

SOBORNOST

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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

June 4, 2023 – Holy Pentecost

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

"If anyone thirsts, let him come to Me and drink" (John 7:37).

Beloved brethren, this is the word of Christ that He spoke during the Jewish Feast of Tabernacles. On this feast the Jews glorified God for their miraculous salvation. Every morning in the Temple there was a procession in remembrance of the miraculous gushing of water from the stone through the staff of Moses. Also, every afternoon, two lamps were lit in the portico in memory of the cloud of light that illuminated their fathers during the night journey. On the last day of this feast, Christ, standing in Jerusalem and referring to these two miraculous events that these two worshipful acts reminded us of, cried out: "If anyone thirsts, let him come to Me and drink ... I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life" (John 7:37; 8:12). Then we will be preoccupied with the first proclamation of Christ: "If anyone thirsts, let him come to Me and drink" (John 7:37).

Christ with this discourse revealed the great truth that the miracle of the gushing of water from the rock in the desert to quench the thirst of the people, did not come from the nature of the rock, nor from the power of Moses, but it was an action of the spiritual Rock, who constantly followed the Israelite people. And this spiritual Rock was and is Christ. Thus the Apostle Paul writes to the Corinthians: "For they



drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. 10:4).

The Holy Fathers, illumined by the Holy Spirit, said that all the epiphanies of God in the Old Testament were theophanies of God and the Word of God. The difference between the Old Testament and the New Testament is that in the Old Testament we have revelations of the pre-incarnate Word, in the New Testament we have revelations of the incarnate Word. If we have a spiritual sensitivity and purity of heart, we can see the revelation of God in nature and in history.

Christ always quenches the thirst of the man who is burning for true life and for true Joy. He Himself is true Life, Joy, Light, a Blessing for all. Man, united with Christ, acquires grace "of His fullness" (John 1:16). Christ completely satisfies the spiritual thirst of man. He did not come into the world to bring some ideas and abstract theories, but to bring life to people: "I have come that you may have life and have it more abundantly" (John 10:10). He reconciles man with God, Christifying and Templifying human nature.

We see this in the lives of the saints. Those in the valley of death, thirst for the "living God". In accordance with the measure of thirst and eagerness they received in their existence the water of life, which increases their thirst: "Those who eat me will hunger for more, and those who drink me will thirst for more" (Sirach 24:21). He is the unsatisfied satisfaction of divine mercy. Thus, the saints showed us that man is not what he has, but he has what he is, that is, his value does not depend on material goods and everything he has, but his happiness is connected with his renewal and transformation of his nature. And this transformation takes place in Christ.

There is unity between Christ and the Holy Spirit. As water cools and purifies, so the Holy Spirit cools man and cleanses all the inner wounds of sin. It is not that one thing is the work of Christ and another the work of the Paraklete. The Holy Spirit is not an abstract divine energy, but one of the three Persons of the Holy Trinity, proceeding from the Father and resting in the Son. This rest, according to the Fathers, is a constant movement and action, it is the active manifestation of the Paraklete. Thus, Christ sends the Holy Spirit and the Holy Spirit forms Christ "in the hearts of men." Christ and the Holy Spirit are the two Parakletes of God in the world, working on the deification of man and the transformation of the whole world.

He who is connected with the true Rock, Christ, becomes a source of theology. "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water" (John 7:38). This shows the height of Christian anthropology, that is, to what point it elevates man.

When the Holy Spirit enters the heart of man, then man is altered internally and this alteration is also visible externally, through movements, silence, speech, etc. A man acting through the Holy Spirit receives the greatest of gifts, the gift of theology. Therefore, the Theologian is not the one who holds a degree from the Theological School, but the saint who in his heart accepts the energies of the Holy Spirit. The spiritual life is closely connected with theology, because the spiritual life is based on theology, and theology derives all its power and life from the spiritual life. The starting point of all evil begins with the disconnection of these two states, that is, when theology is disconnected from the spiritual life.

