

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## **SERVICES**

**Saturday: Vespers 5 PM**

**Sunday: Matins 8:45 AM**

**Sunday School 9:30 AM**

**Divine Liturgy 10 AM**

**May 22, 2022 – Sunday of the Samaritan Woman**

**5<sup>th</sup> Sunday of Pascha | Afterfeast of Mid-Pentecost**

“If you knew the gift of God, and who it is who says to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water!” “If you knew the gift of God...” What is this Gift of God? Without question, according to Christ and the Apostles, it is the very Person of the Holy Spirit.

This is the Gift of God which Christ came into the world to impart to all mankind. This is the living water which He thirsted to give to the Samaritan Woman, and to all those who were in the Temple at Mid-Pentecost, when He cried out and declared: “If any man thirst, let him come to Me, and drink; he who believes on Me, as the Scripture has said, out of his belly shall flow rivers of living water.” And the Holy Theologian John explains that “This He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.” (Jn. 7:39)

This is the Gift of God, the Living Water, that Christ first offered to the Samaritan Woman, when He said to her, “Whosoever drinks of the water that I shall give him, shall never thirst; for the water that I shall give him, shall be in him a well of water springing up into everlasting life.”



The words of Christ are ever-living, ever-active, ever-present, ever-relevant, ever-demanding. Though we have been sealed with the Gift of the Holy Spirit as members of Christ's very Body in the Church, we are called to ceaselessly grow in Christ, and to ever be filled with the Holy Spirit, as St. Paul exhorts us.

There is an ever-progressing teaching of Christ regarding the acquisition of the Holy Spirit in the order of the Gospels. In St. Matthew's Gospel, Christ teaches *that* we should ask, so we may be given—"Ask, and it shall be given you." In St. Luke's Gospel, Christ explains *what* we are to ask to be given, saying, "If you being evil know how to give good gifts to your sons, how much more shall the Father give the Holy Spirit to him who asks." Then in St. John's Gospel, Christ teaches us *how* to ask for the Holy Spirit, saying, "Whatsoever you shall ask *in My name*, that will I do.... If you shall ask of the Father anything in My name, I will do it. If you love Me, keep My commandments. And I will pray the Father, and He shall give you the Comforter, the Spirit of Truth."

First He teaches us *that* we should keep asking, that we might receive the Gift of God. Then He teaches us *what* we are to ask to be given above all else—the Holy Spirit. Then He teaches us *how* to ask—by prayer in His name, and by keeping His commandments of love. His Beloved Apostle concisely puts it this way in his First Epistle: "Whatsoever we ask, we receive of Him, because we keep His commandment, and do those things that are pleasing to Him. And this is His commandment: That we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment. And He who keeps His commandments dwells in Him, and He in him; and hereby we know that He abides in us, by the Spirit Whom He has given us." Also, the Beloved Theologian teaches us the fullness of this love: "Hereby we perceive the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren."

So, the Beloved Apostle teaches us what above all else are the commandments of Christ—to believe on the name of Jesus Christ, and to love one another with the same sacrificial and martyric love of Christ for our brethren. Prayer, and above all, the Jesus Prayer, and humble sacrificial service: this is *how* we ask to be more filled with the Holy Spirit.

This is *how* we are to perceive the love of God among us. What does it say in the reading of the Book of Acts today? St. Barnabas came to Antioch, and what happened? It says: "When he came, and had *seen* the grace of God, he was glad, and exhorted them all, that with purpose of heart they would continue to cleave unto the Lord Jesus Christ."

St. Barnabas *saw* the grace of God in the living Church of Antioch. This was both a vision of the eyes of the body, and of the mind—he perceived the presence of the

Living Spirit radiating from within each member, as a fountain flowing out of their bellies unto everlasting life, and he saw the same Holy Spirit encompassing them all, abiding with them, together with the Father and the Son. But this grace was also seen with his physical eyes—because he perceived the love of Christ God in them, of which St. John speaks, that sacrificial and humble union of the Three Persons of the Holy Trinity incarnate before his eyes in the divine union of the members of the Antiochian Church through the Incarnate Christ.

Having seen this, he was glad. He saw the grace of God, both physically and spiritually. And yet he exhorted them to be even more filled with this grace by exhorting them to “cleave to the Lord with purpose of heart.” This cleaving is true faith, whole-hearted trust, a spiritual attachment of oneself to Jesus Christ.

