

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

**(301) 638-5035 Church**

**4419 Leonardtown Road**

**Waldorf, MD 20601**

**Rev. Father Joseph Edgington, Pastor**

**(703) 532-8017**

[fredgington@gmail.com](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wednesday: Lay Vespers 6:30 PM**

**Saturday: Vespers 5 PM**

**Sunday: Matins 8:45 AM**

**Sunday School 9:30 AM**

**Divine Liturgy 10 AM**

**April 30, 2023 – 3<sup>rd</sup> Sunday of**

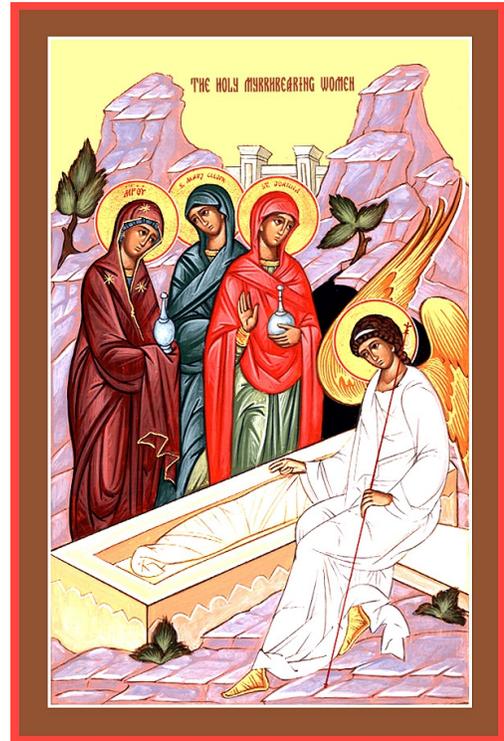
**Pascha | Sunday of the Myrrhbearing Women**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Christ, beloved brethren, heralded His resurrection to His Disciples, when He told them that the Son of Man must "go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that He must be killed and on the third day be raised to life" (Matt. 16:21). The Disciples were unaware as to what it meant that the Son of Man will be killed and will arise after three days from the dead, and moreover "they were afraid to ask" (Mk. 9:31-32).

The phrases "Son of God" and "Son of Man" denote the two natures of Christ, the divine and human, which acted together in Christ, without either losing its properties.

After His resurrection, Christ appeared first to the Myrrhbearing women who went very early in the morning to the tomb in order to anoint His body with spices, and on the same day He appeared to His Disciples. One would have expected Him to appear to those who crucified Him, to the scribes and pharisees and chief priests, to Herod and Pilate and those who contributed towards His passion and crucifixion, and in this way He would cause them to believe. He did not do this, however, because there are special reasons.



First, Christ does not perform actions simply for social reasons, nor to display His divinity to people who do not believe. Even when He performed wonders and healed people, He did this because He first saw their faith.

Also, the appearance of Christ to each person is an event with eternal proportions and dramatic consequences for humanity. To encounter God is to be convicted if not properly prepared. Just as when one observes the sun without any protection, and the excessive glare of sunlight can destroy the eyesight, the same is true when a person does not have the proper spiritual eyes; they cannot withstand the bright light of the Resurrection of Christ.

Thus, it was out of love and philanthropy that Christ did not appear to those who crucified Him, so that they would not suffer any harm. They would have had to be informed about the resurrection from a third party, and perhaps they would have believed and been saved. There was still time for them to believe from their own free will, to correct themselves, so that at His Second Coming they could finally see Him in His glory and be saved and convicted. However, the encounter with Christ is crucial, as it consists of either eternal life or eternal hell.

Still, Christ after His resurrection appeared to His Disciples, who had prepared, and despite their falls they were appropriately able to see the Light of the Resurrection. The main thing is that Christ appeared to His Disciples after His resurrection, not simply so they could believe, but in order to lead them to theosis. This was the underlying purpose of the appearances of the Risen Christ to His Disciples, who had previously been purified and illumined and they had to thus reach theosis. Certainly, throughout the forty days He properly prepared them, so that on the day of Pentecost they received the Holy Spirit and became members of His Church.