Living in a world that offers programs for the improvement of human life and comes down to the advertising of only ordinary things, we must appreciate the great offer of the Church, which is seen in its feasts. The Church, through the energy of the Holy Trinity, transforms human existence. The transformed existence really and essentially changes the world. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – The Acts of the Apostles 2:1-11

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how *is it that* we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."

Today's Gospel Lesson – Saint John 7:37-52, 8:12

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of

Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nicodemus (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Homily on the Eighth Gospel – John 20:11-18

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

In the Eothinon Gospel we heard today, my beloved brethren, it speaks of the appearance of the Risen Christ to Mary Magdalene, who visited the tomb of Christ at dawn, according to the description of the Evangelist John. What we notice is that she first saw the angels inside the tomb and then she saw the Risen Christ. We will examine some interesting points about these appearances.

It should be noted first of all that Mary Magdalene had a great zeal and love for Christ. Christ had expelled from her seven demons and was a pure being. What some atheist literary writers say, who attribute to Mary Magdalene sinful feelings for Christ, are blasphemous and sick, and certainly show the passionate and sick state of those who write them. Mary Magdalene was a saintly woman, she had reached a great spiritual state, and so she was made worthy to see the Risen Christ. After all, it is known that Christ appeared to those who had reached a high level of spiritual life and were able to see Him.

Her zeal and great love for Christ was expressed in her tears. The Evangelist John writes that she stood before the tomb of Christ and wept. Then she saw two angels dressed in white who asked her why she was crying. And when she told them that she was crying because they had stolen Christ and did not know where they had put Him, she turned abruptly and saw Christ Himself, who asked her why she was crying and who she was seeking. Mary Magdalene, feeling that this was the gardener of that place, asked him to tell her if he had put Christ's body elsewhere so she could go get it. And then Christ called her by her name, "Mary." She then recognized Christ and He commanded her to go and announce to His disciples that

He would ascend to His Father, who is also the Father of the disciples, and to His God, who is also their God. Then Mary became an apostle of the Apostles, saying "I have seen the Lord."

The case of Mary Magdalene shows a path towards the Risen Christ, which must also become our path. This is the method followed by the saints of our Church and is indeed an experience of the Church.

The Church is a memorial of the Master, especially the Holy Altar on which is celebrated the bloodless mystagogy. Anyone who has great love for Christ and sits in the church and in the Divine Liturgy and even expresses their love with weeping, which is the weeping of repentance, because they want to gain communion with Christ, but also the weeping of love, because repentance is made in the climate of love, then they will be made worthy to see the luminous angels comfort them. Then Christ will also be there. Mary Magdalene turned at that time without anyone telling her, but she had a great attraction, a great feeling, and she saw Christ, though did not yet recognized Him, and understood Him to be a gardener. So we too will see in the Church saints, angelic people, who will comfort us, and at some point Christ, like another fiery and bright sun, will come to us and draw our attention to Himself. And just as Mary heard her name, so we also will hear our name, but through the voice was transmitted divine energy and through it she recognized Christ. But even then He will not let us touch Him, that is, He will not give us the fullness of communion with Him, because He wants to increase in us the desire for greater progress and ascension.

The Orthodox Church, my beloved brethren, is a Church of the Resurrection and a Church of the resurrected people, which is why it is a Church of surprises and experiences. Anyone who truly lives within the Church and not superficially, encounters ever-increasing surprises, spiritual ascents, bright beams of light. (*from johnsanidopoulos.com*)

A Word From the Holy Fathers

Today, beloved, the grace of the Holy Spirit has visited us, having taken its beginning from this very day, and while increasing in power and strength is extolled up to this very day. The grace of the Holy Spirit has shown in it, and in an instant the mouth of people, inexperienced in speaking, became fluent in speech. And the tongues of the uneducated were endowed with eloquence, and the hearts of the fisherman were set on courage and boldness, and therefore the grace that has visited us today from heaven also rescues my poor and beggarly mind from timidity. For thus Peter, full of timidity before the advent of the spirit, renounced the Word in the presence of a maid servant, yet after the descent of the spirit, he confessed with boldness in the presence of peoples and kings as follows: "For we

