

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

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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**

**July 9, 2023 – 5<sup>th</sup> Sunday After Pentecost**

**Hieromartyr Pancratius of Taormina**

By Metropolitan Hierotheos of Nafpaktos

Among the saints that the Church celebrates today, dear brethren, is the Holy Hieromartyr Pankratios, Bishop of Taormina. Saint Pankratios lived during the years of Christ and the Holy Apostles. He came from Antioch, and when he went to Jerusalem with his parents, received Holy Baptism. Then, after the death of his parents, Saint Pankratios went to the area of the Black Sea, entered a cave and "lived alone in silence". There he met the Apostle Peter in his travels, who took him with him to parts of Cilicia, where he introduced Pankratios to the Apostle Paul, who made him bishop of Taormina, Sicily. There Saint Pankratios did many miracles, cured many diseases, and demolished the idols the people venerated. Many believed in Christ, even prince Boniface himself. But followers of the heretic Montanus killed him.

The hymns of the Church written to honor Saint Pankratios refer to this personality. One of these call him the "honorable stone" that was the foundation of the Church. Another hymn speaks of the fact that Saint Pankratios, by the grace of the All-Holy Spirit, opened ditches in the hearts of people and there sowed the seed and inserted the farmer in heaven, Christ. Another hymn speaks of his establishing



in the West, to which he was sent as a bishop to shepherd, the East, having brought with him the sunrise of divine knowledge of Him Who is beyond human thought, Christ, and there tied them with his athleticism and raised it to the everlasting light, where is seen the desired beauty of Christ the Judge.

In the life of Saint Pankratios we see the close relationship between faith, baptism, asceticism, the hierarchy and martyrdom. This means that the Christian life is united and does not divide the Mysteries (Sacraments) from faith, asceticism from the priesthood, and martyrdom.

The apolytikion (troparion) of the Saint, which was established to be chanted for many hieromartyrs, reveals that all hieromartyrs share a new tradition and life, and mentions that Saint Pankratios was not merely a successor of the Apostles, but was a shareholder of the life of the Apostles. It also emphasizes that he was divinely inspired, because he lived the *praxis*, namely the purification of the heart from passions, upon which he established *theoria*, namely the existential experience of God. And because he lived this spiritual life, for this reason he was found worthy of martyrdom, since martyrdom is not a human act and energy, but the fruit and effect of the union of man with God through the Mysteries and asceticism.

We honor the saints and martyrs, but we should see what it was that made them confessors, martyrs and saints. The primary factor is the grace of God, which is received through the Mysteries and flourishes with asceticism. The sanctification of man is the result of synergy, that is, the energies of God and the human reaction to it. God plays a primary role in the salvation of man, but in response to the freedom on the part of man in receiving God's love. If we remove the freedom of man, we fall into Monophysitism; and if we do not see the energies of God, we fall into Nestorianism and Humanism.

Saint Pankratios can be a model for us all, clergy and laity, men and women. He shows what is asceticism in Christ, what is the priesthood, and what is martyrdom. May we have his intercessions. (*from johnsanidopoulos.com*)

### **Today's Epistle Lesson – St. Paul's Letter to the Romans 10:1-10**

Brethren, my heart's desire and my prayer to God are for Israel, that they may be saved. Certainly, I testify about them that they have a zeal for God, but not according to accurate knowledge. Being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes. Moses writes about the righteousness of the law, "The one who does them will live by them." But the righteousness which is of faith speaks

this way, “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down); or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead.)” But what does it say? “The word is near you, in your mouth, and in your heart;” that is, the word of faith, which we preach. If you will confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. With the heart, one believes, resulting in righteousness; and with the mouth confession is made, resulting in salvation.

### **Today’s Gospel Lesson – Saint Matthew 8:28-9:1**

At that time, when Jesus arrived on the other side, into the country of the Gergesenes, two men possessed by demons met him there, coming out of the tombs. They were extremely violent, so much that nobody could pass that way. Behold, they cried out, saying, “What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?” Now, there was a herd of many pigs feeding at some distance from them. The demons begged him, saying, “If you cast us out, allow us to go away into the herd of pigs.” He said to them, “Go!” The demons came out and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. Those who fed them fled and went into the city where they told everything, including what had happened to those who were possessed with demons. Behold, the entire city came out to meet Jesus. When they saw him, they begged that he would depart from their borders. Jesus entered into a boat, crossed over [the lake] and came into his own town.

### **Homilies on the Divine Liturgy: The Beginning**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

As you know, every year during the summer months of July and August we usually send short written sermons to all the Parishes of our Metropolis, to be read in the Sacred Temples during the Divine Liturgy. We are doing this again this year with the Grace of God. The short sermons this year will refer to the Divine Liturgy and will try to show its great importance for our lives, as well as to interpret some points of the Divine Liturgy, so that when we go to church we know exactly what is happening.