What took place with His Disciples has taken place with many people throughout the centuries. Already, immediately after Pentecost, the Apostle Paul saw the Risen Christ (Acts 9:3-9), the Protomartyr Stephen saw "the glory of God and Jesus seated at the right hand of God" (Acts 7:55), and millions of Christians until today have become witnesses of the Resurrection of Christ. This means that the purpose of man is to be properly prepared, through asceticism, the Mysteries, purification and prayer to see the Risen Christ and to be led to theosis.

This is the underlying purpose of the Orthodox theology of the Church. Orthodox theology is not philosophical, reflective or moral, but mysterious and ascetic. And the Church does not aim merely at meeting the social and material needs of people, though it does do this by extension, but its purpose is to sanctify humanity, in order that they may see the Risen Christ and be led to theosis.

Within this perspective we should look at the lives of the saints throughout the centuries, namely the Apostles, Martyrs, Confessors, Fathers, Ascetics and generally those Christians who are betrothed to Christ. All these are witnesses of the Resurrection of Christ, who will grant to us theosis and sanctification.

We need to look at the purpose of the Church and the meaning of her feasts within this context, so that we do not secularize the work and purpose of ecclesiastical life, and to have a certain hope in our hearts that we do not only live for material goods, but we should feel the power of the resurrection of Christ within us. (*from johnsanidopoulos.com*)

### **Today's Epistle Lesson – The Acts of the Apostles 6:1-7**

In those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

### **Today's Gospel Lesson – Saint Mark 15:43-16:8**

At that time, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. And they said among themselves, "Who will roll away the stone from the

door of the tomb for us?” But when they looked up, they saw that the stone had been rolled away—for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.” So they went out and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

## **Homily on the Third Eothinon Gospel - Mark 16:9-20**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

This year's Sunday sermons, my beloved brethren, will refer to the Eothina Gospels, which are read during Matins on Sunday. Every Sunday morning, before the Divine Liturgy begins, during Matins (Orthros), there is a reading from a Gospel, which refers to the Resurrection of Christ. These Gospels are called Eothina, because they are read in the dawn of the morning (*eothinon* means "morning"), and also because they refer to the great event of the Resurrection of Christ, which is the orthros (dawn), or dawning of another life for mankind, since by His Resurrection Christ gave us another life, which is a prelude to the great day of the Kingdom of Heaven.

The Eothina Gospels are eleven in number and are sections from the four Gospels that present some incidents from the great event of the Resurrection of Christ. It is obvious, therefore, that in this year's sermons we will refer to the Resurrection of Christ, since every Sunday in the Orthodox Church we celebrate this event. But we will be very brief, and we will not analyze the entire Eothinon Gospel, which has been determined to be read on Sunday morning.

Today's Eothinon, which is the third, is a section from the Gospel of Mark (Mark 16:9-20) and refers to three appearances of the Risen Christ. The first was made to Mary Magdalene, from whom Christ had cast out seven demons. His second appearance was to two disciples, who went to their fields on the day of the Resurrection and He even appeared "in another form," that is, these disciples saw Christ with the glory of the Resurrection, not as they had previously known. And the third appearance was to eleven disciples while they ate.

The important thing from this Gospel is that it shows the disbelief of the disciples in the information that both Mary Magdalene and the two disciples who had previously seen Him were communicating to them. Christ, after all, when He appeared to the eleven, scolded them because they doubted His Resurrection, and on the other hand He gave them the command to go all over the world and declare

the fact of the Resurrection. Together with the preaching of the Resurrection, the disciples should baptize them, because that is how salvation will be actualized. He told them beforehand, of course, that those who believe in the Resurrection will see many miracles in their lives, that they will expel demons by invoking His name, speak new languages, have authority over creation and poisonous snakes, and they would even heal the sick.

The fact is that the first distrust of the disciples was due to the fact that their faith was not satisfied by hearing. But when they personally saw the resurrection of Christ, then they acquired faith by *theoria* (vision) and, of course, with this belief, which is experience and life, they did miracles, and so they regenerated people and restored the whole world.

