

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## **SERVICES**

**Wed: Liturgy of the Presanctified  
Gifts 6:00 PM**

**Sat: Confession 4:30 PM**

**Great Vespers 5:00 PM**

**Sun: Matins (Orthros) 8:45 AM**

**Sunday School 9:30 AM | Divine Liturgy 10:00 AM**

**March 26, 2023 – 4<sup>th</sup> Sunday in Great Lent**

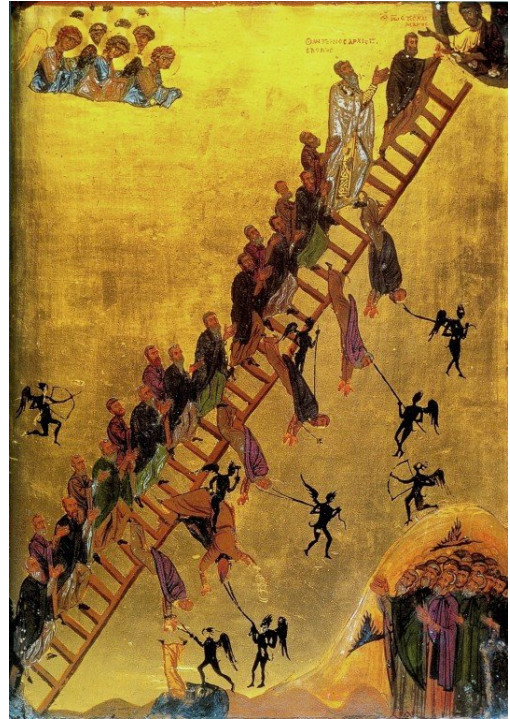
### **St. John Climacus**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

When asked by the disciples why they could not get the demon out of the young man who was being tormented "from childhood", the Lord answered that this kind, which according to Saint Gregory Palamas "was the terrible demon of licentiousness", cannot with any other means come out of man, except through prayer and fasting. And because for the one possessed by a demon it is difficult to pray and fast, those who want to heal the demon possessed must do so. This answer of the Lord gives us today the opportunity to express some thoughts, on the one hand about Prayer and Fasting, and on the other hand about the relationship that exists between Monasticism and Orthodoxy.

#### **Prayer and Fasting**

Prayer and fasting are necessary means for our liberation from all demonic tyranny and our return to God. Especially for this kind of demon, which as we mentioned consists of "strange and unpleasant eroticism", prayer and fasting are very powerful weapons. With fasting we restrain the body and suppress its revolts and with prayer we calm the thoughts that irritate the passions. In general, however,



prayer and fasting play an important role in the life of the Christian, who struggles for his deification by Grace.

By fasting we experience the pre-fallen Paradise, when Adam had not yet disobeyed God's command. Also with fasting we experience the drama of the fall of man that took place with the transgression of the commandment and the loss of divine Grace. Saint Basil calls fasting an "elder of the Law", because it was given as a command even before the Law. With fasting we even experience some situations from the eschatological state of the righteous. This is because we know that in the life that will follow after the Second Coming of the Lord there will be no material needs and those who are grace-filled will rejoice in communion with Christ.

Also through prayer we truly experience communion with Christ. We can say that the spiritual life is expressed and manifested through prayer. There is a wonderful definition given by Saint John Climacus, according to which "prayer is the intercourse of man and God". Indeed, during prayer man enjoys "sober intoxication". He experiences the love of God. That is why the use of fasting and prayer is necessary for our purification and deification. This explains how all the Saints used and loved these spiritual means.

### **Monasticism and Orthodoxy**

Usually people, justifying their wish to live according to their own will, claim that prayer and fasting are suitable means for monks who are dedicated to God and not so much for people who live and work in the world. With this erroneous thought there is a split in Christian ethics and a distortion of the gospel message.

It must be emphasized that monasticism is not entirely identical with the Church (in that it is not the only way of salvation) nor is it a form of life that later became entrenched in the Church and is a diversion. Monasticism is an expression of Orthodoxy. This can be seen in three features of Orthodoxy that clearly reveal the great truth that the Orthodox spirit is essentially monastic and that monastic life is Orthodox life.

