their prototype**. We define also that they should be kissed and that they are **an object of veneration and honor** (timitiki proskynisis), **but not of real worship** (latreia), **which is reserved for Him Who is the subject of our faith and is proper for the Divine Nature...which is in effect transmitted to the prototype**; he who venerates the icon, venerates in it the reality for which it stands." *(from saintandrewgoc.org)*

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 11:31-12:9

Brethren, the God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

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

The Lord said, “A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” Then His disciples asked Him, saying, “What does this parable mean?” And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that ‘Seeing they may not see, and hearing they may not understand.’ “Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

A Word From the Holy Fathers

The one who binds memory of injury to his soul is like to one hiding fire in chaff. He who prays for his enemies will be forgetful of injuries; he who spares his tongue will not sadden his neighbor.

– Evagrius of Pontus, *Ad Monachos 10, 14*

Thank You from IOCC

Thank you for your gift supporting the critical humanitarian efforts of International Orthodox Christian Charities (IOCC) and its emergency relief efforts in the United States, including recent hurricanes. This life-changing work would not be possible without you!

Your donation helps IOCC respond quickly and effectively to natural and manmade emergencies. Our teams were some of the first on the ground and are now busy cleaning out homes and supporting people in so much need with emotional and spiritual care. IOCC will be present in the affected regions for weeks and months to come.

Your act of generosity allows us to act quickly and with flexibility when disaster strikes, as has happened with the storms of this hurricane season. On behalf of the beneficiaries IOCC is serving, please accept our sincere gratitude.

Yours in Christ,

Constantine M. Triatafilou, Executive Director and CEO.



*St. Mark Chapter of the
Fellowship of Orthodox Christians in
America*

Colonial District Religious Education Day



**An Orthodox View
of Islam**



Presented by
Fr. Thomas Soroka
Rector of
St Nicholas Orthodox
Church (OCA)
In McKees Rocks, PA



Fr. Thomas is the host of two popular podcasts on Ancient Faith Radio, *The Path* and *Sermons at St. Nicholas* and speaks regularly at churches and on local radio.

Please join us

Saturday November 18, 2017

12:00 p.m. – 5:00 p.m.

Lunch at 12:00

Presentation following lunch at 1:00

Vespers at 5:30 p.m.

\$10.00 includes Lunch

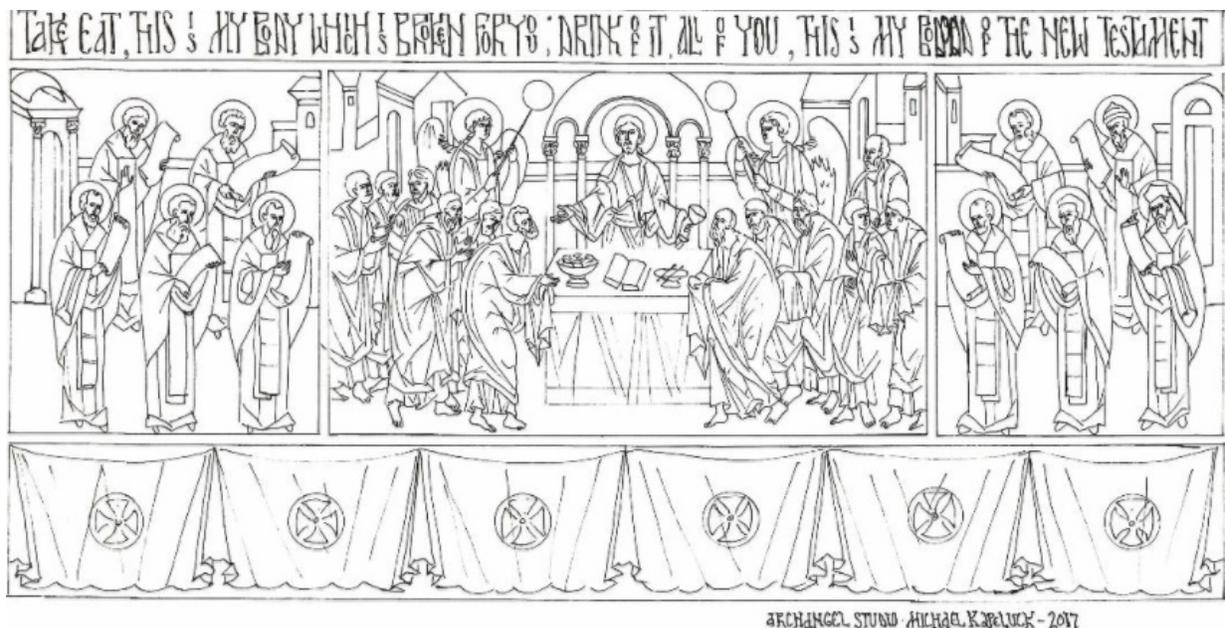
**R.S.V.P - Contact *Marcella Hydock* to register
vze5847i@verizon.net**

