

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesday: Moleben to the Theotokos
6:00 AM**

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

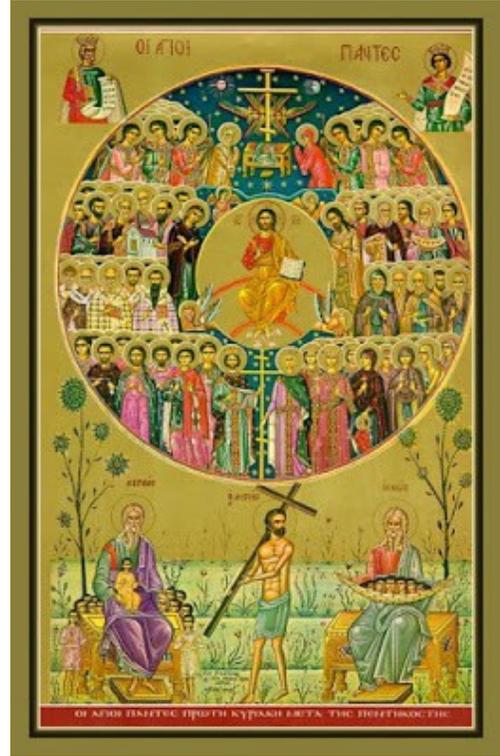
Divine Liturgy 10:00 AM

June 27, 2021 – 1st Sunday After Pentecost

Sunday of All Saints

By Prof. John Fountoulis (June 20, 1970)

With the Sunday of All Saints, the moveable cycle of feasts, which began with the Sunday of the Publican and the Pharisee, ends. In the solemn *Triodion* and the joyful *Pentecostarion*, the Church presented to us all the work of the divine economy, centered on the great feast of Pascha. We saw the fall of the first-formed and the restoration of our race through the resurrection of Christ. We welcomed the coming of the Paraclete into the world and celebrated the birth of the new people of God, the inauguration and the outpouring of the Holy Spirit "on all flesh." In close connection with this feast is the present feast, the seal and the end of the great festive period. In other words, it comes as a proof of the work of the Church, of the energy of the Holy Spirit in the world. Because it shows us the fruits of that sowing, the reaping of the white lands that the apostles were sent to reap. And as Nikephoros Xanthopoulos very nicely observes in the synaxarion of the day: the most divine Fathers enacted this feast after the descent of the Holy Spirit to show that the presence of the All-Holy Spirit through the apostles succeeded in sanctifying and consolidating the human race and restoring people to the



place of the angels through Jesus Christ, either with the offering of the blood of the martyrs, or with their virtuous conduct and behavior. And supernatural work is being done. The Spirit, God, descends, and the dirt, man, ascends. The Word of God raises the incarnate flesh and draws with it those who want to do works of reconciliation with God. Those who were alienated from God before, now unite with God and become His friends. The nations offer their first-fruits, all the Saints.

But a second reason also called for the establishment of this collective feast. Many saints are known and honored with celebrations and festivals by the Church. There are many others, however, in whom the Holy Spirit dwelled and sanctified. They remained unknown and invisible. The Church today honors these unknown saints, who "were citizens in Christ of India and Egypt and Arabia and Mesopotamia and Phrygia, and of the Black Sea; and of all Western Europe and the British Isles, or simply let us just say East and West."

And a third reason is put forward in the synaxarion. All the saints who are honored separately should gather in a common feast, to show in this way that all together they struggled for one Christ, in a common arena, they ran in the arena of Christian virtue, they were servants of one God and from Him they deservedly received the crowns of victory. And so that the common feast is a common impulse to the faithful, who believe in the same Christ and are servants of the same God and struggle like all of them on the track of the arena of their conduct according to Christ. An impulse, but of course a hope that the glory of those in the past will be acquired by today's strugglers and those who today bear the "burden of the day and the heat". That this feast will be tomorrow our feast, when the grace of God blesses us to be called to the blessed world of triumph in the heavenly Church. Because with this hope the children of the Church live; that even those who hear today "On this day, the Sunday after Pentecost, the feast of the saints everywhere in Asia, Libya and Europe, North and South, we celebrate" will one day celebrate together with them.