This cleaving is what St. John exhorts us when he tells us to believe *on* the name of the Son of God, Jesus Christ. And at the end of his Holy Gospel, he explains: “These things I have written, that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life *through* His name.” And at the end of his First Epistle he declares the same, saying: “These things I have written to you that believe *on* the name of the Son of God, that you may know that you have eternal life, and that you may believe *on* the name of the Son of God.” He writes to those who already believe on the name of Christ, and yet he explains that he has written to them for the purpose that they might continue to grow in this belief on the name of Christ.

Everywhere we are exhorted to grow into Christ, to acquire more of the Holy Spirit, to become more God-like. But is this what we seek? Is this what we thirst for? Are we responsive to the truth that St. John declares when, with unveiled language, he says that we have perceived the love of God in the laying down of His life for us?

Let us ask ourselves, am I seeking the love of God with my whole heart? Do I thirst for salvation? Or do I thirst for worldly things, for repose, for something that is fleeting? This is a very simple question. But we do not take it seriously. We would like to find something more interesting to do, and to occupy our mind with. But this is the most salvific.

Do I thirst for Christ? Do I thirst for the Holy Spirit? Do I thirst for righteousness, virtue, the very life and energy and grace of Christ pulsing through my veins? Or have I become self-complacent? Have I lulled myself to sleep in ignorance, negligence, forgetfulness, insensibility? Have I mistaken the false peace of self-complacent and idle pride for the peace and grace of the Holy Spirit? Have I called that which is evil, good; bitterness, sweetness; darkness, light; the inaction of delusion and sin, the grace and gift of the Holy Spirit? Have I come to such blasphemy, and that in such a lax and careless manner?

Why don't we thirst for Christ? For, He thirsts for our thirst. On the Cross He said, "I thirst." Truly He, as fully Man, thirsted physically, but much more was His vehement and unquenchable thirst for our salvation and our undying thirst of love for Him when He said this.

Do we not perceive this love of God, that perception of His love which St. John spoke about? Do we not behold the Crucified Christ on the Cross in the Holy Icons right before our eyes with a spiritual thirst, a thirst which perceives that He is the Rock of Life Who has broken Himself upon the Cross in order to pour out the Living Water of the Holy Spirit into the depths of our souls? Do we gaze at Him casually? Do we gaze at Him indifferently? Or do we truly and whole-heartedly see that He desires to not only fill our thirsting souls, but to *over*-fill them, to make them spring forth into the world around us, to spring up unto eternal life, to wash over with perceptible grace all those around us?

"Today," the Scriptures declare, "if you shall hear His voice, do not harden your hearts, for *today* is the day of salvation." What are we then waiting for? What are we slumbering for? Why are we senseless and uncaring? What shall we begin to ask for? How shall we begin to thirst for Christ? How shall we make a beginning to be filled with the Living Water of the Holy Spirit, to receive this most precious Gift of God Himself? One of the ascetics has told us, that first we should ask of the Lord tears, for through tears all our prayers are answered.

But this too is a great grace which eludes us. But nonetheless we must seek it through prayer. We must endure the dryness and burden of seemingly-fruitless prayer, even as the farmer endures the heat of the day, the clearing of the field, the tilling of the hard soil, the patient planting of seed, the daily watering and protection of his crop, until the day of harvest.

First, we will experience pain of heart, a sorrow deep inside, a gnawing agony of soul seeking to slake its thirst. Then we will experience an ever-increasing flame of thirst, a seemingly-unhealable wound, an inconsolable anguish and contrition of soul. These are labor pains, these are the hard work of the interior man. We must endure them, we must not yet seek to lay hold of consoling tears of compunction, because it is a great gift which bears within itself the bedewing grace of the Holy Spirit, the comfort of the Comforter, the slaking of our thirsting soul. We must not expect to lay hold of this too quickly, without much effort, without much pain and patience and crucifixion with Christ. We must seek it with *long-suffering*.

