

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wednesday: Lay Vespers 6:30 PM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10:00 AM

February 5, 2023 – Sunday of the Publican & Pharisee Afterfeast of the Meeting of Our Lord in the Temple

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Today is the Sunday of the Publican and the Pharisee and the blessed period of the Triodion begins, in order to strive to reach Pascha with the health of body and soul.

It is a period of intense prayer and the atmosphere of prayer is more suitable for revealing the inner disposition of people. In prayer the spiritual condition of the people is presented, so it is no coincidence that Christ, in order to express the opposition between the Pharisee and the Publican, presented them at the time of prayer.

The Pharisee in the way he prayed showed that he was living a perverted religious situation, where he was considered unredeemed. With the prayer "God be merciful to me a sinner" (Lk. 18:13) the Publican showed his deep regret and humility, which is why he "went away justified" (Lk. 18:14). The more one seeks to justify oneself, the more one is cut off from God, while the more one is humbled, deemed unworthy of divine mercy, the more one receives divine Grace.



Pharisaic righteousness is always outside the atmosphere of divine Grace. First of all, it must be emphasized that piety is not an external presentation, but our union with Christ and through Him with the entire Holy Trinity. The Apostle Paul identifies the mystery of piety with the incarnation of Christ. He writes: "And without controversy great is the mystery of piety: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Therefore, piety is not a human manifestation and energy but a connection with Christ, while hypocrisy is an abstract situation. The virtues of the hypocrite are not the fruit of a life in Christ, they are not made in the climate of repentance, but are human works that are done with ones effort to be projected. On the contrary, the works and virtues of the pious are the fruit of the Holy Spirit, the result of their union with Christ. That is, virtues have a deep theological meaning, they are not a natural way of life, a habit, but gifts and graces of the Holy Spirit, which are given to man who, through the work of the commandments of God submits his body to his soul and his soul to God.

It is understood that these deeds as such do not justify man, because "good deeds" can be done by all heretics and all human unredeemed systems, without, however, guaranteeing their salvation. Those "good deeds" that are not done in the climate of repentance, but in the spirit of self-justification, separate man more from God. Saint Gregory Palamas teaches: "Every type of virtue operates within us by God, and if God does not operate within us, there is every form of sin." One can do almsgiving, practice temperance, etc., but because he does not have the spirit of humility and is not sacramentally connected with the Church, he is separated from God even in his whole life, so that even if he is temperate it is sinful.

Therefore, good deeds do not justify or condemn man, but justification and condemnation are regulated by his relationship with the God-man Christ. As an example we have the two thieves at Golgotha. A thief was saved not for his good works, since he was considered a criminal, but because he confessed Christ. The other thief was condemned not for his criminal deeds, since he was not considered worse than the first, but because he cursed Christ. Therefore, our salvation is regulated by our relationship with Christ and His Holy Church, His Body.

It should be noted that he who is united with Christ and confesses Him does works, but these are the fruits of the Holy Spirit, for which he does not feel the need, like the Pharisee, to boast. In this way he shows that he lives in the spirit of salvation and is holy. For holiness is not a moral concept, but a union of man with Christ within the Church.

We learn from patristic wisdom and modern scientific analysis, that man, as sinful as he is, is aggressive. Usually those who have internal problems and internal insecurity are constantly attacking others. We see this in the Pharisee of the Parable. Because when he was a hypocrite and selfish, he did not limit himself to boasting about his "virtues", but he also attacked the Publican, saying: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Lk. 18:11).

On the contrary, those who are internally free do not insult others. They respect their freedom. Such are the saints of God. You approach a saint and feel his infinite philanthropy, or even better the philanthropy of God, since through the saints Christ Himself is revealed, who is the archetype of the creation of man. A saint will approach you when you want them to, as much as you are able to bear, but as soon as you don't want them, they withdraw with discernment. They understands us and we understand them.