The power of the Resurrection is great. Nothing can compare with it. The only thing that we need is to go from faith by hearing to faith by *theoria*. Having the blessing to live in the Church of the Resurrection, which is the Orthodox Church, we must struggle to gain a personal experience of the great mystery of the Resurrection so that we may become children of the Resurrection. (*from johnsanidopoulos.com*)

## A Word From the Holy Fathers

Radiant is the feast of Pascha, and radiant also the present gathering. It contains both old and new mysteries. And the feast, or rather the joy of the week, entertains such a throng of worshipers, for not only do people celebrate on earth, but also the heavenly powers above celebrate with us, and join us in the festivity, on account of the risen Christ. For now angels, and hosts of archangels celebrate the King of the heavens, Christ our God, expecting him from the earth into the heavens as victor. And the chorus of saints also celebrates, proclaiming Christ as the one who has risen before the morning star. And the earth celebrates for having been washed in his divine blood. And the sea celebrates for having been honored by the feet of Christ himself. And let every person celebrate for being born anew through water and the Holy Spirit. And let the first man, Adam, celebrate for having been delivered from the curse of old.

With so much grace of joy did Christ fill us through his own resurrection, that not only do we celebrate, but he also provides us with salvation from suffering, immortality from death, healing from our wounds, resurrection from our fall. And beloved – in olden times the mystery of pascha was performed in Egypt through the law in a mystical way, and was displayed symbolically through the slaughter of the lamb; but now we celebrate in a spiritual way through the gospel the resurrection feast of Pascha. For there a lamb taken from the herd was sacrificed

according to the law, but here Christ himself, the lamb of God, is sacrificed. There a sheep from the herd, but here in place of a sheep the Good Shepherd himself, who lays down his life for his own sheep. There the sign was that of the blood of an animal being sprinkled, and it became a protection for the whole nation, but here the priceless blood of Christ is spilled for the salvation of the world, in order that we may receive forgiveness of sins. There he killed the first-born of the Egyptians, but here the many-born offspring of sins are cleansed through confession. There Pharaoh was drowned together with his own terrifying army, but here the spiritual Pharaoh is submerged with all his power through his baptism. There the Hebrews, having crossed the Red Sea, were singing the victory song to the benefactor, saying, "Let us sing to the Lord, for he is very greatly glorified" (Ex. 15:1). Here those deemed worthy of baptism sing in a mystical way the victory song, saying, "One is holy, One Lord Jesus Christ, to the glory of God the Father. Amen." And the prophet calls out as follows: "The Lord is King; he is robed in majesty" (Ps. 92:1). The Hebrews, having crossed the Red Sea, used to eat manna in the desert; but now those coming from the baptismal font eat the bread that came down from heaven. For it is his voice that says, "I am the bread who has come down from heaven" (Jn. 6:33,38).

Well, then, did the blessed Paul proclaim, "These things happened to them as an example, and they were written down for our instruction, upon whom the end of the ages has come" (1 Cor. 2:8). The wretched ones did not understand that up to that time the types were useful until the reality appeared; for the sculptor, wishing to erect a statue of the emperor either from gold or silver or bronze, first of all fashions from clay the model of the statue, and until he completes the true statue either from gold or silver or bronze the model of clay is strictly preserved, on account of the fact that the artisan needs it by necessity. But when he completes the real statue, then the model of clay is destroyed, in so far as it is useless, and the artisan has no more use for it. Thus it is also with the Jews. Before the reality was revealed to mankind, they guarded the types well enough, but after our Lord Jesus Christ appeared, who said, "I am the light of the world, and the truth, and the life and resurrection," they in vain hold on to the types, which they do not even keep! Let then the Jews, those fighters against God, cease, they who slaughter the reasonless sheep for the sake of the redemption of the people. For the spiritual lamb was slaughtered, the Son of God, "who takes away the sins of the world" (Jn. 1:29), and who has delivered us from the destroyer. Let them forsake the old leaven, and take up the new dough of the truth. Let them stop eating the bitter herbs, for Christ drank the gall for our sake, in order that he may mix for us sweet fountains of healings flowing forth from him. Let them then celebrate with us, "not with the old leaven of malice and evil, but with the unleavened bread of

sincerity and truth” (1 Cor 5:8), in order that we may, when we have departed from this life, together glorify the Lord of glory with his angels, saying, “The Lord is King; he is robed in majesty” (Ps. 92:1). To him belong the glory and the honor and the worship forevermore. Amen.