#### **a) Orthodoxy is ascetical**

When we say ascetical life we mean mainly the evangelical life based on repentance, which is a necessary condition of Orthodox ethics. Asceticism, by the Grace of God, is man's effort to remain free from the domination that created things want to impose on him. Asceticism is the return of man to God. It is the liberation from the tyranny of the ego, the attempt to transcend individualism and to live personally. Also asceticism is the "submission of the individual to the universal experience of the Church" and obedience to all the commandments of the Church. Everyone can experience this, both the monks and those living in the

world. In another sermon we have emphasized the truth that the three monastic vows can be kept by the married person with a similar adjustment. Marriage, when it has as its reference the mystery of the Eucharist and not when it simply receives the blessing for biological satisfaction, helps man to be saved.

#### **b) The Orthodox way of life is communal or coenobitic**

This means that the Orthodox Christian does not live alone, but with his brethren and for his brethren. Orthodoxy is the Church. This is what the Body of Christ and the spiritual (real) family means.

We see this in the Divine Eucharist which perfectly expresses the Church. In this supernatural mystery, everyone cooperates. We all become cooperators. Everything is common. Common prayer, common food, common life. Learning to live liturgically, we are called to participate in the great liturgy of the universe, that is, to consider everyone and everything as gifts of God to us and therefore to offer ourselves as a gift to them.

So the Christian life is a common life. Sorrow is common sorrow. Joy is common joy. Faith is the unity of faith. Love is the communion of love. We see this clearly expressed in the coenobitic monasteries. The monks have common food, clothing, prayer, spiritual guidance. But this common life, in proportion, can be lived by all Orthodox. To not feel alone and to not live only for themselves. To see the other as their brethren and to share in their pain. Of course, the coenobitic way of life presupposes the presence of the Holy Spirit. In the fallen world, characterized by the absence of the Holy Spirit, it is utopianistic to talk about coenobitic life.

#### **c) Orthodoxy is God-centered**

The Orthodox Christian centers his life around the God-man, lives in the God-man and does not center his life around himself. We see this in monasticism. The center of the life of a monk is the Church. Worship and prayer are the basis. The monk eagerly seeks communion with Christ. This can be applied by any Orthodox Christian - to keep the will of God and for the rules of the Church to become his own rules.

In conclusion we can say that we can all experience the Orthodox spirit which is ascetic, coenobitic and God-centered, only the monks have greater potential. Monasticism is an expression of Orthodoxy. Even the monk who is least of all is a reaction to the spirit of secularization of modern man and a hope for those who seek a perfect society, where not just justice but love will reign. (*from johnsanidopoulos.com*)





## **Today's Epistle Lesson – St. Paul's Letter to the Hebrews 6:13-20 EOB**

Brethren, when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, saying, "I will surely bless and multiply you." Thus, having patiently endured, Abraham obtained the promise. Humans swear by someone greater and in every dispute the oath is final to get things settled. In this way, being determined to show more abundantly to the heirs of the promise the unchangeable nature of his purpose, God intervened with an oath. And so, by two unchangeable things in which it is impossible for God to lie, may we have a strong encouragement, since we have sought refuge and taken hold of the hope set before us. We have this hope as an anchor of the soul, a hope which is both sure and solid. It reaches beyond the veil where as a forerunner Jesus has entered for us, having become a high priest forever after the order of Melchizedek.

## **Today's Gospel Lesson – Saint Mark 9:17-31 EOB**

At that time, In the crowd, someone said, "Teacher, I brought you my son who has a mute spirit. Wherever the spirit seizes him, it throws him to the ground and my son foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they were not able." Jesus answered him, "Unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." They brought the son to him, and when he saw Jesus, the spirit immediately convulsed the boy who fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. "Often, it has thrown him both into the fire and into water, in order to destroy him. But if you are able to do anything, have compassion on us and help us!" Jesus said to the man, "If you are able! All things are possible to the one who believes!" Immediately the father of the child cried out with tears, "I believe! Help my unbelief!" When Jesus saw that a crowd was running to the scene, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!" The spirit cried out, convulsed greatly, and came out of the boy. He became as dead, so much that most of the people said, "He is dead!" But Jesus took him by the hand, raised him up; and the boy stood up. When Jesus entered into the house, his disciples asked him privately, "Why could we not cast it out?" He answered, "This kind can come out by nothing, except by prayer and fasting." They left that place and passed through Galilee, [and] Jesus did not want anyone to know it. He was teaching his disciples and told them, "The Son of Man is to be delivered into the hands of men. They will kill him, and when he is killed, he will rise again on the third day."