The people of our time do not lack "freedom", but Christ, who is the real freedom, life and truth. This tangible freedom is revealed to us by the saints of God, who still exist today. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Second Letter to Timothy 3:10-15 EOB

My son Timothy, you have paid close attention to my teaching, conduct, purpose, faith, patience, love, steadfastness, persecutions, and sufferings. You know what happened to me at Antioch, Iconium, and Lystra. I endured those persecutions and the Lord delivered me out of them all! Yes, all those who desire to lead godly lives in Christ Jesus will be persecuted. But wicked impostors will go from bad to worse, deceiving others, being themselves deceived. As for you, remain in what you have learned which is what you firmly believe, knowing from whom you have learned them. From infancy, you have known the Holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus.

Today's Gospel Lesson – Saint Luke 18:10-14

The Lord said this parable, "Two men went up into the temple to pray; one was a Pharisee, and the other was a Publican. The Pharisee stood and prayed by himself, like this: 'God, I thank you that I am not like the rest of men, dishonest, unrighteous, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I earn.' But the tax collector, standing far aside, would not even lift up his eyes to heaven. Instead, he would beat his breast, saying: 'God, be merciful to me, a sinner!' I tell you, this man, rather than the other, went down to his house justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

A Word From the Holy Fathers

"Do not think that I came to destroy the law or the prophets: I did not come to destroy, but to fulfill. For truly, I say to you, until heaven and earth pass away, not one jot or one tittle will pass from the law until everything is fulfilled" (Matthew 5:17-18). These words of our Lord Jesus Christ are probably perplexing to many of you. How does the Lord say that not a single iota, not a single tittle will pass away in the law, until everything will be fulfilled? Isn't much abolished by the Lord Jesus Himself in the Old Testament law given through Moses? Have the customs, the fulfillment of those precepts of the law, which were effective in ancient times, been preserved even among the Jews? This great feast of the Reception of the Lord gives me a reason to explain these words of Christ and remove your confusion and bewilderment.

In the deepest antiquity, people sacrificed animals to God. Already the sons of our forefathers Adam and Eve, Cain and Abel, sacrificed bulls and lambs to God. And so it was for many, for many hundreds of years, so it was for long millennia. What were these first sacrifices? They were an expression of the fear of God in people, an expression of people's admiration for God. They were at the same time a sacrifice of atonement. And precisely because of this, they represented the only true sacrifice of atonement, which was offered on Calvary by our Lord and God Jesus Christ. By His Blood He reconciled people to God and propitiated God.

Many, many centuries passed, and through Moses, God gave a detailed law on sacrifices, set forth in the book of Leviticus. And from that time until the time of the coming of Christ, the people of Israel kept this law of sacrifice. But another time came, much later, when God gave a new law, much more extended and deepened than the law of sacrifice given through Moses. He commanded Moses that every first-born male in the people of Israel should be dedicated to Him, the Great God. In fulfillment of this law, the Most Holy Theotokos with the Infant Jesus and Joseph, the guardian of Her virginity, came to the Temple of Jerusalem to consecrate the Infant, as the firstborn, to God. There were many, many, many of these babies dedicated to God. But this consecration was the greatest, the only true consecration to God of the very Son of God, God the Word, incarnated in a human body.

This law was great, but it has already passed into eternity, and it is not fulfilled even by the Jews themselves; they no longer consecrate their firstborn to God; they no longer have that Levitical priesthood, which in ancient times made the genuine and true consecration of every first-born male infant to the service of God. For the service of God, the Levites, the sons of the tribe of Levi, were singled out; they were directly consecrated to God, and the rest of the many other babies that were

only brought into the temple of the Lord were redeemed by the sacrifice of a lamb or a pair of pigeon or turtledoves. And this is long gone. After our Lord Jesus Christ, the Levitical ministry also ceased, the consecration of the children of Israel to God to serve Him ceased.