– St. Proclus, Archbishop of Constantinople, *Homily 4*

### **Holy Apostle James, the Son of Zebedee**

*As a lamb James you were led to the slaughter, ruminating on words of piety.*

*On the thirtieth James was slaughtered with a murderous knife.*

The holy James, the son of Zebedee and brother of the holy Evangelist John the Theologian, was one of the twelve apostles chosen by the Lord from among the simple fishermen, to be His disciple. Called by Jesus Christ, James, together with his brother, left his boat, his father and their fishing nets, and cleaved unto Christ [Mt. 4:21-22], following Him everywhere, listening to His preaching and seeing the miracles He worked. And the Lord so loved both brethren that He permitted one (John) to recline upon his breast [Jn. 13:23], and promised to give the other (James) the same cup to drink which He Himself had to drink [Mt. 20:22-23]. And these apostles so loved their Lord and showed Him such loyalty, that they wanted to call down fire from heaven upon the unbelievers, to destroy them [Lk. 9:54], and would have done so, had not our merciful Lord Jesus Christ Himself forbidden them. To these two apostles, James and John, the sons of Zebedee, as well as to the Apostle Peter, did the Lord principally reveal His divine character and His mysteries in preference to all the other apostles, as happened, for example, on Mount Tabor, when the Lord, desiring to show forth the glory of His divinity, took Peter, James and John, and was transfigured before them [Mt. 17:1 ff].

After the voluntary suffering, resurrection and ascension of our Lord, and the descent of the Holy Spirit, the holy Apostle James traveled through Spain and other countries, preaching the word of God. Afterwards, he returned again to Jerusalem and there was threatening to the Jews as thunder [Mk. 3:17], for he courageously and boldly preached Jesus Christ, proclaiming Him the true Messiah, the Savior of the world. James engaged the Pharisees and Scribes in disputations, denouncing them and reproaching them for their hardheartedness and unbelief. And they, unable to withstand him, hired a certain sorcerer, named Hermogenes, to engage him in debate and put him to shame. But the magus, a prideful man, did not wish to converse with James, and instead sent his disciple, Philetus by name, saying: "Not only myself, but even my disciple will James be unable to best in disputation!"

Philetus came and conversed with the holy Apostle James, but being in no position to oppose the wisdom of the Holy Spirit, with which the apostle was filled, he fell

silent as one mute, and was utterly unable to open his mouth to express himself. Recognizing the truth, Philetus was humbled and, returning to his master, the magician, he informed him that nothing could overcome James, who even confirmed his words with miracles. Moreover, Philetus advised his teacher to abandon his lore of sorcery and become the disciple of James. But the prideful Hermogenes summoned up demons by his spells and commanded them to hold Philetus in a certain place in bonds, so that he would not be able to move from the spot; and he added: "Let us see how your James will deliver you!"

Philetus sent word secretly to the apostle that he was bound by demons through the spells of Hermogenes. On learning this, the apostle sent him his towel, telling him to take hold of the towel and say the following words: "The Lord looses the fettered, and the Lord sets aright the fallen" [Ps. 145:81]. No sooner did Philetus utter these words, immediately he was freed from the invisible bonds; for the demons, terrified of the apostle's towel and the power of the words spoken, loosed their hold on Philetus and fled from him. Then Philetus, laughing at Hermogenes, went to the holy James and, having learned the holy Faith from him, was baptized.

But Hermogenes, filled with great rage and anger, conjured up the demons who ministered to him, and adjured them to bring to him James and Philetus, bound. But when the demons drew nigh to the dwelling-place in which the holy James and Philetus were sojourning, the angel of the Lord, at the command of God, immediately laid hold of those demons and, binding them with invisible bonds, began to torment them. The demons, tortured by the power of God, cried out for all to hear: "James, apostle of Christ, be merciful to us; for we came to bind you and Philetus on orders of Hermogenes; and behold, now we ourselves are bound fast, and suffer cruelly!" The holy James then said to the demons: "Let the angel of God, who has bound you, release you from the bonds; and go and bring hither to me Hermogenes, doing him no harm." Straightway, the demons, loosed from their bonds, betook themselves to Hermogenes, and, seizing him, set him, bound, before the apostle in the twinkling of an eye, and asked the apostle to permit them to avenge their grievances on the wretch. The apostle asked the demons why they had not bound Philetus as Hermogenes had commanded them to do. To this the demons replied: "We cannot even touch a fly in your house."

