

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 AM**

Friday: Moleben to the Cross 6 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM

June 12, 2022 – 1st Sunday After Pentecost

Sunday of All Saints

Today, on the First Sunday after Pentecost, we come to the end of a long journey, a long liturgical cycle lasting around 120 days or one third of the year, which began with the Sunday of the Publican and the Pharisee and ends with this Sunday of All Saints. This is a journey of sanctification, meant to sanctify us and teach us about the meaning of our life on earth – which is to be sanctified. On the Sunday of the Publican and the Pharisee we contemplated the beginning of the path to holiness in Christ – the humility of the Publican. After asking the Lord to “open unto us the gates of repentance” we proceeded to fast and mourn over our sins throughout the holy 40-day fast, finally turning our attention to the saving Passion of our Lord Jesus Christ, and whether we were ready or not, purified completely or only a little, we rejoiced in His Glorious Resurrection. After lingering a little on the events surrounding the Resurrection and the days thereafter (the Sundays of Thomas and the Myrrh-Bearing Women), we eventually came to His Glorious Ascension, where we are reminded that Christ ascended only after giving his disciples the promise of the coming of the Divine Comforter, the Most-holy Spirit. Last Sunday we celebrated the much-awaited Descent of the Holy Spirit, the life-giving Spirit



Who sanctifies and enlivens all things, all creation, most of all that created in the image of God, mankind.

Today is the day of the harvest, the final day after all the preparation, the sowing, the weeding, and cultivation which has gone before. Today we walk into the garden of Divine Grace and behold the wondrous fruit of this long journey, the fruit of the life of the Church, enlightened and enlivened by the Holy Spirit. This fruit is the assembly of wondrous saints, known and unknown, recognized and not yet fully glorified by the Church on earth: Apostles, Martyrs & Confessors, Prophets, Hierarchs, Monastics, and Righteous Ones. Behold the fruit of the Holy Spirit, behold the fruit of the life of the Church, behold the fruit of the fasts, of the feasts, of the Divine Revelation. Behold the fruit of the full immersion of the Apostles in the Spirit through tongues of fire, the fruit of the Martyrs who, while living on earth, considered the Heavenly Kingdom their Homeland and eagerly awaited death in the flesh while hoping in the life beyond the grave, the fruit of the Prophets such as Moses who spoke to God “face to face, as a man converses with a friend”, the fruit of the Hierarchs who illumined the whole world with their flaming prayer and Divine doctrine, who gave us the Divine Liturgies and destroyed the machinations of the heretics, behold the fruit of the Monastics who were also martyrs in their bloodless martyrdom, who returned completely to the Garden of Eden and dwelt together with nature in a Paradisical state, who were seen in the uncreated light and lived without normal physical nourishment, fed by grace alone. And finally, behold the fruit of the Righteous, those who, without receiving monastic tonsure, entered fully into the grace-filled state while living in the world, such as the miracle-working St. John of Kronstadt and the Righteous Matrona, to whose relics thousands of people flock every day, standing in line for hours in the middle of modern sinful Moscow. This is the fruit of the grace of the Holy Spirit, which descends on the faithful not by the will of man alone, but by the will of God, after the long journey, after the purification of humility, fasting, rejoicing, and patience, after the awaiting of the coming of the Holy Spirit, “which blows where it wills”.

Looking upon all this glorious fruit in God’s vineyard, we turn to ourselves and to today’s Gospel, asking the question: How can I, a great sinner, in some way remain in this Divine Garden, together with the Mother of God and all the saints, together with everything which is beautiful and pure in Heaven and on Earth? The answer we receive is difficult, but not impossible to receive and act upon. The Lord tells us that we must confess Him before men, confess Him by our way of life, by the way we dress, by the way we speak, by the way we treat others, and by our words, not remaining silent regarding the Good News of the Cross and Resurrection of Christ, which is a stumbling block to many but life and the hope of salvation to us.

The Lord tells us that if our close family and their demands upon us are more important to us than the Lord's call, we are not worthy of Him. The Lord tells us that our true family is a spiritual family, the family of the true followers of Christ, and if our earthly family should ask us to deny Christ or compromise our faithfulness to Him, we must refuse and choose the Lord's commandments over their demands and desires for us.