Contrition is like a fire in the soul, a pain not soothed, an affliction from the awareness of our wretchedness. But compunction is a cooling water, a refreshing breeze, a sweet pain of heart, a joy-producing sorrow, a thirst which quenches thirst, but continues to thirst, and is continually being satisfied, it is the humiliation

and brokenness of the sinful heart before God, but one which is swallowed up in an even greater consciousness of God's mercy, God's love, God the Father's care and acceptance of the broken heart. It is a fountain of living water springing forth from our heart unto the everlasting life of God's compassion.

What more pleasing sacrifice is there? What whole-burnt offering is better than the flaming heart which is afflicted by its sins? This is the fiery sacrifice which God seeks. This is our two mites, our pitiful offering, our maimed and blemished sacrifice. This is that which we must seek to find: a broken heart. The Prophet Joel taught this thousands of years ago: "Rend your hearts, and not your garments!"

How, how to rend them? How to pierce them? How to sensitize them? How to enflame them? How to make them thirst, O Lord? By My name, He says. Pierce them with the Sword of the Spirit, Jesus Christ, the Crucified One, the Co-Sufferer of Mankind, the Bridegroom of your soul. "Lord Jesus Christ, have mercy on me, a sinner!" "Lord Jesus Christ, help me to make a good beginning!" "Lord Jesus Christ, grant me to love You as much as I love sin itself!" "Lord Jesus Christ, make me thirst for You, make me to love You, make me to seek You above all else!" "Lord Jesus Christ, wound my soul and pierce my heart with Your love!"

This is our humble path. This is our beginning. This is our hope for salvation. What does St. Paul declare: "The Word of Salvation is in your very mouth; if you call upon the Lord Jesus, and believe Him to be risen from the dead and living, you shall be saved. For all who continue to call upon the name of the Lord shall be saved."

All who call upon His name shall abide with Him. Though unclean, He shall cleanse them. Though paralyzed, He shall raise them. Though dead, He shall enliven them. Though sinfully leprous, He shall make them whole. This calling purifies us. This calling and invoking of His most sweet name will make us to call out more, and will purify us in the process. This is what He has taught us.

Therefore, let us increase our zeal; let us begin to want to thirst more for Him; let us rouse ourselves from the sleep of carelessness; let us fall down and worship Him, and let us pour out our hearts to Him—continually, unfailingly, honestly, boldly, with trust in His mercy. For, this repentance is the proof of our seeking the desire for true love for God. And, growing in this love, we will become more perfected in love for others, loving all as Christ loves them, and loving them as Christ Himself, to the glory of God the Father, Son and Holy Spirit. Amen.  
(*holycross.org*)



### **Today's Epistle Lesson – The Acts of the Apostles 11:19-26,29-30**

In those days, those who had been scattered abroad by the oppression that arose in connection with Stephen had traveled as far as Phoenicia, Cyprus, and Antioch, and they were only proclaiming the word to Jews. But some of them, men of Cyprus and Cyrene, spoke to the Greeks and preached the Lord Jesus when they arrived in Antioch. The hand of the Lord was with them, and a great number believed and turned to the Lord. News of these things came to the ears of the Church which was in Jerusalem. So, they sent out Barnabas to go as far as Antioch. When he arrived and saw the grace of God, he rejoiced. He encouraged them all to remain close to the Lord with a resolute heart. Indeed, Barnabas was a good man, full of the Holy Spirit and faith, and many people were added to the Lord. Then Barnabas went out to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So it was that for a whole year, they assembled with the Church and taught many people. The disciples were first called Christians in Antioch. According to their ability, each one of the disciples determined to send relief to the brethren who lived in Judea. This is indeed what they did, sending their gift to the presbyters through the hands of Barnabas and Saul.

### **Today's Gospel Lesson – Saint John 4:5-42**

At that time, Jesus arrived at a city of Samaria called Sychar, near the parcel of ground that Jacob had given to his son Joseph; and Jacob's well was there. Jesus, tired from his journey, sat down by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give me [something] to drink." (For his disciples had gone away into the city to buy food). The Samaritan woman then said to him, "How is it that you, being a Jew, ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water!" The woman replied, "Sir, you have nothing to draw [water] with, and the well is deep! Where then do you get that living water? Are you greater than our father Jacob who gave us the well and drank of it himself, as did his children and his livestock?" Jesus replied, "Everyone who drinks of this water will be thirsty again! But whoever drinks of the water that I will give him will never be thirsty again. Not only this, the water that I will give him will become in him a well of water springing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or come all the way here to draw [water]!" Jesus said to her, "Go, call your husband, and come here." The woman answered, "I have no husband." Jesus replied, "You said well, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband. This you have said truthfully." The woman said to him, "Sir, I perceive that you