Then said the apostle to Philetus: "Our Lord has commanded us to render good for evil; for which cause, release Hermogenes and deliver him from the demons." After this, the apostle said to Hermogenes, who had been freed from the bonds of the demons: "Our Lord does not desire to have servants under constraint, but desires to have voluntary servants. Wherefore, go wherever you wish!" But Hermogenes said: "No sooner will I leave your home, then the demons will slay me, for I know how great is their wrath; and I also know that it is impossible for

me to escape them, if you will not defend me." Then the apostle gave into his hands the staff which he used when travelling. Hermogenes went to his home with this staff and along the way did not sustain any evil at the hands of the demons. Thus, recognizing the power of Christ, and seeing the impotence of the demons, Hermogenes gathered together all his books of sorcery and brought them to the holy James and, falling at his feet, cried out: "True servant of the true God, who delivers the souls of men from perdition! Have mercy upon me, and accept your enemy as your disciple!" Having learned the holy Faith from James, Hermogenes received baptism, burned his books of sorcery on the apostle's orders, and became a true servant of Christ, to such an extent that he performed miracles through the name of Jesus Christ.

The Jews, seeing all that had taken place, were exceeding wroth and persuaded King Herod Agrippa to initiate a persecution against the Church of Christ and put James to death. Then "Herod, the king, stretched forth his hand to vex certain people of the Church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.... And he put him in prison" [Acts 12:1-4].

Eusebius, Bishop of Ceasarea of Palestine, telling of this James, writes that when he was condemned to death by Herod, a certain man by the name of Josiah, one of those who slandered the apostle to Herod, seeing the valor and boldness of the holy James, and perceiving his innocence and holiness, as well as the truth of the words he spake concerning the coming of Christ the Messiah, came to believe in Christ and became a confessor of the Lord. Immediately, he was condemned to death, along with James. When they went forth to the place of execution together, they met along the way a paralyzed man lying on the road; and the holy apostle healed him. And when they bowed their necks under the sword, Josiah entreated the holy James to forgive him the sin he had committed in his unbelief, that is, that he had slandered him to the King. The apostle, embracing and kissing him, said: "Peace be with you!" And both of them, bowing their heads beneath the sword, ended their lives together. This took place, by God's providence, in the year A.D. 44.

After they were beheaded, the body of the holy Apostle James was taken up by his disciples and, as God permitted, was borne away by them to Spain, where even to this day healings are given forth from his tomb and miracles worked, to the glory of Christ God Who, with the Father and the Holy Spirit, is glorified by all creation, forever. Amen. *(from johnsanidopoulos.com)*

## **Holy New Martyr Argyre of Proussa, Patron of Marriage**

Argyre, the golden Martyr of Christ, was from Proussa, and the daughter of pious parents. She possessed both a beautiful face and the fear of God. In time the

blessed maiden wed. But, the newlywed caught the covetous eyes of a certain Turk in the neighborhood who fell in love with her. He schemed to bring her over to fulfill his wicked intention. Since he was unable to persuade her he slandered her to the judge of Proussa, pretending that she declared a willingness to become a Muslim. The judge immediately imprisoned the Saint.

Argyre's husband considered it more favorable to have the case transferred to the court at Constantinople. However the Saint's accuser also appeared there and falsely charged her, maintaining the same allegations against the Martyr. Argyre affirmed that she had no knowledge of ever uttering a word denying the Faith, and stated she was a Christian and a Christian she would die.

Consequently, by the judge's order, they beat the Saint and afterwards confined her to prison. Eventually they conducted a second examination, and again they smote, punished, and jailed Argyre. These events occurred repeatedly throughout the next seventeen years. O, her courageousness!

Even inside the prison the Saint met with constant troubles and insults from the Turkish women inmates who were in detention because of their criminal actions. The devil incited them to harass Argyre through excessive affliction and torments. Nevertheless, the ever-memorable one withstood everything magnanimously, by the love and yearning she possessed for her Bridegroom Christ.