cannot but speak of what we have seen and heard” (Acts 4:20), And therefore, the Jews judged the eloquence of the Holy Spirit to be a sign of drunkenness, stating that “they are filled with sweet wine” (Acts 2:13). But Peter objected to them, whereby the acceptability of the hour was confirmed by the Trinity. For saying that the cross was planted in on the third hour, the Holy Spirit also came to rest upon the disciples in the third hour in the form of fire, indicating that the Spirit is God! For “our God is a consuming fire“ (Deut. 4:24, Heb. 12:29). And the advent of the Savior was like rain on a fleece (Ps. 71:6), since it was a symbol of the incarnation. And in the case of the Spirit, that it might be revealed that the Spirit is God, “a sound came from heaven like the rush of a mighty wind” (Acts 2:2). And that the Spirit is God be instructed, for Isaiah says “I saw the Lord sitting on a high and lofty throne. And the seraphs stood around Him. And He said to me 'who will go to this people, and whom shall I send?’” it to them. “For the heart of this people has grown dull, and their ears are hard of hearing, and they have shut their eyes so that they might not look with their eyes and listen with their ears, and understand with their heart and turn, and I would heal them” (Is. 6:1,2,8-10). Do you therefore wish to know, O fighter against the Spirit, that the Spirit is seated on the high and lofty throne? Listen to Paul the apostle and be convinced. He was sent to Nero in Rome. On arrival, he found a multitude of Jews there, and he taught them the word of salvation, “and some were convinced, while others disbelieved. So as they disagreed among themselves, they departed,” after Paul made one statement “the Holy Spirit was right in the saying concerning you through Isaiah the prophet, 'these indeed hear, but never understand” (Acts 28:24-27). Do you see that the Holy Spirit is Lord and God, for where will you not find the Spirit everywhere in the world being glorified in the Trinity? Listen to what the prophet says: “The heavens were established by the word of the Lord, and by the spirit of His mouth, all their might” (Ps. 32:6).

But in the time of grace, when the Savior came to the saving baptism, the Father from above bore witness to the Son, and the Holy Spirit came in the form of a dove. Today the Spirit came and sat in the form of fire upon each of the apostles. Do you see that the apostles are also thrones? “For God,” it says, “sits on His holy throne” (Ps. 46:9). The Spirit killed Ananias for having told a lie. This Spirit distributes the gifts of all blessings, “apportioning to each one individually as He will” (1 Cor. 12:11). With the Spirit, Paul the apostle was filled. He made Elimas the magician blind. This spirit had Gabriel announce the good tidings to Mary, saying, “the Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1:35), and may He also now come upon us and bless us. Amen.

– St. Proclus, Archbishop of Constantinople, *Homily 16 On Holy Pentecost*

The Second Ecumenical Synod (381 A.D.)

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

After the First Ecumenical Synod, of which I spoke briefly last Sunday, beloved brethren, many ecclesiastical events took place, there was great unrest in the Church. Mainly because in the Symbol of Faith, drafted by the First Ecumenical Synod, the word "homoousios" (ὁμοούσιος, "of the same essence") was included, that the Son is "homoousios with the Father". This word "homoousios" was used by the heretics, who had received it from philosophy, and had other meanings. The Fathers, however, used it in the orthodox sense, to explain that the Word has the same essence as the Father.

Thus, after the First Ecumenical Synod, the Christians were divided into various groups, namely: the Homoousians, who supported the Creed of Nicaea with the term "homoousios"; the Homoiousians, who held that the Son was not of the same essence as the Father, rather the essence was similar; the Anomians, who held that the Son had a dissimilar essence with the Father; the Heteroousians, who said that the Son had a different essence from the Father. Also, there appeared other heretics, who argued that the Holy Spirit is not God, but a creature, the so-called Pneumatomachoi. For this reason, the Second Ecumenical Synod convened in the year 381 in Constantinople to address these issues.