are a prophet! Our ancestors expressed adoration on this mountain, and you Jews say that Jerusalem is the place where people should express adoration.” Jesus said to her, “Woman, believe me, a time is coming when neither in this mountain nor in Jerusalem will you express adoration to the Father. You express adoration to what you do not know. We express adoration to what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will express adoration to the Father in spirit and truth, for the Father is seeking such [people] to express adoration to him. God is a spirit, and those who express adoration to him must express adoration in spirit and truth.” The woman said to him, “I know that Messiah is coming, (he who is called Christ). When he comes, he will proclaim all things to us.” Jesus replied, “I am he, the one who is speaking to you.” Just then, his disciples arrived. They were astonished that he was speaking with a woman, yet no one said, “What are you looking for?” or, “Why do you speak with her?” Then, the woman left her water jar, went away into the city, and said to the people, “Come, see a man who told me everything I have done! Could this be the Christ?” The people [then] went out of the city, and were coming to him. Meanwhile, the disciples urged him, saying, “Rabbi, eat!” But he told them, “I have food to eat that you do not know about.” The disciples then said one to another, “Has anyone brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me, and to accomplish his work. Do you not say, ‘There are still four months until the harvest comes?’ Behold, I tell you, lift up your eyes and look at the fields! They are already white for the harvest! [Already], the one who reaps is receiving his wages and gathering fruit a to eternal life; so that both the one who sows and the one who reaps may rejoice together! For in this, the saying is true, ‘One sows, and another reaps.’ I sent you to reap that for which you have not labored. Others have labored, and you have entered into [the rewards of] their labor.” Many of the Samaritans from that city believed in him because of the word of the woman who had testified, “He told me everything that I did!” For this reason, when the Samaritans came to him, they begged him to stay with them. So, he stayed there two days, and many more believed because of his word. Then they said to the woman, “Now we believe, not because of what you said, but because we have heard for ourselves and [we] know that this is indeed the Savior of the world, the Christ.”

## A Word From the Holy Fathers

Brethren and fathers, at Christ’s resurrection creation too, putting away its winter gloom, like a deadness puts out fresh shoots and as it were comes to life again. And yes, we see the earth wearing green, the plants flourishing, the animals skipping around, the sea tamed and everything being changed for the better.

But I must explain why I have said this. If inanimate and irrational creatures are made radiant and lovely by the resplendent resurrection, how much more ought we, who have been honored with reason and the image of God, make ourselves bright by our life and give off sweet fragrance by the spirit. For one who strives after virtue is truly the sweet fragrance of Christ, and the Apostle bears witness to this when he says, *For we are the sweet fragrance of Christ for God among those who are being saved and those who are perishing, for the latter a scent of death leading to death, for the former an scent of life leading to life* [2 Cor. 2,15-16].

And it is possible to say this as well. Before his transgression, Adam too was a sweet fragrance for God, made bright by immortality and incorruption and engrossed in heavenly contemplation. And therefore, like a fragrant meadow filled with flowers, appropriately he dwelt in Paradise, giving off the virtues. The patriarch Isaac also, when he smelt a sweet aroma on his son Jacob, said, *See, the scent of my son is like the scent of a fertile field that the Lord has blessed* [Gen. 27,27], that is to say the scent that has been received spiritually.

So then, my brothers, let us give off a sweet spiritual fragrance, a perfume that each one produces for themselves by a blending of the virtues, as a truly master perfumer. This perfume is blessed. This perfume is sweet to God. This perfume attracts angels, but repels demons. With this perfume women ran behind Jesus, as it says in the Song of Songs [1,4 LXX]. With this perfume too let us also run as we celebrate with sincerity the holy Mid-Pentecost, which is at the doors, since it is written, *When it was already the mid-point of the feast, Jesus went up to the Temple and taught, and the Jews marveled, saying, 'How does this man know letters, without having learned?'* [John 7,14-15] But this was before the Passion, while now, after the Resurrection, he appears to and eats [Cf. Acts 1,3-4] with the holy Apostles, initiating them into greater and more ineffable mysteries, and — O what inexpressible condescension! — after the Resurrection he touched food, though his holy flesh had no need to. But nevertheless, so as to confirm his Resurrection, he ate and drank and let his side be handled. And to those who thought that he was a spirit he said, *See my hands and feet, that it is I myself. Handle me and see, because a spirit does not have flesh and bones, as you see I have* [Luke 24,39]. What do you say to that, enemy of Christ? If he has flesh and bones, does he not have the possibility of being portrayed in an image? So if the latter is impossible, so was the former. But he himself silently bears witness also to his being portrayed, for each of them confirms the other.