St. Mark Orthodox Church

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Beauty Will Save the World (Dostoyevsky, The Idiot)

We are moving forward with the next phase of iconography at St. Thomas, which will complete work in the Narthex (the entry of the church) and in the Holy Place (the curved wall in the altar area). Icons of two Seraphim on the ends of the curved walls will cost \$1,700 each. Icons of the ten Bishops flanking the icon of the Heavenly Banquet in front of the altar (either side of the Banquet already in the Holy Place) will cost \$2,000 each. We will also be moving Gorazd of Prague, a Bishop whose icon currently hangs in the Nave, into the Holy Place with an icon of John of Damascus being put in his place, which can be sponsored for \$600. Four new icons will be completed in the nave, for \$750 each. The writing above the icons, as well as the "tablecloth" below will be completed, and costs have been combined with the sponsorship of the Bishops.

The icons will be installed in 2018. The last time we offered this opportunity to glorify God in His church, the response was tremendous. We are ready to collect funds to complete the project, so if you are interested in participating, please contact Josh Moore by phone at (541) 601-8413 or at jgmoore01@gmail.com.

Please see the Church website for up-to-date sponsorship information and pictures of the icon work to be completed. Any donation of \$500 or more is eligible for a memorial plaque in the social hall. Currently we have: Pledged Funds: \$4,600 | Remaining Needed: \$21,800.

The Bishops to be placed in the Holy Place are currently planned to be (\$2,000 to sponsor one): Basil the Great, Gregory the Great, John Chrysostom, Cyprian of Carthage, Athanasius the Great, Cyril of Alexandria, Leo the Great, Polycarp, Ignatius of Antioch (sponsored), and Peter Moghila.

Seraphim in the Holy Place (\$1,700 to sponsor; 1 sponsored).

John of Damascus in the nave (\$600 to sponsor)

In the Narthex: Pr. Daniel, David, Elijah, and Melchizedek. (\$750 to sponsor).

Bishop Gregory’s 5th Anniversary Information

Monday, November 27, 2017

5:00 PM Prayers of Thanksgiving for His Grace at the Holiday Inn

5:15 PM Cash Bar & Hors d’oeuvres

6:00 PM Dinner

Hotel Information: Holiday Inn, 250 Market Street, Johnstown, PA - 814 535-7777

\$94.99 + Tax Book Under ‘ACROD’ No Later Than November 6, 2017

Meals: Salmon or Filet Mignon - \$50

Child Appropriate Meal – 12 Years and Younger - \$20

(If more than one member in a family is attending, please list each name separately. Banquet reservations may be made with the Chancery either by individuals or through your parish.)

Name	Parish City	Salmon	Filet Mignon	Child’s Meal
	Waldorf			

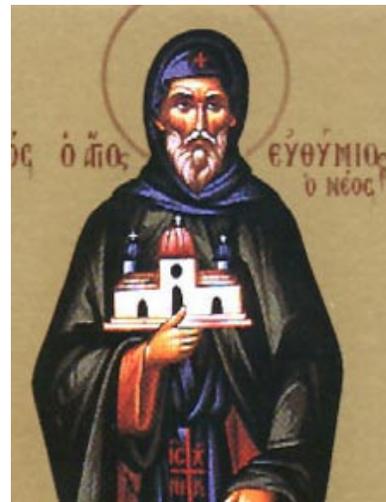
Return this form with checks NO LATER than Monday, November 6, 2017 (necessary for memento ordering purposes). Make checks payable to ACROD, 312 Garfield Street, Johnstown, PA 15906 (“Bishop’s Anniversary” on Memo Line)

ALSO COMMEMORATED TODAY: VENERABLE EUTHYMIUS THE NEW OF THESSALONICA, AND MONK OF MT ATHOS

Saint Euthymius the New of Thessalonica and Mt Athos, in the world was named Nicetas, and he was a native of the city of Ancyra in Galatia. His parents, Epiphanius and Anna, led virtuous Christian lives, and from childhood their son was meek, pious and obedient. At age seven he was left fatherless and he soon became the sole support of his mother in all matters. Having entered military service, Nicetas married, on the insistence of his mother. After the birth of a

daughter, he secretly left home in order to enter a monastery. For fifteen years the venerable Euthymius lived the ascetic life on Mount Olympus, where he learned monastic deeds from the Elders.