"All the friends of my Lord do I hymn. If any would, let him make mention of them all." But the feast did not have such a wide range of content at first. It was only a celebration of all the martyrs. Already in the fourth century we have the discourse of the holy Chrysostom at this feast. And the Typikon of Hagia Sophia in Constantinople in the tenth century provides for a synaxis and a panikhida in the Great Church and in the Temple of the Holy Martyrs, which was near the Temple of the Holy Apostles. The feast is titled "All Saints Day", but the synaxarion of the day indicates that the memory of "the holy and right-victorious martyrs throughout the ecumene who have been martyred at various times in the name of our great God and Savior Jesus Christ" is being commemorated. If Xanthopoulos' information is accurate, the feast of All Saints was instituted during the reign of

Leo the Wise, when he built a temple and wanted to honor it in the name of his wife Theophano, who pleased "God to the extreme." It was suggested to him, however, that it would not be prudent to assign a temple to a woman, even a saint, who died a short time ago and was not yet given by time "honor and reverence". The emperor was persuaded and entrusted the temple to the honor of "all the saints of the earth everywhere;... saying, 'Even Holy Theophano, who is numbered with all of them.'"

However, even though the beginning of the new feast came with the general content, that is, not only of the martyrs but also of all the saints, its expansion was very successful. Martyrs of Christ are not the only ones who shed their blood for the faith of Christ and thus gave the seal to their faith and testimony. Martyrs are all those who fought the struggle of the Christian life and carried the cross of Christ in this world. Those who were martyred through Christ by the daily torment of conscience. The confessors, who confessed the good confession "before nations and kings". The hierarchs, who for their love of God pastored the flock of Christ and supported the right faith. The venerables and the ascetics, who crucified the flesh "with its passions and lusts." The people of the world, who lived in the land of temptations and trials, but who "dwelt" as if they were in heaven. And with them the prophets, the righteous, and the forefathers of the Old Testament, who lived according to the law and "testified by faith," waiting for the promise. And especially the saint of saints, the Most Holy Virgin and Mother of Christ, the Theotokos Mary.

And while the old hymnography of the feast remains faithful to the original theme, the martyrs, such as in the apolytikion, "Your Church, O Christ our God, clothed itself in the blood of Your martyrs from throughout the world...", and the kontakion, "The world offers You, the author of all creation, as the first-fruits of nature, the God-bearing martyrs...", the newer hymnography extends its commemoration to the whole chorus of the saints.

Three of the finest troparia, the stichera of the praises in the fourth tone, to "Having bravely been martyred", we will quote. This will be followed by the doxastikon of the apostichon of vespers in plagal of the second tone:

Christ the Lord has made wondrous all of His Saints that were on the earth, for as the Apostle declared, they bore His marks and in their flesh shared His sufferings, adorning themselves therewith, and distinguishing themselves in the beauty that is divine. Let us therefore praise and acclaim them as never-fading flowers and as voluntary victims, and as the Church's unerring stars. (twice)

With the Prophets, Apostles and the devoutest Monastic Saints, Hieromartyrs, Teachers and every righteous man, the holy women excelling in asceticism and martyrdom, the entire host of Saints and the ranks of the Righteous all be extolled today with divine hymns, for they are the inheritors of heaven's rule and kingdom, and the inhabitants of Paradise.

Come, believers, let us strike up a chorus today; let us reverently celebrate and splendidly honor the glorious and solemn memory of all the Saints; and let us salute them and say, "Rejoice! O glorious Apostles, Prophets, Martyrs, and Hierarchs! Rejoice! O devout Monastics and the Righteous! Rejoice! O host of honorable Women! All Saints, intercede with Christ on behalf of the world, and pray that He enable our leaders to protect us from foreign enemies, and that He grant our souls the great mercy." (*synaxarion, from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Hebrews 11:33-12:2

Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, *in dens* and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Today's Gospel Lesson – Saint Matthew 10:32-33, 37-38, 19:27-30

The Lord said to his disciples, "whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. He who loves father or

mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me.