Some might conclude that running from the world, from family and those who would put us in a difficult spot and try to force us to deny Christ, is the easy solution to fulfilling these commandments. Every person finds himself in a different situation with regard to family and other worldly ties and pressures, nevertheless though one can separate himself from family and the world which hates the Truth of Christ, no one can run from himself and his Providential lot in life. Thus the Lord gives us a final qualification for true discipleship: the bearing of one's cross. Each person's cross is different. It can be an intense internal suffering, with despondency or depression, or a difficult illness, or the burden of labor and responsibility. Whatever that cross is, if we take it up and bear it, and follow after Christ, the grace of the Holy Spirit will help us, just as the Divine Comforter helped the saints to carry their cross all the way to the end, until they received their final reward. We say we are followers of Christ. When we look at the life-giving Cross we know exactly where the path of Christ leads – to the Cross. Where else, as followers of Christ, should we expect to end up?

Yes, together with all these saints we must follow Christ all the way to the Cross, to our personal cross, and bear that cross valiantly, with the grace of the Holy Spirit. Behind and beyond this Cross, as we see today in the Feast of All Saints, is a beautiful garden, a Divine vineyard, nothing less than Paradise itself, the Paradise of the Saints, for which may we all be made worthy, through our Lord Jesus Christ, worshiped together with His Heavenly Father and the Most-Holy, good and Life-giving Spirit, unto the ages of ages, Amen. (*from holycross.org*)

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

Brethren, Through faith, the saints overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, became strong in weakness, grew mighty in war and caused foreign armies to flee. Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. Others were tried by mocking and scourging, yes, by chains and imprisonment. They were stoned, they were sawn apart, they were tempted and they were slain with the sword. They went around in sheep and goat skins, being destitute, afflicted and ill-treated. And yet the world was not worthy of them! They wandered in deserts, mountains, caves, and the holes of the earth. All

of them received a testimony through their faith but they did not receive the promise because God had made provision for us to have something better, and they were not to reach perfection apart from us.

And so, seeing that we are surrounded by such a great a cloud of witnesses, let us lay aside every weight and the sin which so easily entangles us. Let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith. For the joy that was set before him, he endured the cross, despising its shame, and he 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 EOB

The Lord said to his disciples, whoever confesses me before men I will also confess before my Father who is in heaven. But whoever denies me in front of others I will also deny before my Father who is in heaven. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. Whoever does not take his cross and follow after me is not worthy of me.

Then Peter said, “Behold, we have left everything and followed you. What then will we have?” Jesus said to them, “Amen, I tell you that you who have followed me, at the renewal of all things, when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. Everyone who has left houses, brothers, sisters, father, mother, wife, children, or lands for my Name’s sake will receive a hundred times [more] and will inherit eternal life. But many who are first will be last, and many who are last will be first!”

A Word From the Holy Fathers

The champions of piety not only crowned themselves as victors from the games, but also prepared those who honor them to attain the very same virtues. For some, having delivered up their bodies to tortures, pluck from their very sufferings honor as fruit. And others, having displayed a like purpose of mind and surrendered themselves to toils and pains as a result of vigils, nevertheless receive a reward worthy of their zeal, even if it is not the season for those struggles. For it is doubtless clear that he, who with fervent love, and readily, rushed into the present hardships, would also set himself upon greater hardships if he would look upon the present hardships.

Since, then, the contests of martyrs have brought us together, come and let us put forward the sufferings caused by those contests as theme of our discourse, and observe closely with what kind of resolution they were throwing themselves onto those dangers, and let us thus effect a benefit to be shared in common by all.

They (i.e. the martyrs) were not then struck with fear of the tyrants' threat, and were not afraid of an ardent wrath that has been confirmed by deeds, nor were they afraid of the impiety that yields evil as weapon. But while running risks as if living in another body, they were laughing at the tyrants.

And they (i.e. the tyrants) were inflamed in their heart because mere simple men were laughing at them, although they themselves have experienced so many wars. They could not endure to see their swords being tyrannized by a simple hand. But they, calling in all respects the name of Christ, endured with pleasure the designs of the torturers.