The monk went to resettle on Mount Athos. On the way he learned that his mother and wife were in good health. He informed them that he had become a monk, and he sent them a cross, calling on them to follow his example. On Mt Athos he was tonsured into the Great Schema and lived for three years in a cave in total silence, struggling with temptations. Saint Euthymius also lived for a long time as a stylite, not far from Thessalonica, instructing those coming to him for advice and healing the sick.



The monk cleansed his mind and heart to such an extent that he was granted divine visions and revelations. At the command of the Lord, Saint Euthymius founded two monasteries in 863 on Mount Peristeros, not far from Thessalonica, which he guided for 14 years, with the rank of deacon. In one of these his wife and mother received monastic tonsure. Before his death he settled on Hiera, an island of Mt Athos, where he reposed in 898. His relics were transferred to Thessalonica. Saint Euthymius is called “the New” to distinguish him from Saint Euthymius the Great (January 20). (from oca.org)

ICON OF THE MOTHER OF GOD THE “MULTIPLIER OF WHEAT”

The Icon of the Mother of God, the “Multiplier of Wheat”, was painted at the blessing of the Elder Ambrose (October 10) of the Visitation Optina wilderness monastery. Saint Ambrose, a great Russian ascetic of the nineteenth century, was ardent with a childlike faith towards the Mother of God. In particular, he revered all the Feastsdays of the Mother of God, and on these days he redoubled his prayer. With the icon, “Multiplier of Wheat,” Saint Ambrose blessed the Shamordino women’s monastery established in honor of the Kazan Icon of the Mother of God, which he had founded not far from the Optina monastery. On this icon, the Mother of God is depicted sitting upon the clouds, and Her hands are extended in blessing. Beneath her is a compressed field, and on it amidst the grass and flowers stand and lay sheaves of rye. Elder Ambrose himself decreed the day of



celebration, October 15, and called the icon “Multiplier of Wheat”, indicating by this, that the Most Holy Theotokos “is a Helper for people in their labors for the acquiring of their daily bread.”

Before his blessed repose, Saint Ambrose ordered many copies of this icon and sent them to his spiritual children. For the Akathist to this icon, the Elder composed a particular response, “Hail, Full of Grace, the Lord is with You! Grant unto us unworthy ones the dew of Your grace and the showing forth of Your mercy!”

Saint Ambrose’s burial took place on October 15, the Feastday of the icon. The first miracle from the holy icon was witnessed in 1891, when throughout Russia there was a famine because of crop failure. In the Kaluga district and on the fields of the Shamordino monastery, however, grain was produced. In 1892, already after the death of Saint Ambrose, his attendant John Cherepanov sent a copy of the icon to the Pyatnitsa women’s monastery in Voronezh district. In this locale there was a threat of drought and famine, but soon after a Molieben was celebrated before the icon “The Multiplier of Wheat”, rain fell and ended the drought. (*from oca.org*)

We are now offering Sunday School and Teen Ministry!

Who: all youth aged 2 to 18 in three classes: "Littles" will be led by Anna Connour, "Bigs" will be led by Kelsey Moore, and the Teens will be led by Carol Vallandingham.

What: for the Bigs and Littles, a simple, age-appropriate 30 min participative class covering the Gospel lesson for that Sunday ("Let Us Attend", Antiochian Orthodox Archdiocese); for the Teens, an episode of a well-done 10 min YouTube video series ("The Trench", Greek Orthodox Archdiocese) followed by a 20 min discussion.

When: Sundays from 9:30-10 am, starting Sunday, October 8th and going most Sundays until the end of the school year; a schedule is available and any cancellations/changes will be announced on the website.

Where: the Brick House - Littles upstairs at the kid table, Bigs downstairs where we eat, and Teens in the back room downstairs.

Why: to offer a structured opportunity for the youth to get to know each other and to learn and share about their faith at an age-appropriate level; even the older and wiser teens are encouraged to participate since they will be able to give valuable input to the discussions and provide examples for the younger teens and children to look up to.

What do parents do while the kids are in class? Matins/Orthros is a beautiful pre-Liturgy service that is a great opportunity to worship and prepare for liturgy without kids.

Please let Kelsey Moore know if you have any questions.

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 Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbyteria Katie Baker and family, Santiago Alzugaray, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Luke Cooper, Tina Crull, Mary Diane David, Ron Domieniecki, Linda A. Georgiev, Heather Himler, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Deanna Jarrett, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Subdcn. Nectaros and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)