Does it follow from this that the law remains unfulfilled hitherto? Should we doubt the truth of Christ's words, that not one jot, not one tittle in the law will pass away until everything is fulfilled? After all, the law - both the Old Testament and the New Testament are eternal and will be fulfilled. How is this law fulfilled today, after the elimination of the Levitical priesthood, among us Christians? Doesn't it concern us? Oh, it directly concerns, for what was the deep meaning of this law about the consecration of the firstborn of Israel to God? The deep meaning of this law was that it obliged Israel to consecrate to God the most precious, most beloved, for is not the first-born in every human family dearest of all, loved most of all? And so the dedication of this most precious to God was required by law.

And what does God require of us by this law? He demands that we consecrate to Him all that is dearest, most beloved to us. What do we love, who do we love the most? Are not our loved ones: father, mother, brothers, sisters, children? Oh, of course, them. And what else do we love with especially deep love? Everything that nourishes our flesh: we love all the pleasures of the flesh, we love wealth, which makes it possible to satisfy the lusts of the flesh, we are therefore attached to wealth, we value it. And people who are deeper, more spiritual, value other things as well - they value honor, they value glory, the glory that the great figures of science, art, music, poetry were honored with. And we all love most of all what we have set ourselves as the goal of our life.

Everyone builds a plan for their life and for decades works diligently to implement this plan. And success in the fulfillment of one's plan is most dear to a person, and failure in this matter is the most serious misfortune and grief. And so our Lord and God Jesus Christ demands of us, as He demanded of Israel of old, that we consecrate to Him all that is dearest, most beloved and valuable to us, that we consecrate glory and honor, that we also sacrifice the erection of the building of our well-being. He even said seemingly very harsh words, which also confuse many: "If anyone comes to Me and does not hate his father and mother, and wife and children, and brothers and sisters, and, moreover, his own life, he cannot be My disciple" (Luke 14:26). He cannot be close to Christ, he cannot be His friend, His disciple.

You see what a huge demand our Lord and God Jesus Christ makes: He requires that we love Him, that we prefer serving Him to any other love of ours, any other

affection of ours, so that He is loved much more than the people closest to us, for the Holy Spirit is jealous, He does not want to share our love for God with our loved ones, He demands total love for Himself. What do the harsh words about hatred towards our loved ones mean? Of course, Christ does not speak of hatred in the true sense! He never taught anyone to hate. It only means putting our love for what is most precious to us much lower than our love for God.

You can love, you can and should love your loved ones, but not love them more than God. And there was a huge crowd of people who followed this profound requirement of Christ. They truly left their homes, left their families and went to the wild African deserts or to the northern Russian forests. Such were all the saints. And there were others: there were great people who, during the persecution of Christians, did not stop before giving their lives for Christ - and gave it up in terrible terrible torments, which you cannot even imagine.

There were mothers - barren wives who, begging God to allow their infertility, made a vow to dedicate the baby to God. Such was Saint Nonna, the mother of the great Saint Gregory the Theologian, such was Saint Martha, the mother of Saint Symeon the Stylite. Even in the Old Testament we know a wife who begged God to save her from infertility, it was Hannah, the great Hannah, the mother of the Prophet Samuel. You see how completely these ascetics of piety fulfilled the law of Christ, that law, the germ of which was the Old Testament consecration of the firstborn to God.

I will say that our Lord Jesus Christ did not come to destroy the law, but to fulfill it; and to fulfill in Slavic means to supplement, perfect. With his new law, He not only confirmed, but extraordinarily deepened the law of the consecration of the firstborn to God, raised the fulfillment of this law to an unattainable height, the height to which the great martyrs, great saints and ascetics climbed. The Law on Sacrifices has not been abolished; sacrifices continue in a much more important and holy form. And all this can be said about those Old Testament laws that have ceased to exist: they still exist in a much more profound form, they are fulfilled and supplemented by our Lord Jesus Christ. Therefore He fulfilled this great law, so not one jot, not one tittle of the law will pass away.