Perhaps you wonder whether this was all? But in addition to this, she herself subjected her body to fasting, bore every trial and underwent hardships just as the other multitudes of Christian women who were also prisoners with the Saint in that very jail. The heart of blessed Argyre was filled with exceeding joy and such thankfulness, since she was imprisoned for Christ, that she thought discomforts were conveniences. Such was the case that when the pious Christian, Manolis Kiourtzibasis, the maker of fishing nets, succeeded in having the charge against her withdrawn so she could be at liberty, Argyre did not assent to the reprieve but regarded the prison to be the king's palace, Thus, incarcerated and in bonds for Christ, she ended her life receiving the imperishable crown of martyrdom in the year 1725 (April 5).

Then the Christians took possession of her holy relics and buried her in a place called Haskoy. At the uncovering of her relics after three years her sacred body was discovered whole and intact, emitting an unspeakable fragrance. O, the wonder! The priests and Christians received it with great devotion and placed her within the Church of Saint Paraskevi by permission of the then most holy Patriarch Paisios. To this day, her hallowed relics exist and are venerated by patriarchs, archbishops, notable people, and all Orthodox Christians, to the glory of Father, Son and Holy Spirit. Amen.

In 1955 a riot ensued in Constantinople and thousands of Greeks were forced to flee from their homes by the Turks. Among the victims was St. Argyre whose relics suffered a second martyrdom by being burned after the church was damaged. The faithful salvaged the relics and brought them to Mytilene where they lie to this day. The transfer of her relics is what is celebrated every year on April 30. Her regular feast day is on April 5.

According to the author of the source site, when the people of Panagiouda were in the process of building the above chapel of the Saint, St. Argyre appeared in a dream to the priest, Fr. Theologos Sakales, and told him: "When you make my icon for my chapel, don't make it like this one here, but depict me holding the two stefana (crowns) of marriage." True to her guidance, the icon above depicts St. Argyre holding both the Holy Cross of a martyr and the marriage crowns as a defender and patron saint of marriage. St Argyra's name comes from the Greek word for silver (argyre).

From *The New Martyr Argyra 1688-1721* by P. Philippidou (which also contains a Service to the Saint) which was published in Constantinople in 1912.

### **Also Commemorated Today**

Uncovering of the relics (1558) of [St. Nicetas](#), bishop of Novgorod (1108).

[St. Ignatius](#) (Brianchaninov), Bishop of the Caucasus and Stavropol (1867).

New Hieroconfessor [Gennadius](#), Schema-metropolitan (1987)

[St. Donatus](#), bishop of Euroea in Epirus (387).

Uncovering of the relics of Hieromartyr [Basil](#), bishop of Amasea (322).

Martyr [Maximus](#) of Ephesus.

Venerable [Clement](#) the Hymnographer, abbot of the Studion (9th c.).

Icon of the Most Holy Theotokos "Of the Passion".

Translation of the relics of Venerable Sabbas, abbot of Zvenigorod Monastery.

St. [Erconwald](#), bishop of London ( 693) (*Celtic & British*).

Martyrs Eutropius and Estelle of Saintes (3rd. c.) (*Gaul*).

Sts. Quintian and Atticus (*Greek*).

St. Cynwl, hermit

Holy New Martyr [Theodore](#) of Byzantium (1795)

Martyrs Amator (priest), Peter (monk) and Louis (layman) of Cordoba (855)

St. Forannan, Bishop in Ireland, then Abbot of Waulsort Abbey (Belgium)(982)

Martyrs James the deacon, Marianus, the reader & hundreds of others (259)(Numidia)

Hieromartyr Laurence, bishop of Novara and companions (children)(397)

St. Pomponius, bishop of Naples (536)

Virgin-martyr Sophia of Fermo (Italy)(c. 250)

St. Swithbert the Younger, bishop of Werden in Westphalia (807)

## Social Team for May 7

Team 2 – Dewey, Carrie LaMere, Heather Shear, Ezra Dotson, Connell. Thank you!

### Follow Our Diocese On-Line

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

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

Facebook: <https://www.facebook.com/acroddiocese>

Twitter: <https://twitter.com/acrodnews>

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 & 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, 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, the newly reposed handmaiden of God Anna Meinhold, and those in need of our prayers. (Please advise Fr. Joseph of changes.)