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" So Jesus said to them, "Amen I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many *who are* first will be last, and the last first.

A Word From the Holy Fathers

Truly "God is glorious in his saints" (Ps. 68:35 Lxx). Let us call to mind the martyrs' superhuman struggles, how in the weakness of their flesh they put to shame the evil one's strength, disregarding pain and wounds as they struggled bodily against fire, sword, all different kinds of deadly tortures, patiently resisting while their flesh was cut, their joints dislocated and their bones crushed, and keeping the confession of faith in Christ in its integrity, complete, unharmed and unshaken. As a result there were bestowed on them the incontrovertible wisdom of the Spirit and the power to work miracles. Let us consider the patience of holy men and women, how they willingly endured long periods of fasting, vigil and various other physical hardships as though they were not in the body, battling to the end against evil passions and all sorts of sin, in the invincible inner warfare against principalities, powers and spiritual wickedness (Eph. 6:12). They wore away their outer selves and made them useless, but their inner man was renewed and deified by Him from Whom they also received gifts of healing and mighty works. When we think on these matters and understand that they surpass human nature, we are filled with wonder and glorify God who gave them such grace and power. For even if their intentions were good and noble, without God's strength they could not have gone beyond the bounds of their nature and driven away the bodiless enemy while clothed in their bodies....

Notice that we cannot boldly proclaim our faith in Christ and confess Him without His strength and assistance. Nor will Our Lord Jesus Christ speak out on our behalf in the age to come, recommend us to the heavenly Father and make us His kin, unless we give Him reason to do so. To make this clear, He does not say, "Whosoever shall confess me before men", but "Whosoever shall make his confession in Me" (Matt. 10:32), that is to say, whoever is able, in Christ and with His help, to declare his faith with boldness. Likewise, again, He does not say, "I will confess him" but "I will acknowledge what is in him", meaning that His

confession will be in respect of the good fight and patient endurance which such a person has shown in the cause of godliness. Take note, however, of what He goes on to say about those who are cowardly and betray the Faith: "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). Here He does not say, "Whosoever shall deny in Me", since the person who denies God does so because he is bereft of God's help. Why has he been abandoned and forsaken by God? Because he first abandoned God by loving what is transitory and worldly more than the heavenly and everlasting good things promised by Him. In His turn, Christ will not just disown what is in him, but deny him himself, finding in him nothing at all that could be used in his defense.

Whoever loves according to God, "dwells in God, and God in him", as Christ's beloved Theologian tells us (1 John 4:16). So he who truly loves God has God dwelling in him, and naturally confesses his faith in God. On the other hand, as he dwells in God, God too will acknowledge him. The words, "Whosoever therefore shall confess me, him will I confess also" (cf. Matt. 10:32), demonstrate the unbroken union between God and those who acknowledge Him, from which he who denies Him has distanced himself. These mutual exchanges between God and man are divinely just, and fairly reward like with like.

Although the prizes God gives us resemble our offerings to Him, consider the overwhelming superiority of God's recompense to those who, in Him, confessed Him. Each saint, as a servant of God, boldly acknowledged Him in this fleeting life before mortal men, though actually just for a brief period of this present age and in front of only a few. By contrast, Our Lord Jesus Christ, Who is God and Lord of heaven and earth, will speak openly on their behalf in that eternal, never-ending world before God the Father, surrounded by Angels, Archangels and all the heavenly host, and in the presence of all mankind from Adam onward. For all will rise and appear before the judgment-seat of Christ. Then, before everyone and in the sight of all, He will proclaim, glorify and crown those who demonstrated their faith in Him to the end.