## A Word From the Holy Fathers

Brethren and fathers, the season of Lent, when compared to the whole year, may be likened to a storm-free harbor, in which all who are sailing together enjoy a spiritual calm. For the present season is one of salvation not for monks and nuns only, but also for lay people, for great and small, for rulers and ruled, for emperors and priests, for every race and for every age. For cities and villages reduce their hubbub and bustle, while psalmody and hymns, prayers and entreaties take their place, by which our good God is propitiated and so guides our spirits to peace and pardons our offenses, if, with a sincere heart, we will only fall down before him with fear and trembling and weep before him, promising improvement for the future. But let the leaders of the churches speak of what is suitable to lay people, for just as those who run in the stadium need the vocal support of their fellow contestants, so fasters need the encouragement of their teachers.

But I, since I have been placed at your head, honored brethren, will also talk to you briefly. Fasting then is a renewal of the soul, for the holy Apostle says, *Even though our outward man is perishing, yet the inward is being renewed day by day.* And if it is being renewed, clearly it is being made beautiful according to its original beauty; made beautiful in itself it is being drawn lovingly to the one who said, I and the Father *will come and make our dwelling with him.* If then such is the grace of fasting, that it makes us into a dwelling place of God, we must welcome it, brethren, gladly, not grieving at the plainness of the diet, for we know that the Lord, though he is able to nourish lavishly, made a banquet for thousands in the wilderness from bread and water. Also because what is unusual, with enthusiasm becomes acceptable and painless.

Fasting is not defined by foods alone, but by every abstinence from evil, as our godly fathers have explained. And so, I beg you, let us abstain from despondency, idleness, sluggishness, jealousy, strife, maliciousness, self-indulgence, self-reliance; let us abstain from destructive desire which the many-shaped serpent lays before us when we are fasting. Let us listen to the one who says, 'The fruit which slew me was beautiful to behold and fair to eat'. And observe: he says beautiful to behold, not beautiful by nature. For just as if someone taking a pomegranate decked out with a scarlet rind should find it rotten, in the same way pleasure feigns untold sweetness, but when it is plucked it is found more bitter than gall, or rather, than a sharpened two-edged sword which devours the soul it has captured.

This is what our forefather Adam suffered when he was tricked by the serpent; for when he touched the forbidden food, he found death instead of life. This too is what all they have suffered who from then until now have been similarly deceived by the dragon. For just as he, who is darkness, *transforms himself into an angel of*

*light*, so he knows how to transform bad into good, bitter into sweet, dark into light, ugly into beautiful, deadly into life-giving; and so the all-evil one does not cease to lead the world astray at every opportunity. But let us at least, brethren, not be led astray by his manifold deceptions, nor suffer the fate of the birds who greedily approach what seems to be food and fall into the hunter's trap. Let us rather look on the outer coverings of evil as dung and when with the mind we have looked on evil in its nakedness we shall flee from it at once. In addition let us welcome the times of psalmody, be enthusiastic for hymnody, attentive to the readings, making prostrations according to the given measure at each hour; *working with our own hands*, because working is good and because one who does not work is not judged worthy of eating.

Let us *bear one another's burdens*, for one is weak and another strong, making use of food and drink and the other necessities with moderation, so that there is no provoking to jealousy among evil people, but zeal in goodness. In everything be good to one another, compassionate, reasonable, obedient, full of mercy and good fruits, *and the peace of God which passes all understanding will keep your hearts and thoughts*. And now, may you be found worthy without condemnation to reach the supreme day of the Resurrection, but in the age to come at the resurrection of the dead to gain the kingdom of heaven in Christ Jesus our Lord, to whom be the glory and the might, with the Father and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

– St. Theodore the Studite, *Catechesis 54*

## **An Interpretation of the Lenten Prayer of St. Ephrem the Syrian**

*Lord and Master of my life, give to me Your servant a spirit of love.*

We now ask for love, which is the fulfillment of the whole law. If we do not have love, then, according to the words of the holy Apostle Paul, we are like "ringing brass or a sounding cymbal" (1 Corinthians 13:1). If we have the gift of prophecy and great knowledge, and have faith that moves mountains, but do not have love, we are nothing. If we distribute all our property to the poor and give the body to be burned, but we do not have love, we are nothing. That's what love is. If there is no love, no matter how perfect we may be, we are nothing.

Love is everything, for everything that the Lord Jesus Christ said, that He accomplished during the days of His earthly life, and above all, that He revealed on Golgotha, is a continuous great sermon about love. This means that love is something that must always be asked for, persistently, constantly. Love is that which to acquire is the greatest and main task of our life, for our task is to draw us closer to God, to become perfect, just as our Heavenly Father is perfect. How to approach God without love? Without it, we are infinitely far from God.