For they rushed in against the tyrants not only with resolution, but also with contempt. For they preserved their spirit intact for Christ, but kept their contempt for the tyrants.

They said:

“You have a sharpened sword, o tyrant! I have a mind sharper than a sword, sharpened with a view to piety. You have torture-chambers ready, I have a suit of armor, which repels the pain of your torturers. Our weapons are superior to your weapons: A blacksmith made those (belonging to you), but the Holy Spirit devised these (belonging to us). A craftsman dipped those in water, but Christ hardened these with his blood. Those were bought by perishable money, but these were acquired by his saving slaughter. Those are the cause of death, but these transact salvation.

Behold the Champion of our resolute spirit: he had his hands nailed to a cross, but caught the whole world in his net; he had a spear pierced through his side, but he destroyed the power of Death; he had his hands bound, but digging through, he despoiled the tombs; he had his eyes closed, but he woke those who have been asleep from the beginning.”

O new and unexpected transactions (deeds)! Who saw defeat being the source of victory? Who saw corruption bringing forth incorruption? Who saw suffering being adorned with impassibility? Who gathered a crown from torturers? Who saw a corpse shining brighter than a warrior? Who, having fallen, set up a trophy? Who has constructed for himself wings from his blood? Who leapt into heaven while being dragged down into a tomb?

This resolute spirit strengthened all the saints towards contests. Possessing this will power, they gave up their limbs to tortures, jumped like lions onto the tyrants, tumbled head foremost against death-threatening sufferings, and judged the mutilations of their limbs to be a joy.

And they who have sharpened their swords, were at a loss, harboring the following thoughts:

“What shall we do to men conquering nature? How shall we enslave a resolute spirit conquered by a love for the one who suffered? How shall we persuade a soul drunk with love for a man who has been crucified? How shall we hunt down a reasoning power, which is being lifted up towards heaven by sufferings? What nets have they surrounded themselves with, what devices of words have they found?

Whenever we plough through their side with a sword, they grow wings from their blood to fly towards heaven. Whenever we cut off the head, having fallen off, it yet makes a brighter sound. Whenever we mow down the hands, they arm their tongue to refute us. Whenever we dig out their eyes, they see brighter than a ray of sun. Whenever we cut off the leg, they run everywhere faster than deer, and roam everywhere about catching through faith the world in their nets.

The sword is for us small against their will power, and they conquer our wrath by an ardent love. Whenever we endeavor to persuade them with words, they upset our minds by wiser thoughts. Whenever we threaten, they laugh. Whenever we laugh, they draw their eyebrows together. Ah, with what helplessness did the mental force of these men fill us? No war has disgraced our might and power. There was no one, who, having encountered the dragon, was not hunted down. The multitude of trophies is a message of our courage, but these all are gone, conquered by the mental force of plain men.”

Nevertheless, flesh wasted away, and streams of blood sprang up when limbs were dislocated. But Christ, mocking their madness, said:

“O tyrant, bring the ripple of your impiety into motion, raise up the waves of your lawlessness, strike against the victory of the martyrs with your loud roar of waves.

If you will sink the ship, am I not a steersman? If you will rip the ship's deck into pieces, have I not secured the ship well? If you will shatter the rudder, do I not by experience know how to move the handle of the steering-paddle? If you will rock the ship's keel, laugh at the anchor!

Using my cross as material, I have put together the boards of the ship, with faith as source I have raised the mast, with good hope as source I have given wind to the sails. The furious storms of impiety cannot prevail against my ship. A hurricane, having come upon it, will not drag it down into the depths.”

While the tyrant then was hearing this, he was plotting greatly as follows:

“I am ashamed that I am being conquered by human bodies. I am ashamed that I was not capable of bending their mental force by the inflictions of pain of torturers. I cannot endure the defeat. I am persuaded to renounce my power, necessity forces me to walk another road in future.

It is necessary to deal subtly with the resolute spirits of these men, if by any chance I should thus be able to overthrow them. They have a law stemming from the man who was nailed to a cross, a law colored (written) with ink on paper. This law is arming the people against me. Having taken it, I shall tear it apart, and deceive by means of forgetfulness the memory of the people (the men).