How can we attempt to tell of those extraordinary crowns and the excellence of those future rewards, which eyes like ours cannot see, nor ears hear, nor hearts understand? (cf. 1 Cor. 2:9; Isa. 64:4). But what about things visible to us now? Who can speak adequately of the divine glory which constantly accompanies the tombs of the saints and their relics, the holy fragrance issuing from them, the flowing myrrh, the spiritual healings, the miraculous works, and all the other saving manifestations to us from that source?

Shall I say something about the honors we offer them? For a short while, as I have mentioned, each of the saints fearlessly made a godly confession before certain

rulers and kings. Now, however, kings, rulers and all their subjects sing hymns of praise, magnify, honor, glorify and venerate not just the saints themselves, but their icons, as lords, or as something higher than rulers and kings. They willingly prostrate themselves before these icons with joy, and wish to leave this devotion as their greatest legacy to their children, a blessed inheritance bringing sublime happiness. This is a sign, a proof, and, as it were, a foretaste' of that indescribable future glory which the spirits of the righteous now have in heaven, and to which their bodies, having shared to the end in their godly struggles, will also attain in the age to come. To teach His holy disciples and Apostles about the excellence of this glory and of the good things to come, the Lord tells them, "Verily, I say unto you, That those who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). He then goes on to say generally to all believers, "And everyone who has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life" (Matt. 19:29). "He who loves father or mother more than me is not worthy of me" (Matt. 10:37).

As God the Father gave His beloved Son for our sake, and the only-begotten Son of God gave Himself for us, it is rightly demanded of us that we disregard the members of our family if they are an obstacle to piety and a godly way of life. Nor should I be referring only to relatives. Should the occasion demand, it is just and necessary for each one of us to give up his own soul, if he wants to gain eternal life, since the Son of God Himself laid down His life for our sake. As He Himself says, "He who does not take up his cross and follow after me is not worthy of me" (Matt. 10:38). The cross means crucifying the flesh with the affections and lusts (cf. Gal. 5:24).

In a time of religious peace, we take up our cross and follow Christ by putting our evil passions and desires to death through virtuous living. But when persecutions come, we must despise our own life, give up our soul for the sake of our faith, and thus take up our cross and follow the Lord, so as to inherit eternal life. "He who finds his soul", says the Scripture, "shall lose it; and he who loses his soul for my sake shall find it" (Matt. 10:39). What does this mean? Man is twofold: the outer man, that is, the body, and the inner man, the soul. When someone delivers up his outer self to death, he loses his soul, which becomes separated from him. Anyone who loses his soul in this way for the sake of Christ and the Gospel will certainly find it again, having procured for it heavenly, eternal life. He will recover it at the Resurrection in this new state, and through it his body will become as heavenly and eternal as his soul. To crucify the flesh with its passions and desires; to be ready for extreme dishonor and the greatest possible disgrace for the sake of a noble

death; to lose your soul for the Gospel: these are difficult, great and, it could be said, Apostolic matters, only for the perfect. So the Lord goes on to say something both for the encouragement of those waging this supernatural struggle, and for the salvation of those less perfect. "He who receives you", that is to say, the Apostles and the Fathers and religious teachers after them, "receives me", He tells us, "and he who receives me receives him who sent me" (Matt. 10:40).

He arranges a welcome here for those who are perfect, and provides for the salvation of those souls who are not, through welcoming those who are. Do you see how great the reward is for receiving people who live godly lives and teach the truth? Anyone who welcomes them welcomes the Father and the Son. So how should we receive such people? Not just by entertaining them and making them comfortable, but by obeying them. On this subject Christ says elsewhere to His disciples, "He who despises you despises me; and he who despises me despises him who sent me" (Luke 10:16). But even the person who offers hospitality and refreshment to God's servants will receive a great reward if he does it for God's sake. For the Lord says, "He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41). How shall he receive the reward of a prophet or a righteous man? As the Apostle says, "That our abundance may be a supply for their want, that their abundance also may be a supply to our want" (cf. 2 Cor. 8:14). Anyone who, for God's sake, welcomes a righteous man because he is righteous, and makes him comfortable, will reap great benefits, even if he does nothing exceptional and only gives a little. "Whosoever", He says, "shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