If we examine the events that took place between the First and the Second Ecumenical Synod, that is, the fifty-six years from 325 to 381, we will see that about thirty Synods of Bishops were convened, many of which issued various creedal texts. In other words, there was a great upheaval in the Church and an intense theological dialogue about the terms they used.

Today in our theology and worship the phrase "three hypostaseis and one essence" has prevailed for the Holy Trinity. That is, the essence refers to what is common of the Three Persons of the Holy Trinity, while hypostasis refers to each separate Person of the Holy Trinity. Various heresies manifested themselves during this period, because until then, as it appears in the First Ecumenical Synod, the word "essence" was identified with the word "hypostasis", which created problems in theology about the Triune God. For, since the essence was identified with the hypostasis, it meant that one is God, the Father, while the Son and the Holy Spirit are not an hypostasis or separate persons, but are the energies of God, the methods used by the one God to manifest Himself. Therefore God is able to change persons so that at one point He can appear as the Father, at another time as the Son, or at another time as the Holy Spirit.

Basil the Great, like Saint Gregory the Theologian, then made the distinction between essence and hypostasis, a distinction that we use today in our worship and

theology, and they said that three are the Persons of the Holy Trinity - Father, Son and Holy Spirit - and they have the same essence. That is, the essence is common to the Persons of the Holy Trinity, while the hypostasis is "each separately" the same. This distinction between essence and hypostasis was also accepted by Athanasius the Great and the theological matters were solved. Thus, in 381, the Second Ecumenical Synod was convened in Constantinople by Theodosius the Great, presided over by Meletios of Antioch, after the death of Gregory the Theologian of Constantinople, and after the resignation of Nektarios of Constantinople.

This Synod condemned the heretics who did not accept the decisions of the First Ecumenical Synod, and others who in the meantime had appeared, such as the Pneumatomachoi, Eunomians, Apollinarians and others. They redrafted and reformed in a few points the Symbol of Faith of the First Ecumenical Synod. They also added the other articles to the Creed, which refer to the Holy Spirit, to the One, Holy, Catholic and Apostolic Church, to baptism, to the resurrection of the dead, and to eternal life. This is the Symbol of Faith that we confess in the Divine Liturgy and in every service, and which includes all the basic issues of our faith. It has since been called the Nicene-Constantinopolitan Creed, because it is the decisions of the two Ecumenical Synods, the First and the Second.

The important thing that should be emphasized here is that at this Synod the difference between philosophical theology and empirical theology became very apparent. The heretics were influenced by the philosophy of Plato and Aristotle and tried with reason to understand that God is one and at the same time three, while the Fathers of the Church theologized on the basis of the revelation of Christ, as well as the experiences of the Prophets, the Apostles and those who belonged to them. That is why the Fathers in their works constantly used passages from the revelation and manifestation of the Son and Word of God, to the Prophets as pre-incarnate and to the Apostles as incarnate. And they interpreted them based on their own experience. The manifestations of the Triune God in the Jordan River and on Mount Tabor and in other events of the earthly life of Christ.

We must keep the Symbol of Faith pure, always read it, stand with reverence when we hear it, learn it by heart and say it often, because it is the fruit of the Holy Spirit, since it was the Holy Spirit who inspired the Holy Fathers and the first two Ecumenical Synods to draft it and it is the foundation of our salvation. (*from johnsanidopoulos.com*)



Also Commemorated Today: Saint Metrophanes, First Archbishop of Constantinople

You shunned mother earth all-blessed Metrophanes; from there you departed to the great Father of all. On the fourth Metrophanes entered the man-feeding earth.

This Saint was during the reign of Constantine the Great (306-337), and was the son of Dometius. Dometius was the brother of Emperor Probus (276-282) in Rome, and he gave birth to two sons named Probus and Metrophanes. With sensible and right thoughts, he contemplated the religion of the idols, how it is false and delusional, and therefore entered into the true faith of Christ. He went to Byzantium, and dwelled there together with Titus, the Bishop of Byzantium, who was a holy and God-bearing man. When he saw Metrophanes was adorned with virtues, he numbered him among the clergy, making him a Reader. After the death of Saint Titus, Dometius, the father of Saint Metrophanes, became the Bishop of Byzantium. When Dometius died, his son Probus became the Bishop, who having governed the Church for ten years, departed to the Lord.