Thus let us fulfill this law, let us follow the law of sacrificing to God all that is most precious and dear to us. Let's not bind ourselves with earthly habits, let's love poverty, let's love the unknown, let's renounce all glory, let's seek not glory from people, but glory from God, from our Lord Jesus Christ Himself. And if we fulfill it, if we give Him all the power of our love, we will be His disciples, His friends, we will be in eternal communion with Him when our earthly lot ends.

– St. Luke the Surgeon, Bishop of Simferopol

On Personal and Collective Repentance

From an interview with Metropolitan Hierotheos of Nafpaktos:

Question: Furthermore, remembering that the Gospel starts with the message of repentance, a question could be asked whether repentance is only a personal experience or is there such a thing as collective repentance where an internal transformation of entire peoples could take place? Can we find examples of this in the history of the Church?

Answer: Repentance is the basic prerequisite for experiencing the Gospel of the Kingdom of Heaven. Christ began His teaching with repentance, because He continued the dialogue with man which was interrupted in Paradise. There, Adam with his sin discontinued his dialogue with God and now Christ with repentance started the dialogue for the reestablishment of man's relationship with God.

In Greek the word repentance (“metanoia”) denotes the change of the nous. According to the Orthodox teaching, the nous is the eye of the soul and is not identified with the reasonable faculty. The nous is distinguished from reason. With sin, man's nous is darkened, so with repentance his illumination begins. This is why the Orthodox neptic teaching of the Church maintains that the road to God is marked by these three words: purification, illumination and deification. The heart is purified from the passions with purification, the nous is illumined and begins to pray unceasingly with illumination, and in deification one beholds the glory of God.

Therefore, in principle, repentance is a personal experience. But it is also a collective experience, because when entire local Churches lose the truth and their pastoral mission they must repent. This is why we talk about theological and ecclesiological sins. This is how we should interpret God's epistles to the angels of the Church, as described in the first chapters of the Revelation of John.

For this reason we attach great importance to heresy and schism. Because through heresy we are cut off from the truth revealed by Christ and through schism we break apart the Church of Christ, with terrible consequences for our life, because, as Saint John Chrysostom says, not even the martyrdom of blood can save a man who molests the Church of Christ.

Therefore, collective repentance is the return to the doctrinal truth of the Church and our reintegration with the unity of the local Churches. *(from johnsanidopoulos.com)*

Pray for our priests!

Prayer is powerful, and we need more priests in our Diocese. So, this 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. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko. The seminarians are: Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. We started this two years ago, and we already have more seminarians! I can't wait to see what happens next!

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. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko, and seminarians Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. 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.

Virgin-Martyr Agatha of Palermo

*As a guardian against darkness Agatha I rejoice, having hated the light, now the appearance of error I see. *** On the fifth Agatha died in prison in excellent form.*

Saint Agatha was from a city on the island of Sicily, known as Palermo, where she shined with physical and incorruptible beauty, and had a beautiful soul, while being very wealthy and possessing many physical goods, during the reign of

Emperor Decius (249-251). Being a Christian, she was brought before the prefect Quintinian. First he handed her over to a faithless woman named Aphrodisia, with the purpose of persuading the Saint away from faith in Christ. Because the Saint held strongly to her piety, and grew in her desire to die a martyric death, she was severely beaten, and her breasts were cut off, but the Apostle Peter restored her health when he appeared to her in prison. Then she was laid out on a bed of burning bricks, upon which she was burned. After this she was again cast into prison. There, she delivered her blessed soul into the hands of God. (*from johnsanidopoulos.com*)

New Confessor Valeriu of Romania

Valeriu Gafencu was born on the 24th of December 1921, in the northern part of Romania, near the Russian border of that time. His parents were both active Orthodox Christians. His father was to be deported to Siberia by the Russians in 1940 for his pro-Romanian activity. When he was in high school, Valeriu joined an Orthodox youth organization called the Cross Brotherhood, and, when this became illegal during the second World War, he was arrested and condemned to 25 years of hard labor. He was only 20 and, at his trial, his fellow students and teachers would come and defend him, pointing out his innocence and wonderful human qualities. At first he was sent to a prison called Aiud.