Love is what all the saints cultivated in their hearts, what is given from God as the greatest gift of God's grace for the fulfillment of Christ's commandments. There are happy people who are born with a soft, meek, loving heart; it is easier for them to achieve Christian love in their life than for everyone else, especially for those unfortunate ones who are born with a rough, cruel heart, little capable of love. If a person was born with a meek heart, he still has to endure a lot, go through the path of suffering on the Cross, so that the love of Christ flares up in his heart with a bright flame; he must multiply this love that is given to him.

Christian love filled the hearts of people in ancient times, especially in the time of the apostles, when people loved each other like siblings, fulfilling the commandment of Christ. The Lord could say about them: "By this they will know that you are My disciples, if you have love for one another" (John 13:35). And now, where is love now, who will find it by day with fire? A terrible time will come, about which the Lord speaks, indicating the signs of His second coming. He said, among other things: "Then many will be offended, and betray each other, and hate each other, and, because of the increase of iniquity, the love of many will grow cold" (Matt. 24:10, 12).

We see this in our time, this is what torments, tears our hearts. We see many people who hate each other, betray each other, in whose hearts love has grown cold, and there are no traces of it left. It is hard, unbearably hard to live, to see that instead of the love of Christ, mutual hatred rages. What a horror, an unspeakable horror we experienced so recently, when a people professing Christ, in alliance with other Christian peoples - the German people - committed such atrocities, such abuses of the law of love, such as the world has not seen. What is left of the law of love in those villains who buried children and the elderly alive in the ground, smashed the heads of newborns on stones, exterminated tens of millions of people? Where is love? There was no trace of her, love is forgotten.

Instead of the law of Christ's love, the world lives by the law of universal enmity. Whoever follows the newspapers of what is happening in the world shudders when he sees how the most satanic untruth triumphs, how the great powers encourage political violence that deserves deep condemnation. And around us? Living in a city is more dangerous than in a dense forest, because there are many bandits in the city, full of malice and hatred. For the people in the city - baptized people who were once Christians - have become more evil, more dangerous than animals. Holy love is trampled on, trampled on with dirty boots, the gospel of Christ is trampled on, no one wants to hear about love.

What should we do, how should we be? Shall we also become wolves, of which there are so many around? Of course not. The love of Christ must be preserved

until the second coming of the Lord Jesus Christ, the love of Christ must be preserved in the hearts of Christ's small flock, and those horrors of life, the horrors of unrighteousness, of trampled love, which we see daily and hourly, should encourage us to kindle in our hearts the holy love of Christ.

How are we to do it? To whom is love given? Only to those who fulfill the commandments of Christ, who follow the narrow path of suffering, without turning off this path, no matter what suffering and persecution threatens. Go, go, go endlessly along this way of the cross, go without looking back, go to the light of Christ. If we stubbornly and unceasingly move towards the light, then we will come to it.

How can you love people who torture us: thieves, bandits, rapists who do us great harm? This is possible, perhaps not completely, but at least to a small extent. Think on what pity is? This is one of the forms of the love of a saint. Shouldn't we feel sorry with all our hearts for people who have rejected Christ, who are walking the path of perdition, who are going to their father, the devil? Shouldn't you feel sorry for them? It is impossible to love them with pure, complete love, but it is possible to pity them, lamenting in your heart that these unfortunate people are on the path of death. If we do not curse these people, we will fulfill the law of Christ even in relation to them.

Do you know that the great Saint Seraphim of Sarov was attacked by robbers, several peasants from a village neighboring the monastery, beat him with mortal combat, crushed his skull, broke his ribs so that he lost consciousness and lay in the monastery hospital for several months until the Most Holy Mother of God came to heal him. How did he react to the robbers? They were caught, handed over to the court, and the Monk Seraphim begged with tears not to punish them, but to let them go. He wept, he pitied them, and therefore loved them.

Such pity was shown by quite a few other saints. This is how the saints treated those who did them great evil. So also God Himself tolerates sinners, even endured such a terrible robber as Barbarus, who killed three hundred people, then repented, offering God such repentance as cannot be imagined, and was forgiven by God, was loved by God, even received from Him the gift of miracles.