But I do not know how I shall be able to destroy a law which love has painted on a soul, how I shall be able to let sayings disappear that shine brighter than a memorial record written with their life; how I shall be able to wipe clean a written document which provides the hope of a kingdom. I am defeated and I cannot endure the shame, what I shall transact, I do not know.”

This then the tyrant and the slanderer of the salvation of the human race said. But the soldiers and witnesses (martyrs) of Christ, both holy ones and ascetics, having campaigned nobly, having trampled on his threats and despised his torturers, and having been made perfect by their faith in the crucified Christ and true God, received from him the crowns (of victory), and are now reigning with him, and are interceding for our sake, in Christ Jesus our Lord, to whom belong all the glory, honor and power till the boundless ends of the ages. Amen.

– St. Proclus of Constantinople, *Homily 34, Encomium on All Martyrs and Saints*

A Reflection for Father's Day. Who Else Will Raise the Second Generation of Orthodox Christians? *By Fr. George Shalhoub*

On June 19th, we will celebrate and honor every father again on Father's Day. In the Holy Orthodox Church, no man is defined without a woman, no woman is defined without a man, and no man or woman is defined without God. A mother is not more important than the father and neither is the father more important than the mother. The two cannot be separated. They are like railroad tracks; one cannot exist without the other. They become one flesh in marriage (Ephesians 5:31) and share the responsibility for their future.

I recall that even when my mother took me to church, my father was no less important. On many occasions, I tagged along with my father as he was one of the builders of St. George Cathedral in my hometown of Hama, Syria. It took ten years to build this church which was next to our old church, the Dormition of the Virgin

Mary. My dad and I would attend church service during the breaks from his construction job. He and the late Metropolitan Ignatius of thrice blessed memory, formed a great friendship and in the summer of 1962, His Beatitude requested that dad send me to the Balamand Monastery in preparation for the priesthood.

My father never hesitated. After I was kissed and touched by my mother's tears, dad took me to the train station, at the tender age of twelve, and placed me on a train traveling from Syria to Lebanon with three other boys. It was his fulfillment of faith.

However, before we talk about dads, we need to talk about the embodiment of what makes a good man and what makes a good husband, one who will develop into a good parent.

I married at the young age of 21 and was very much a mess as a husband, a priest, and as a father. My children challenged me as a father by asking many questions. I learned that if I did not have an answer, I would let them know that I would find the answer for them. While I was able to fill many roles as a father, one of my greatest disappointments in my own marriage to my wife, Nouhad, was that I realized I couldn't always fix every problem like I had assumed a father should do. However, my strengths were in other areas.

I knew God had called me to be an authority, but as St. Paul states in Ephesians, I often misunderstood my authority. It was frightening to find myself as a husband, knowing that a husband must be Christ-like. But I learned later that authority is guided by Christ; that instead of being secretive you need to be open; instead of seeming to be perfect, you need to ask for help; and instead of projecting blame on others, you must accept responsibility for your actions. It is about being sacrificial, not rigid.

Fathers do not become all knowing dads by just having children. Fathers need to be actively involved with their children. This entails engagement, accessibility, and responsibility. Actively involved fathers have a close and affectionate relationship with their children. Furthermore, the greatest effect a father can have on his children and family is to love and respect their mother.

Being a father is a process. It is like fine wine in the making. A dad may one day become a grandfather, but his role is never diminished or made any less significant. As I look back, I always see my father involved, even though he spoke few words. As a child in the Middle East, there were not many extracurricular activities and our life revolved around the courtyard of the church and the bell tower.

Sadly, in our society, we are lacking a good example of fatherhood. Fathers are missing from the lives of families because there are so many broken relationships.

Families run the risk of becoming one dimensional, always focusing on the earthly expectations rather than the kingdom of heaven. We are conditioned to think of the role of fathers in limited capacities, often as financial providers or disciplinarians. This idea is being challenged in the current generation of young parents. People today understand that our society is in dire need of fathers being present physically, emotionally, and spiritually to endure all crises that come with raising a family. A recent study from the *Washington Post* showed that one in three American children live apart from their fathers. This means one in three fathers are being stripped of God's given purpose for them: to be gentle, loving, sacrificial, respectful, and committed.