But the iconoclasts, who think like the Manicheans, *will pay the penalty of everlasting destruction* [2 Thess. 1,9], as it is written. Let us though, brethren, who believe with orthodox understanding that we both see and worship our Lord Jesus Christ in an image, display a way of life worthy of the faith, pure, blameless,

guiltless, so as not to limp on either account, but well-pleasing on both we may attain the kingdom of heaven, in Christ Jesus our Lord, to whom be glory and might with the Father and the holy Spirit, now and for ever, and to the ages of ages. Amen.

– St. Theodore the Studite, *Catechesis 6, on Mid-Pentecost*

### **Also Commemorated Today: Righteous Melchizedek**

The Righteous Melchizedek was the King of Salem (Jerusalem). He was both a king and a priest, laying the foundations of the city where the Messiah would appear. According to Mar Jacob of Serugh, Melchizedek was a Canaanite, asserting that the very site of his kingdom bears witness to this. Therefore, his genealogy is not recorded. He must have been born, and he must have died, but the Scriptures deliberately conceal both events, assigning him neither beginning nor end, so that he might be called a priest forever. Melchizedek (who appears in the Scriptures suddenly, and then disappears) is regarded as a type of Christ (Hebrews 5:6, 10; Hebrews 6:20; Hebrews 7:2). He did not receive his priesthood from any other priest, nor did he pass on his priesthood to anyone else. In his homily "On Melchizedek, Priest of the Most High God," Mar Jacob of Serugh states that the priests of the past shed the blood of animals when offering sacrifices to God. By contrast, Melchizedek was made a priest "by the sacrifices of his soul," and did not sacrifice animals, nor did he offer anything but himself to God.



Melchizedek did not adorn himself with splendid robes as Aaron did; and instead of offering bulls and rams, Melchizedek offered his holy prayers from a pure heart. The Son of God also resembles Melchizedek, because there is no beginning or end to His priesthood, and He offered Himself to the Father as a perfect sacrifice. As Priest, Christ brought Himself to the place of sacrifice, placing His body on the altar of the Cross, and shedding His blood for us.

In chapter 7 of the Epistle to the Hebrews, the Righteous Melchizedek is called the King of Salem, and also a "priest of the Most High God." By the interpretation of his name, he is called the King of righteousness and the King of Salem, in other words, "the King of peace" (Hebrews 7:2).

Melchizedek met the Patriarch Abraham as he was returning from his victory over the kings (Genesis 14:18-24). He brought bread and wine to Abraham and blessed

him, saying: "Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God, Who delivered thine enemies into thy power." By offering Abraham bread and wine, Melchizedek foreshadows the Church's Liturgy.

Thus, the Righteous Melchizedek was shown to be greater than Abraham, because he blessed Abraham. Abraham, the lesser of the two, did not presume to bless one who was greater than himself (Homily of Mar Jacob, line 299). Abraham accepted the blessing and offered him a tithe of his spoils, and he also showed him reverence (Homily, line 310).

The priesthood of Melchizedek is superior to the priesthood of Aaron, because Melchizedek blessed Abraham. By giving Melchizedek a tithe, Abraham, the ancestor of Aaron, showed that he recognized him as a priest. Through Abraham, Levi's tribe offered first fruits to the image of the Son of God which was seen in Melchizedek. Nevertheless, the Lord did not choose to come forth from the tribe of Levi, but from the family of Kings.

Melchizedek did not serve "according to the priesthood that was to be dissolved, but according to that which unto the ages abides spiritually; and since his priesthood was never annulled, with respect to service; behold how he is spoken of as living, through his priesthood." (Homily, lines 361-364).