The Lord Himself is so long-suffering towards grave sinners, how dare we hate and curse them? We should feel sorry for them, and pity, as I said, is one of the forms of love. If one can even pity the murderers, the villains, then what shall we say about the less serious sinners - about the unfortunate thieves, about all those who perish in sins? They must be pitied even more than the Monk Seraphim pitied his murderers. Let no one say: "How can I love these people who are poisoning our lives and disgracing the Russian people?" Let everyone not curse, but pity



them, and then the love of Christ will dwell in our hearts. The love of Christ imperceptibly, day by day, penetrates into the heart of a person who tries to please God, always prays, humbles his flesh by fasting, and tries to help the people around him.

The love of Christ pours out into the heart of such a person, fills it to the brim and it overflows, as it poured out for the Monk Seraphim on sinners who came to him by the thousands. Pray to God for such love with the words of Saint Ephraim the Syrian: "Lord and Master of my life, bestow on Your servant a spirit of love!" And God will give you the spirit of love. Amen.

- St. Luke of Simferopol (*from johnsanidopoulos.com*)

## **Synaxis of the Archangel Gabriel/Leavetaking of the Annunciation**

The day of commemorating in honor the Archangel Gabriel is the day of his Synaxis, because Christians gather together on the other day of Annunciation to glorify the heavenly messenger of the great mystery of the incarnation of the Son of God. St. Gabriel is one of the seven spirits, "who present the prayers of the saints and enter into the presence of the glory of the Holy One" (Tobit 12:15) [Dan.9:21]. The name Gabriel means "might of God". Gabriel in the service of the salvation of mankind is especially revealed as the herald and minister of the omnipotence of God. So, wasn't he revealed as the might of God in the wonderful conception of the Forerunner from aged parents? Gabriel announced this conception. Wasn't he the one to predict the seedless conception of the Very Son of God? - Gabriel had the honor of the annunciation about this. Wasn't this the same Archangel, according to the opinion of divinely wise men, sent to support the Savior in the Garden of Gethsemane and to announce to the Mother of God Her all-honorable dormition? Therefore the Church calls him "the servant of wonders". But in the service for wonders, he is also that special servant of the Mysteries of God. The Holy Church sometimes represents him with a paradisiacal branch in his hand which he presented to the Mother of God, but sometimes with a lantern in his right hand, inside of which burns a candle, and with the balance of justice made from jasper in his left. He represents the balance of justice, since Gabriel is the herald of the destinies of God about the salvation of the human race. He represents it by a candle in a lantern since the destinies of God are hidden until the time of their fulfillment, and, after their fulfillment are comprehended only by those, who steadily gaze in the mirror of justice of the word of God and their conscience. Thus if anyone, who is named Gabriel and is proper in the "faith of God" (Mk. 2:23), then, according to the Savior, nothing is impossible for him. (*from S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0122-0124. Translated by Archpriest Eugene D. Tarris* )

## **Hieromartyr Montanus & His Wife Maxima of Singidunum**

St. Maxima and her priest-husband, St. Montanus, lived in Singidunum (present-day Belgrade in Serbia) in the fourth century during the time of Emperor Diocletian's persecution of Christians. The Emperor's deputy, Galerius, issued an edict requiring Christians to offer sacrifices to the idols. The pious couple refused, and continued to conduct their lives according to the Gospel of Jesus Christ. They traveled to Sirmium (west of Belgrade) in order to distance themselves from the seat of power. However, in the year 304, they were seized by Roman soldiers and brought to stand trial before Governor Probus.

As they stood before the governor on a bridge overlooking the Sava River, the captives were given the choice of sacrifice to the idols or death. St. Montanus showed great heroism and explained that if he were to sacrifice to the idols, it would be tantamount to rejecting Jesus Christ as God and Lord of heaven and earth, and he refused to comply.

Frustrated and intending to take advantage of her "weaker" sex, Probus tried to persuade St. Maxima to deny Christ. Much to the surprise of the crowd, her fidelity and apostolic courage proved to be as great, if not greater, than her husband's. St. Maxima defended her faith so convincingly and with such eloquent zeal that Probus cut the trial short, fearing mass conversions to Christianity.

Sts. Maxima and Montanus were beheaded by the sword, and their remains were thrown into the Sava River. The faithful, and those converted by the zeal of the holy couple, willingly endangered their lives in order to rescue the bodies and heads of the martyrs from the river. The relics were transported to Rome and interred in the Catacombs of St. Priscilla on the Salarian Way where they remained for 1,500 years.