Immediately after this Saint Metrophanes, the brother of Probus and son of Dometius, was elevated to the throne of Byzantium. When Constantine the Great found the divine Metrophanes to be the Bishop of Byzantium, he contemplated his virtue, his fair dealing in judgment, and the holiness he had. Therefore it is said, that he not only loved the land of Byzantium, for its good position, for its mildness during the four seasons of the year - namely spring, summer, autumn and winter -, for being a place that produces a rich amount of fruit, for welcoming and serving like two hands by land and by sea, for being the place where two continents meet - namely Europe and Asia -, but Constantine the Great loved Byzantium no less for the virtue and holiness of the divine Metrophanes, who was Bishop there. Therefore he was generous to this land, and without making the expenses more expensive, he built the wondrous and great city of Constantinople, which has been victorious and exceeded every other city of the ecumene, and there he established the capital of his empire, moving it from old Rome.

When the Holy and Ecumenical First Synod gathered in Nicaea in the year 325, the blessed Metrophanes, due to old age and illness, was unable to appear in person at the Synod, and was bedridden, because the natural strength of his body was wasting away. For this reason he sent a deputy to the Synod, his Protopresbyter Alexander, an honorable man, to whom he left the throne as a successor in the year 330. At the conclusion of the Synod, Constantine the Great returned to Constantinople together with the God-bearing Fathers, at which the divine Metrophanes said it was revealed to him by God, that the successors to the throne of Constantinople were to be Protopresbyter Alexander and after him Paul, as it was pleasing to God, and they were worthy of the patriarchal office.* Therefore the

blessed Metrophanes reposed, and departed to the Lord. His Synaxis and Feast is celebrated in the most-holy Great Church, and in his revered Temple, which is near that of the Holy Martyr Akakios at Eptaskalo, where his honorable and holy relic is located as well.

The see of Byzantium, whose foundation was ascribed to Andrew the Apostle, was originally a common bishopric, who was known as the Bishop of Byzantium. It gained importance when Emperor Constantine elevated Byzantium to a second capital alongside Rome and named it Constantinople in 330. It is said that at the First Ecumenical Synod in 325, the Bishop of Byzantium was elevated to an archbishopric, making Metrophanes the first Archbishop of Byzantium. The see's ecclesiastical status as the second of five Patriarchates were developed by the Ecumenical Synods of Constantinople in 381 and Chalcedon in 451.

At the time of the First Ecumenical Synod in 325, Metrophanes was already a man of one-hundred seventeen years and unable to participate in the work of the Synod, so he appointed Alexander his Choriepiscopos as his representative. After the Synod, the emperor invited all the Fathers to visit the ailing and aged archbishop. When the emperor asked him whom he wished to name as successor to the patriarchal throne, Metrophanes named Alexander. Following that he said to Alexander of Alexandria: "O brother, you will remain my most worthy successor." He then took the hand of Archdeacon Athanasius (later Athanasius the Great and Patriarch of Alexandria) and praised him before all. After this, it is said Metrophanes reposed ten days later. (*from johnsanidopoulos.com*)

St. Sophia of Ainos

Our Holy Mother was the daughter of pious and distinguished parents from the ancient province of Ainos. As a comely and well-educated maiden, her parents arranged her marriage when she came of age. With her lawful husband, Sophia gave birth to six children. Though she dwelt in the midst of secular concerns and commotion, she was not a lover of the cosmos seeking the external world. Her conduct of life revealed that daily concerns do not have to restrict one's desire to please the Lord. One may still fulfill the commandments and practice actions and virtues beloved of God. She never ceased gathering virtues like a bee from the divine meadows. The blessed woman was never absent from church services and her home was her sanctuary where she would keep nightly prayerful vigils.