A father must learn to reconcile and forgive his children. The greatest lesson children can learn as they grow up is to reconcile and forgive others. A father must be spiritual, not only in words, but worthy to live out what God is calling us to be. Having a father of faith matters to a child and it will impact the life of his children and their religious views forever. If he is a fanatic, he will produce children who either become religious fanatics or who leave the Church. When we become dictators, we oppress the child. Instead, we need to be men of faith who worship God with great reverence and devotion. For as the Psalmist says: "*Blessed is the man who fears the Lord, who delights greatly in His commandments*" (112:1). The prophet Hosea defines the characteristics of a man who desires to walk with God as being united with Him and being filled with righteousness, justice, mercy, compassion, and faithfulness. These are the true characteristics of fatherhood.

A Swiss study emphasized that the role of the father attending church has a magnificent, spiritual impact on his children later in their lives. If children are to look to their father for spiritual guidance, then the question stands: Does dad attend church or does he skip? The father needs to be with his children in church, and he needs to integrate them into the life of the Christian community. Faith, worship, and community involvement matter. Dr. Philip Mamalakis states, "*When we talk about our church community, we are not just talking about being together with a bunch of people, we are talking about being together with all the people we cannot see, the saints, the angels, people in heaven and all around the earth, who are gathered together, worshipping our God! That's community and because we were created for this type of real community, our souls thrive, our souls experience a real healing when we live as active members of a worshipping community.*"

A sad reality is that many children of clergymen do not attend church. They do not follow in their father's footsteps or even attend church, because they see the double standard of their fathers. They preach love in the Church, yet fail to love their own.

We read in the Bible, “*Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.*” (Deuteronomy 6:4-9)

If we are to learn anything from the parable of The Prodigal Son, an Orthodox Christian father needs to learn to be in control of his temper. It is easy to feel jealousy, anger, disappointment and rejection. But, like the father in the parable, we need to be hospitable and welcome a child who went astray, without condemning or judging.

In a community, such as the Orthodox Church community, we must become a training ground and provide a good environment that is able to produce experienced fathers. As a young mother learns from other mothers, a young father must also learn from other fathers. Since we are an extended family, there is no such thing as an empty nest. The job of parenting and grand-parenting is unending. Otherwise, who else will raise the next generation? Only a faithful mother and father bears this responsibility.

We pray on this Father’s Day that the hearts of children will be reconciled with their dads. And we say to all fathers; May your guiding hands be placed on our hearts and shoulders to lead the way to a better tomorrow. “We love you Pop.”

Happy Father’s Day! (*adapted from antiochian.org*)

Also Commemorated Today: Martyr Zosimus the Soldier, at Antioch in Pisidia

The Martyr Zosimus lived in the city of Apollona (Thrace) during the reign of Trajan (89-117), the persecutor of Christians. The saint was consumed with the desire to become a Christian. When he heard about the start of a persecution of Christians, he left military service, was baptized, and devoted himself to prayer and good deeds.

It was reported to the prefect Domitianus of Antioch that Zosimus had betrayed the emperor by taking off his military insignia and attaching himself to Christians. At the trial, Saint Zosimus confessed his faith in Christ and refused to offer sacrifice to the pagan gods. He was subjected to fierce torments but, strengthened by the grace of God, he did not feel the pain. The prefect gave orders to heat a copper bed red-hot and to put the saint on it. The martyr made the Sign of the Cross, laid down on the bed, but remained unharmed.

Departing the city, Domitianus gave orders to place iron sandals with sharp nails in the soles on the martyr's feet, and to have Zosimus follow after him. The Lord gave Saint Zosimus the strength to follow after the horses.