In 1804, certain tombs in the Catacombs of St. Priscilla were opened. The many relics that were discovered were presented to various Roman Catholic churches and to notable families in Rome. St. Maxima's relics were found to be in a remarkable state of preservation. They were ultimately presented to the influential Sinibaldi family, and for over a hundred years, her relics were venerated at the altar of their private chapel in Rome.

In 1927, the Sinibaldi family presented St. Maxima's relics to the Poor Clares of San Lorenzo Monastery in Rome who, in turn, presented them to the Poor Clares Monastery in Chicago, Illinois, where they remained for forty years. For the next few decades, St. Maxima's relics were transported from one monastery or priest to another, including Father Joseph Louro, a Roman Catholic missionary in South America. After Father Louro's death, St. Maxima's relics found a permanent home with the Byzantine Poor Clares in North Royalton, Ohio.

Wherever her relics journeyed, veneration of St. Maxima grew because of the boundless miracles that occurred through her intercessions. It was, however, the impact of her life that most impressed the faithful. The visible presence of a priest's wife who, in a time of confusion and darkness, confronted evil with selfless courage and willingly gave her life confessing Christ has inspired countless people to live their Christian faith without counting the cost.

May the Orthodox Church rekindle its knowledge of and love for this saintly and zealous priest's wife. Rooted in the traditionally Orthodox area of Serbia, St. Maxima's prayers await our cries and supplications for peace and justice in the world, particularly in Kosovo, and intercessions for the protection of Orthodox families, especially for priests' wives whose well-being and example are so vital to the faith. (*from antiochian.org*)

### **Also Commemorated Today**

Martyr Parasceva (1939).

Hieromartyr Irenaeus, bishop of Srem (Sirmium), Serbia (304).

Martyrs Bathusius and Bercus presbyters, monk Arpilus, laymen Abibus, Agnus, Reasus, Igathrax, Iscoeus (Iskous, Escoes), Silas, Signicus, Sonerilas, Suimbalus, Thermus, Phillus (Philgas), and the women Anna, Alia, Larissa, Monco (Manca), Mamica, Uirko (Virko), Animais (Animaida), Gaatha, & Duklida, in Crimea (375).

Venerable Malchus of Chalcis in Syria, ascetic (4th c.).

Venerable Basil the Younger, anchorite near Constantinople, w/w (944).

Hieromartyr Eusebius, bishop of Kival, and Martyr Pullius the Reader.

St. Braulio, Archbishop of Saragossa in Iberia (646).

Martyr Codratus (Quadratus), & 40 companions, who suffered under Diocletian.

St. Ludger, bishop of Munster (809).

St. Euty chius, subdeacon of Alexandria (356).

New Martyr George of Adrianople (of Sofia, the Older-Martyr) (1437).

Venerable Stephen the Wonderworker, abbot of Tryglia (815).

St. Govan (Gowan, Gobhan, Gawaine), hermit of Pembrokeshire. (586)

Western Rite: St. Dismas, the Penitent Thief

Mochelloc (Cellog, Mottelog, Motalogus), Abbot of Kilmallock, Ireland (c. 639)

Sincheall, Abbot of Killeigh (Sinell of Killeagh) (5<sup>th</sup> c.)

Garbhan, Abbot in Ireland (7<sup>th</sup> c.)

St. Evemer, bishop of Nantes (4<sup>th</sup> or 6<sup>th</sup> c.) (see also March 28)

St. Goau

Hieromartyr Bertilo (Bertillon), Abbot of St. Benignus in Dijon, and companions (c. 878-888)(France)

Martyr Castulus of Rome (288)

St. Felicitas, nun at Padua (9<sup>th</sup> c.)(Italy)

St. Felix, bishop of Trier (c. 400)

Hieromartyr Montanus, priest, & his wife Maxima, drowned in the River Sava (304)

Martyrs Peter, Marcian, Jovinus, Thecla, Cassian and companions of Rome (unk)

Hieromartyr Bercaire, abbot of Hautvillers monastery near Epernay in Champagne (685)

St. Gurval, bishop of St. Malo in Brittany (623) (Also June 6)

Martyr Jovin of Bayeux (3<sup>rd</sup> c.)(Normandy)

St. Sicaire (Sicard), metropolitan bishop of Lyon (433 or 435)

## Social Team for April 2

Team 4 is up next week - Vallandingham, Tony Papadakis, Andrew and Katy, Joseph Frey. Thank you!

### Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

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You Tube: <https://youtube.com/acroddiocese>

***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 & Marlana 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.)