At length, all her children and husband died when a plague struck. Conspicuous for her love, a resilient Sophia, combined ascetic and civic virtue. She became the mother of orphans and eagerly assisted widows. Her once empty home became a haven for the underprivileged and homeless whom she abundantly served. Within

twenty years, she would adopt over one hundred children whom she would raise in the love and admonition of the Lord.

Preferring to give rather than receive, she distributed her abundance among the poor and needy. Her unstinted almsgiving was always done cheerfully and generously. The thrice-blessed one counted it more blessed to deprive herself than to let the poor leave her home empty-handed.

Her rigorous manner of life was ascetical. Tears always filled her eyes. The Psalms of David were ever on her lips, and she never left off or was negligent in saying her prayers. Her food consisted of dry bread and plain drinking water. In her measureless humility and modest spirit, she considered herself the least of all in worth.

On account of her God-pleasing life, Sophia was deemed worthy of the following paradoxical miracle. The holy woman, specially marked by the grace of hospitality, had a full jug of wine which she would serve to the poor. No matter how much wine Sophia poured out among the needy, the jug remained full. The venerable Sophia did not share this mystery with anyone. However, one day, she desired to proclaim this exceptional miracle of God, and disclosed the secret to her relative. Upon leaking the mystery of the ever-flowing wine jug, she found that it no longer remained full, but would diminish with use until it was empty. This consequence saddened Sophia with all her heart. She reasoned within herself that she was counted unworthy of God's gift. Nevertheless, an irrepressible Sophia did not sulk; instead, she devised new tests of endurance by increasing her ascetic labors. However, after mortifying the flesh by her strict discipline and regimen, she developed difficulties in breathing.

Tenacious and resourceful to the end, Sophia continued to strive amid her other responsibilities, never allowing earthly distractions to lead her off the path of virtue. Her years of austere and humanitarian labors for the Lord, extolled throughout the empire, numbered thirty-four. A year prior to her godly repose in the Lord, at the age of fifty-three, Sophia was tonsured a nun. Though our holy Mother Sophia left behind a memory that flourished among all those she helped, and it is inextinguishable among the choirs of the saints, it suffices to profit those who wish to learn by her example. (*from johnsanidopoulos.com*)

Also Commemorated Today

New Hieromartyr Peter priest (1918).

New Martyrs Archbishops Andronicus of Perm and Basil of Chernigov (1918).

New Hieromartyr [Alexander](#) Kremyshevsky, Protopriest in Serpukhov (1931)

New Hieroconfessor [Michael](#), Schema-bishop of Chistopol (1974)

Ven. [Methodius](#), abbot of Peshnosh (1392), disciple of St. Sergius of Radonezh.
Martyrs [Frontasius](#), [Severinus](#), [Severian](#), and [Silanus](#) of Gaul (1st c.).
Martyr [Concordius](#) of Spoleto (175).
Hieromartyr [Astius](#), bishop of Dyrrachium in Macedonia (110).
Venerable [Zosimas](#) of Cilicia, bishop of New Babylon (Egypt) (6th c.).
Hieromartyr Ioannicus, metropolitan of Montenegro and Littoral (1945).
Sts. [Mary](#) and [Martha](#), sisters of St. Lazarus (1st c.).
Venerables [Eleazar](#) and [Nazarius](#), wonderworkers of Olonets (15th c.).
Venerable [John](#), abbot of Monagria near Cyzicus (761).
Venerable Alonius of Scete in Egypt (5th c.).
St. Titus, bishop of Byzantium (3rd c.).
Hieromartyr Apotacius and Martyrs Camarus, Zoticus, Gaddanus, Ninnitus, Julius, Attalus, Eutyches, Amasus, Carinus, Saturninus and 30 others, beheaded at Noviodunum in Scythia Minor (320).
St. Optatus, bishop of Milevum in Numidia (376).
St. Petroc of Cornwall (594) (*Celtic & British*).

Social Team for June 11

Team 1 – Hanbury, P. Blaydoe, Chumak, Wally Simkin. 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, 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.)