First of all, of course, we must note that the word "liturgy" is also found in ancient Greece. This word consists of two other individual words, namely *leios* (λείος) and *ergo* (έργο), which means "work of the people". By adding the word "divine" to the Liturgy, it is declared that it is not a simple "work of the people", but it is an energy of God and a synergy of the people, that is, a response of the people who are baptized and live according to God's commandments, in God's love. There are liturgical rites with the name of various saints, such as St. John Chrysostom, which

is celebrated every Sunday, St. Basil, which is celebrated ten times a year, St. James, etc.

The Divine Liturgy is also called the Divine Eucharist, because during it we thank God for all the gifts he has given us, both universal and personal. Universal is the incarnation of Christ, through whom death, sin and the devil were defeated. It is this work of the divine incarnation, of the divine economy, as it is commonly called in theological language, that the Divine Liturgy highlights for us and invites us to experience as well. And this is done both with the prayers and the chants, as well as with the symbols, such as, for example, the lamp, the candle, the small and great entrance, the blessing by hand, the lifting of the hands, etc.

The Divine Liturgy begins with "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit", because it is a doxology to the Triune God, who created the world and man, but also recreated him. Then, in the Divine Liturgy, when we are properly prepared and have acquired spiritual senses, we can feel the Grace of God, as well as seek reflections of the future life, the life that the righteous will live in the Kingdom of God. Because the Kingdom of God is nothing but the vision of God as light.

And immediately after invoking the Kingdom of God, we address our first prayers to God. If one pays close attention one will find that these prayers refer to three issues.

The first is the great good of peace. We pray that God will give us His own peace, which saves the soul, and of course with this peace we will participate in the Divine Eucharist, as well as that God will give His peace to the whole world and to the local Churches, which are the united Church of Christ. Without the peace of God neither mankind can have peace nor can the world have peace.

The second is that we pray for our whole ecclesiastical organization, which is hierarchical, that is, for the Bishops, the Presbyters, the Deacons and the people. And of course for the rulers. The Bishop is in the form and place of the presence of Christ and the Presbyters are in the form of the Apostles, who are sent by the Bishop to preach the Gospel to all the faithful of the Sacred Metropolis.

The third is that we pray for our various needs and for the people in need, such as those who travel, those who are sick, those who are possessed by demons. And of course, we entreat God through the intercessions of the Panagia and the Saints, and we entrust our whole life to Christ.

The Divine Liturgy, my beloved, is a whole way of life, a sea of divine love. May we be able to swim in this sea and be refreshed by the Grace of God. (*from johnsanidopoulos.com*)

## A Word From the Holy Fathers

The word which brings about the salvation of our souls is analogous to seed. Just as farmers first cultivate the earth with the plough, then sow seed, so must we prepare ourselves beforehand to accept the heavenly seed, by which I mean the word of spiritual teaching. But we are not inanimate, unfeeling earth which is cultivated and sown by others, but living, breathing, rational ground. For that reason we must make ourselves ready by means of repentance. To give you an indication of the starting point of repentance and the cultivation of the soul, it is what those who approached John's baptism did on their own initiative: "They went out", it says, "and were baptized in Jordan, confessing their sins" (cf. Matt. 3:5-6; Mark 1:5)

The confession of sins is the beginning of this cultivation, the start, that is, of repentance and preparation to accept within us the saving seed, the word of God, which is able to save our souls. Ploughing the ground was devised by farmers as a means of extracting wild roots from deep down in the earth, and rendering it capable of receiving our seeds and plants. Confession does exactly this for the reasonable field, our heart. It digs up the evil passions concealed within it and throws them out, making it ready to take in the sacred seeds and suitable to grow a fine harvest of virtues. Just as, after Adam's transgression, the earth began to bring forth thistles, thorns, and other useless plants (Gen. 3:18), so man's heart bears shameful and evil passion and thoughts, and the sins which they in turn produce.

This is the reason, brethren, why it is necessary for each of you to have a spiritual father, to approach him with faith, humble himself before him and declare the evil passions of his heart. Accepting spiritual therapy, he must cast out from his soul by the roots those thorns and thistles of sin which each of you has nourished within him through a pleasure--loving life in the grip of passions, and so open his ears to the Spirit's teaching and be persuaded by what we preach and put forward to you for the good of all, and be reconciled, through the absolution and blessing he receives from us, with Him who bowed the heavens and came down on account of the boundless ocean of His love for mankind, and cast words of life and saving seeds into the hearts of those who obeyed Him. Let none of you shun this starting point of repentance. How can you go forward and make progress for the better from now on, if you have not even grasped the very beginning of virtues?

...If, as my words have already shown and will go on to prove further, without confession and the repentance which goes with it, no one is worthy to receive even divine utterances, how can anybody take the body and blood of Christ into himself unless he has been cleansed before hand through confession and repentance in

proportion beforehand through confession and in proportion to his sins? For this reason the great Paul protests and exhorts, saying, "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body" (1 Cor. 2:28-29), not recognizing that this sinless body will not consent to dwell in a body indulging in sins.