In these sayings and commandments the Lord is concerned not so much with the righteous and His disciples as with those offering them hospitality. If His only thought was for His disciples, He would simply have exhorted people to receive them, and would have requested that they be welcomed and refreshed, regardless of how it was done. But by adding that they should be received in the name of a prophet, a disciple or a righteous man, He shows that He is more concerned about the people who offer the welcome, directing their thoughts towards something more excellent, that they might subsequently gain a reward as well as virtue. Christ's Church honors those who truly live according to God's will even after their death, and every day of the year commemorates those saints who departed hence on that day and left this transitory life. It also sets before us the life of each one of them for our benefit, and shows us their end, whether they died in peace or finished their life as martyrs.

Now, after Pentecost, the Church gathers all the saints together and offers up a common hymn to all, partly because they are all united with one accord and are one, according to the prayer of Our Lord, "Grant them", says the Lord to His Father in the Gospels, "that they all may be one; as I, Father, am in you, and you in me, that they also may be truly one in us" (Jn 17:21). But this is not the only reason why the Church offers up one hymn to them all. It is also because during Holy Lent and the fifty days following, it strives to declare and magnify all the works of the Lord. As you know, it celebrates everything: how the world was made in the beginning by God; how Adam was banished from paradise and from God; how in times gone by God's people were called; how they too were cast out from friendship with God because they transgressed; how God's only-begotten Son bowed the heavens and came down for our sake, did extraordinary wonders for our good and taught the way of salvation, suffered and died on our behalf, was buried as man, rose again as God on the third day, ascended into heaven, whence He had earlier descended, with His flesh, and, having sat down on the right hand of the Father, sent down the All-Holy Spirit. Now that the Church of God has sung hymns of praise in honor of all these events, it adds what is lacking, and shows how many great fruits have been harvested for eternal life by the Coming of Our Lord and God and Savior Jesus Christ and the power of the Holy Spirit. It commemorates all the saints together and renders praise and honor today to them all.

Let us too, brethren, give honor to God's saints. But how should we honor them? By imitating them and purifying ourselves "from all defilement of flesh and spirit" (2 Cor. 7:1), and hastening towards holiness through abstaining from all evils. If we keep our tongue from swearing and making false oaths, as well as from speaking nonsense and abuse, and stop our lips from uttering lies and slanders, then we offer the saints sweet praise....

When on the feasts commemorating the saints we all take a holiday from our trades and businesses, we should occupy our minds with the question of how we can distance ourselves from the sins and defilements into which each of us has fallen, and become free of them. On the other hand, if we amuse ourselves to the detriment of our souls, pay no attention and get drunk, how can we claim to be celebrating the saints, since we have made the day impure? I beg you, brethren, let us not keep the feasts like that, but let us, like the saints, present our bodies and souls as a pleasing offering to God on these days of celebration, that by the prayers of the saints we may come to share in that endless festival and joy.

May we all attain to this, by the grace and love for mankind of Our Lord Jesus Christ, to Whom belongs glory, with His Father without beginning and the all-holy, good and lifegiving Spirit, now and for ever and unto the ages of ages. Amen.

- St. Gregory Palamas

Commemorated Today: Saint Sampson the Hospitable

Saint Sampson (Σαμψών) was born in Rome, the son of wealthy, but devout and virtuous parents. He received an excellent education, studying philosophy and medicine, among other subjects. From his earliest childhood, he lived an exemplary Christian life. After the death of his parents he transformed the family estate into a clinic for the sick. Word of his healing skills spread, and so many people came to him that he had to hire a staff to care for the increasing numbers of people who sought his help. When he had an adequate staff, he donated all of his wealth to the clinic, and was content to live in poverty (Luke 12:33-34).