The Holy Prophet-King David speaks of him as a priest who would never die (Psalm 109/110:4). When he thought about the Messiah, in order to compare Him to someone whom He ought to resemble, he did not think of anyone from the priesthood of Aaron. Instead, he selected Melchizedek, who provided for his liturgy without any sacrificial victims. The spiritual ministry of this man, who was in the likeness of the Son, is incomprehensible. He wore two crowns, one hidden, and the other manifest. He had authority in two different realms. He was an earthly King who never engaged in battles with those on his borders, because of his peacefulness (Homily, line 538). He desired nothing but peace and righteousness (Homily, line 542).

The Church recalls Melchizedek at the beginning of Great Lent: "Imitate that Priest of God and solitary King (Hebrews 7:3), who was an image of the life of Christ in the world among men." (Thursday of the first week of Great Lent, the Great Canon of St. Andrew of Crete, Ode 3). (*from oca.org*)

## **Holy Martyr Basiliscus**

The Holy Martyr Basiliscus was a nephew of the Great Martyr Theodore the Recruit (February 17), and he suffered together with his brothers Eutropius and Kleonikos during the persecution of the emperor Maximian Galerius (305-311).

The holy martyrs Kleonikos and Eutropius (March 3) were crucified, but the martyr Basiliscus was sent to Comana where he was detained in prison.

The governor Agrippa arrived in the city of Amasea, and started a persecution against Christians. Saint Basiliscus in prison prepared himself for his impending ordeal. The Lord appeared to him in a dream, promising the martyr His help, and foretold his martyric death at Comana. Saint Basiliscus asked the prison guards to let him go to his native village to bid his relatives farewell. They let him go, since they respected him for his holy life and working of miracles. Arriving home, Saint Basiliscus saw his family one last time, and urged them to stand firmly in the Faith.

When Agrippa learned that Saint Basiliscus had gone to see his relatives, he went into a rage. He chastized the prison guards, and he sent a detachment of soldiers after the martyr, headed by a cruel magistranium (adjutant of the governor). Meeting Saint Basiliscus, who was actually on his way back, the magistranium placed heavy chains on him, and shod him with metal sandals with nails driven into the soles, and set off to Comana.

Arriving at a certain village during the hot afternoon, the travellers stayed at the house of a woman named Troana. The soldiers went into the house to relax and refresh themselves with food, and they tied the martyr Basiliscus to a dry tree. Standing in the heavy chains beneath the scorching sun, the saint prayed to God. Suddenly a Voice was heard from above, "Fear not, for I am with you."

The earth shook, and a spring of water came forth from the resulting fissure. The magistranium, the soldiers and Troana, rushed out of the house, frightened by the earthquake. Shaken by the miracle which had taken place, they set the martyr free. Sick people from the village came to the holy martyr and received healing through his prayers.

When the saint finally stood before Agrippa, he was commanded to offer sacrifice to the pagan gods. He replied, "I offer to God a sacrifice of praise and thanksgiving every hour." They led him into a pagan temple. In an instant fire came down from Heaven, which burned the temple, and reduced the idols to dust. Then in a blind rage Agrippa gave orders to behead Saint Basiliscus and throw his body into the river. The death of the martyr occurred in the year 308.

Christians quickly gathered the remains of the holy martyr, and buried them by night in a ploughed field. Upon this spot a church was built in honor of Saint Basiliscus, into which they transferred his relics. Through the prayers of the holy martyr healings began to occur. The saint appeared in a dream to Saint John Chrysostom (Nov. 13) before his death at Comana and said to him, "Tomorrow we shall be together." Saint Eusignius (Aug. 5) was an eyewitness to his sufferings and told the world about the struggles of Saint Basiliscus. (*from oca.org*)

## Holy Martyr Sophia the Physician

Verse: Sophia, being first a physician of bodies, being beheaded, shows herself also a healer of spirits.

Not much is known about Saint Sophia, except that she was a physician who was martyred for her faith in Christ by being beheaded. (from [johnsanidopolous.com](http://johnsanidopolous.com))



### Social Team for May 29

Team 3 is up next week - Edgington, Kish, Barzykin, R&C  
Wright. Thank you!

### Follow Our Diocese On-Line

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Rose Song, Dcn. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, and those in need of our prayers. (Please advise Fr. Joseph of changes.)