The first years were a time to reflect upon his Christian legacy. He would soon become engaged in a life of prayer, while avidly reading the Fathers of the Church. During the war, although Romania had a dictatorial regime, prison life was not so strict and some fundamental human rights were still considered: the prisoners could go to the prison's church, confess to a priest, receive Holy Communion, and also meet with each other and read books of their own choice. So Valeriu read a lot: the Holy Bible, the first 4 volumes of the *Philokalia* (which were then just being translated into Romanian by another holy figure of the church, Father Dumitru Stăniloae, and who would also encounter the communist prisons some years later) and other Church Fathers.

During the time of the war a lot of priests and monks were arrested for various political reasons (and many more would follow under the communist regime) and the prisoners who wanted to live a religious life had plenty of people to turn to for guidance. Under their guidance, Valeriu thought a lot about salvation in his first years. In a letter from 1942 he says: "In life, faith is everything. Without it a man is like dead." He tried to live among his fellow prisoners in humility and practice Christian charity.

As he was pursued by the idea of sin, he wanted to enter a monastery when he would be liberated. He would confess often and also pray a lot in his cell. With a

group of other dedicated prisoners he made a prayer schedule that would go along uninterrupted day and night. They prayed together, as if in a church, and also separately in their cells.

By his deep Orthodox feeling, kindness and rich life of prayer he managed to influence a huge number of people, many of which he never met, but knew him from stories that were on everybody's lips even before he passed away.

His first eight years of prison were the learning years when he became stronger in faith (he would need this for what was about to come). When the political regime changed in Romania, the prison conditions also changed dramatically: all the previous facilities were denied and the prisoners started to be persecuted for their faith (as well as for their participation in the Cross Brotherhoods). In this incredibly hard period Valeriu's word would be like a burning flame warming and comforting the ones around him. When he was in Aiud, Valeriu once encountered a poor man and gave him his student jacket. This recalls the life of Saint Martin of Tours, but it wasn't his only generous deed. A priest from Paris (Vasile Boldeanu) remembered years later that when he was transferred to Aiud only in shirt and pants, almost frozen, he was saved by his younger brother of suffering, who gave him his warm coat.

Between the years 1946-1948 Valeriu and other older prisoners were sent to labor in some fields near Galda. There it was a milder regime; the prisoners would work, but they had time for praying and they lived in open spaces, and could meet daily.

In 1948 this working colony was closed, and the prisoners were sent back to Aiud where the communist regime would confront them with its official atheist propaganda. After some time the majority of imprisoned students were sent to a special prison called Pitesti, where they were to be re-educated (here took place the horrific and famous Pitesti experiment). There are many things to be told about this horrific phenomenon, and the remarkable Christian resistance that took place here.

Valeriu was held in Pitesti only for a short period of time because from all the torturing, the cold and terrible hunger, he became very sick with tuberculosis (a very contagious disease) and was sent to a penitentiary TB hospital called Targu Ocna. He saw this as the mercy of God Who saved him from the most abominable tortures that were ever conceived by a human mind and that took place in Pitesti soon after his departure.

An ex-colleague of detention remembers about Targu Ocna: "His arrival in this penitentiary hospital was felt by the other prisoners (who knew his reputation) like a miracle. Valeriu would transform this sordid jail living into a truly Christian life. He is the blue-eyed angel who obliges, by his very presence and prayer, to think

about repentance and start praying, who would strengthen the ones around him and transform them inside for the rest of their life."

The people that met him during the horrific re-education, which he was comforting, encouraging, and raising spiritually, compared him with another Apostle Paul of our days. That is why the sick from other rooms of the sanatorium would gather near his bed and listen to him, and receive strength to bear the powerful ordeal they lived. The power of his love would shine not only in the hours of the programmed extermination but also in the everyday life of the sanatorium, when death was so close to everyone.