The martyr was locked in prison, where they tormented him with hunger and thirst, but an angel of the Lord fortified him with bread and water. Saint Zosimus still refused to offer sacrifice to the pagan gods. Finally, he was beheaded, and surrendered his soul to God. *(from oca.org)*

Holy New Martyr Kassandra of Trebizond (+ 1677)

Trebizond, the capital of Pontus in Asia Minor, was the last bastion of Romiosini after the Fall of Constantinople, when it also fell to the Ottomans in 1461. By the 1600's, while under Ottoman slavery, there existed in Trebizond two powerful Greek families - the Mourouzi family and the Ypsilantis family. These two families had privileges from the Ottomans, which led them to the highest steps of the State administration, and the acquisition of titles, among other things. Yet under Sultan Mehmet IV, the Greeks of Pontus of the 17th century faced incidents of violent persecution with forced Islamization.

At the age of 16, the noblewoman Kassandra Mourouzi married John Ypsilantis. One day John was at the port when he clashed with two Ottoman soldiers who tried to kidnap two six year old Christian girls from their grandfather who was taking them to Constantinople. The old man fought to protect his granddaughters, but he was unable to protect the girls. When John got involved, he killed the two Ottoman soldiers and helped the old man escape with his granddaughters on a ship bound for Constantinople.

During the fight, John was injured, and he managed to return to his mansion, where he was cared for by his now 33 year old wife Kassandra, but he died shortly after.

Now at the age of 33, Kassandra was left a widow with three boys to take care of - Constantine, Demetrios and Emmanuel. On top of this, she had to face Turkish justice, since the Koran explicitly states that if a Giaour is sentenced to death and is not arrested, then his accomplice will be sentenced in his place. In short, since John Ypsilantis died, they would have to kill his wife Kassandra for the murders of the Ottoman soldiers.

In the beginning, the widow Kassandra hid with her three little boys in relatives' houses. Meanwhile the Ottoman persecutors burned her mansion, they burned the whole village of Ypsilo and insisted on burning other Pontian villages if the noblewoman Kassandra did not surrender.

Kassandra, in order to save her fellow Orthodox people, sent her boys to a relative and surrendered to the pasha of Trebizond. There she was asked to become a

Muslim in order to escape death. Cassandra refused. She was horribly tortured until her death on behalf of religion and homeland. Though Saint Cassandra was martyred on August 1st, her memory is honored on the feast of All Saints. From her son Constantine came the great-great-grandmother of legendary Prince Alexander Ypsilantis, who with his brothers Demetrios, Nicholas and Gregory pioneered the liberation struggle from the Turkish yoke in the revolution of 1821. *(from johnsanidopoulos.com)*

Fast of the Holy Apostles Peter and Paul (June 20-28)

The Podvig of the Apostles' Fast is less strict than during Great Lent: We abstain from eating meat and dairy products throughout the Fast. The Church *ustav* also provides that, on **Mondays, Wednesdays and Fridays** during the Apostles' Fast, we **abstain from consuming fish, wine and oil**; on the other days of the week, **Tuesday and Thursday**, we **abstain from eating fish**. Eating **fish is permitted on Saturdays and Sundays**, on days commemorating certain great Saints, and **on the Feast of the Nativity of St. John the Baptist (24 June)**. The monastic originators (hence the extension of strict fasting to Mondays) of these rules also prescribed 100 prostrations on weekdays during the Fast.

Teachings of St. Seraphim of Sarov on Fasting

Fasting consists not just of eating rarely, but also of eating little. And not just in eating only one meal, but in not eating much. Foolish is the faster who waits for a specific time [to eat a meal], but then at the time of the meal is completely consumed, body and mind, with insatiable eating.

In proportion to how the body of the faster becomes thin and light, so the spiritual life attains perfection and reveals itself in wonderful ways. Then the soul acts as if in an incorporeal body. Carnal feelings are shut off, and the spirit, released from the world, ascends to heaven and completely immerses itself in contemplation of the spiritual world.

Every day one should partake of just enough food to permit the body, being fortified, to be a friend and helper to the soul in performing the virtues. Otherwise, with the body exhausted, the soul may also weaken. *(adapted from stjohndc.org)*

May Treasurer's Report

Glory to God and thanks to your continuing generosity, St. Thomas received \$16,454 in income, against \$13,482 in payments for the month of May.

Herman, Treasurer

Social Team for June 26

Team 7 is up next week - Howl, Hood, Dee Jubb, Charlotte F. 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, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, 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.)