Saint Sampson went to Constantinople, where he hoped to spend the rest of his life in asceticism. He found, however, that there was just as much need for his skill in Constantinople as there had been in Rome. He bought a modest home and began to treat the sick. God blessed Saint Sampson's work and gave him the grace of working miracles. He healed the sick not only by his medical skill, but also as one filled with the grace of God. News of Saint Sampson spread rapidly throughout the Queen of Cities.

His piety and love for his neighbor brought him to the attention of Patriarch Menas of Constantinople (August 25), who ordained him to the holy priesthood. When Emperor Justinian became ill, and his physicians were unable to provide any relief for him, Patriarch Menas suggested that he send for Sampson, who healed the Emperor. Justinian offered him gold and silver to show his gratitude, but the saint refused, saying that he had already given all his wealth away. Instead, he asked Justinian to build a hospice for travelers.

His Life was written by St. Symeon Metaphrastes. The historian Procopius, however, implies that Sampson lived before the sixth century, and that the hospice had existed before his own time (Buildings, I, 2, 14). When Sampson's hospice (xenon) was burnt and destroyed in 532, Justinian rebuilt it and endowed it with a generous annual income. It was intended for the destitute, and those who suffered from serious illnesses, as well as those who had lost their property or their health.

Saint Sampson reposed quietly, following a brief illness, in the year 530 at a ripe old age. He was buried in the church of Saint Mokios (Μώκιος), which was built by Saint Constantine the Great. Many miracles of healing took place at the tomb of Saint Sampson.

Even after his death, the Saint continued to watch over his hospice. Twice he appeared to a lazy worker, and chastised him for his negligence. Later, the hospice became a church, and a new building for the homeless was constructed beside it. A terrible fire once raged in Constantinople, but did not damage the church or the new building. Through the prayers of Saint Sampson, a heavy rain extinguished the

flames. The appointed Scriptural readings for his Feast are from Galatians 5:23-6:2 and from Luke 12:32-40. Through the prayers of Saint Sampson, may we also find the treasure which does not fail, in Heaven. (*from oca.org*)

Message from Fr. Joseph

Prayer is powerful, and we need more priests in our Diocese. So, until the end of the 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. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane. The seminarians are: Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. As I recall, we did something like this years ago and much fruit was produced. I can't wait to see what happens!

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. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane, and seminarians Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. 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.

Social Team for July 4

Team 5 is up next week – Vallandingham, Karbowsky, Magnelli, Tony Papdakias.
Thank you!

July Anniversaries and Birthdays

Anniversaries:

Jacob & Hillary Maher 19th Jim & Jessica Stiver 26th Doug & Lauren Chadwick 28th

Birthdays:

Phyllis Kopan 4th Olga Dewey 6th Shannon McNeil 7th
Avery Lynne Robinson 19th Melanie Samson 20th Phyllis Thomidis 21st
Tudor Stefan Popescu 23rd Valentina Makowelski 25th Jamila Madison 30th

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Presbyteria Katie Baker & family, Santiago Alzugaray, Patty Blaydoe, Jeffrey Carey, Tatyana & Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Luke & Marlena Cooper, Tina Crull, Mary Diane David, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Howl family, Helen Janowiak, John M. Janowiak, Tucker Karl & family, Robert & Pam Karpin, Andrew Kinn, Kopan family, Brian, Helen, Luke & Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Nicholas Pavlik, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore & Christina Ristas, Robinson Family, Samson Family, Sharon Sheptak, Bernie Takabayashi & family, Sandy Tucker, Dawn & Faith Ulmschneider, Joe & Darlene Waters, Christine, Jo, Marshall, Nathaniel, Dcn. Nectaros & Ia, the Syrian Christians displaced by war, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the newly reposed servant of God Deacon Stephen Hall, and those in need of our prayers. (Please advise Fr. Joseph of changes.)