Valeriu's power of sacrifice was proverbial: it did not take account person, ethnic origin, religion or political opinions. At Targu Ocna Valeriu was very ill because of his tuberculosis. In this state, when the sick usually cling to the tiniest hope for survival, he was capable of a supreme gesture. A friend of his was allowed by the wardens to receive some antibiotics for treatment (this kind of medicine was rarely allowed in the hospital, although it was vital for their recovery from TB), but as he was recovering, he thought to give it to Valeriu who was near his death. But Valeriu donated the medicine to the also dying Richard Wurembrand (a converted Jew who in freedom would become a well known Protestant pastor), saying he needed it more. Because of this medicine he recovered and, when liberated, wrote several books in which he gratefully remembers the one who saved his life.

The ones that stood by him along the years remember other extraordinary things about him. For example in Targu Ocna, he was to undertake an appendicitis surgery. When it was finished, Valeriu told the doctor he felt everything, because the anaesthesia did not work. However, he didn't utter a word during the surgery, only his forehead was full of a cold sweat.

Valeriu died on the 18th of February 1952, at Targu Ocna. His last words were: "Don't forget to pray to God that we all meet there! Lord, give me the servitude that sets the soul free and take away the freedom that enslaves my soul!" His grave remains unknown, for at that time all the prisoners were buried in a common pit and their head was smashed so that it would be beyond recognition. However, he asked to be buried with a small silver cross in his mouth and if God allows, his holy relics may be found.

Valeriu remained in the memory of all who knew him for the rest of their life. There is not one Christian book that recalls the ordeals of the communist prisons that doesn't mention his name. His deeds and words were passed on from prisoner to prisoner and helped many to survive the communist hell, until the general liberation in 1964. Since Romania has become a free country many of its prison saints have come to light and are being honored by the faithful. Valeriu Gafencu is

perhaps one of the most representative examples, and many call him the "Saint of Prisons" (this name was actually give by his fellow prisoners who knew him during his short life). *(from johnsanidopoulos.com)*

Also Commemorated Today

++St. Theodosius, archbishop of Chernigov (1696).
New Martyrs Matushka Agatha (1938), and with her Schemamonk Eugene (1939) and Righteous Paramon (1941), of Belorussia.
Virgin-martyr Alexandra, martyr Michael (1942).
Martyr Theodoula of Anazarbus in Cilicia, and with her Martyrs Helladius, Macarius, Boethos, and Evagrius (304).
St. Polyeuctus, patriarch of Constantinople (970) (Greek).
New Martyr Anthony of Athens (1774) (Greek).
St. Theodosius of Skopelos in Cilicia (ca. 421).
+-St. Avitus, bishop of Vienne (525). (Gaul)
Ss. Indract and Dominica of Glastonbury and 9 companions, Martyrs (c. 709) (England)
+-Martyr-Prince Alfred (984)
St. Buo of Ireland, missionary to Iceland (c. 900)
St. Fingen of Metz, Abbot (c. 1005) (Gaul)
St. Vodalus (Voel, Wodoel, Voué), priest-hermit near Soissons (Vodoaldus, Voel) (c. 725) (Gaul)
St. Adelaide, Abbess of Willich (c. 1015) (Germany)
St. Agatha of Carinthia (1024) (Austria)
St. Agatha of Catania, martyr (unk) (Sicily)
St. Agricola, bishop of Tongres (420) (Belgium)
St. Bertulf of Flanders, hieromonk (705)
St. Genuinus (Ingenuinus), bishop of Sabion (7th c.) (Austria)
St. Albinus, bishop of Brixen (11th c.) (Austria)
St. Modestus, bishop and enlightener of Carinthia (c. 722) (Austria)
St. Merin (Melin, Plomelin), missionary to Cornwall (6th c.)

Social Team for Febuary 12

Team 3 is up next week - Edgington, Victor Barzykin, R&C Wright. 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, Fr. 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.)