For if a man cannot lift up his hands to Christ and pray unless they are unsoiled by sin, and he has first rejected all hatred and the disputes it causes (as Paul again makes clear, saying, "I desire therefore that you pray everywhere, lifting up holy hands, without wrath and quarreling", cf. 1 Tim. 2:8); and if we lack boldness toward God because we do not have a clear conscience (as Christ's beloved theologian says: "If our heart does not condemn us, then we have confidence toward God", 1 John 3:21), how shall we have God with us and become one body with Him unless we have earlier laid aside our sins through confession and cleansed away the dirt left by them in our soul, by means of almsgiving, purity, self-control, prayer, contrition and the other work of repentance? God does not accept your gift unless both you and it are pure – as God originally showed us through Cain, by not heeding his gifts and telling him, "No; if you offer them correctly, yet you have not divided them aright" (Gen. 4:7 Lxx); then through the old law by forbidding a prostitute's earnings to be brought into the house of God (Deut. 23:18); and later through the Gospel, saying: "First be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:24). So can it be that He will give you His own great gift of His body without you having first been purified by confession and repentance? What do you say? God does not even wish His statutes to be spoken by an impure mouth. "Unto the wicked" says the Scripture, "God says, What right do you have to declare my statutes, or that you should take my covenant in your mouth?" (Ps. 50:16). If He does not permit His covenant to be taken into an unclean mouth, will He give His give own body into such a mouth?

Therefore, brethren, let us purify ourselves beforehand in body, mouth and mind, and let us approach with a good and clear conscience. When coppersmiths and goldsmiths plate copper with gold, silver or some other precious metal and are about to overlay the copper with a bright surface, first they scrape off the dirt and make it clean. So how much more ought we, who are going to be made golden in a far better way, to cleanse ourselves beforehand from all defilement of flesh and spirit? For we do not shine merely on the surface, like plated copper, but everywhere within. Let us draw near after we have washed away even those stains in the depths of our soul. Then we shall also draw near to salvation.

If, however, we come with a bad conscience, without having yet obtained forgiveness by means of confession from him who has received power to loose and

remit sins, and before we have returned to God, or been put on the right path by the prescriptions of the Church, then surely we shall do so to our own condemnation and eternal punishment, driving away God's mercy and His forbearance towards us. "Who has trodden", says the Scripture, "under foot the Son of God, and has counted the blood of the covenant an unholy thing, and has insulted the Spirit of grace?" (Heb. 10:29) A person who tears the royal purple robe and someone who buries it in filth will clearly be subject to the same judgment, and anyone who pours perfume onto mud has committed the same evil as someone who encloses it in a stinking container. The divine gift is unaffected, for it is not subject to suffering, but it invisibly flies away from us because "Fragrant ointment is not entrusted to a rotten vessel". What it would have suffered, had it been capable of suffering, through being spoiled, will be undergone by the man who has unworthily taken it to himself.

Let us make ourselves worthy through repentance, or rather, let us offer ourselves through works of repentance to Him who is able to render the unworthy worthy. In this way, let us approach with steadfast hope and faith, not simply beholding what is visible, but things unseen. For this bread is like a veil concealing the Godhead within. In proof of this the divine Paul says, "A new and living way has he consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20), and by this means our citizenship is transferred to heaven – for that is where this bread is – and we enter into the true Holy of Holies through the offering of the body of Christ in purity. So, "Let, us draw near", brethren, "with a true heart in full assurance of faith" (Heb. 10:22).

Mysteries are so called because they are not simply something visible, but something spiritual and inexpressible. In accordance with the Lord's words, "It is the spirit that quickens; the flesh profits nothing" (John 6: 63), if you only look at the appearance, it will be of no benefit to you, but if you look to the spirit, that is to say, if you behold spiritually this bread set before you, you will be made alive by partaking in it. For this is "the meat which perishes not, but which endures to everlasting life; the true bread which comes down from heaven, the living bread which gives life to the world" (cf. John 6:27, 32-33, 51). Anyone who does not eat this bread will not live, but he who eats "shall live for ever" (John 6:51), and shall not only be resurrected, but also delivered from damnation and obtain an everlasting kingdom. The Lord did not speak to His disciples about this bread only at the Last Supper, but earlier, when He was teaching in the synagogue, He clearly proclaimed, "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). Again He declared, "Unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. Whoever eats my flesh, and drinks my blood, has eternal life" (John 6:53-54). How amazing! What great love

has God abundantly poured out upon us! He has given us new birth in the Spirit and we have become one spirit with Him, as Paul says, "He who is joined to the Lord is one spirit" (1 Cor. 6:17)

In order that we might be one with Him not just in spirit but in body, flesh of His flesh and bone of His bones (cf. Gen, 2:23), He granted us union with Himself through his bread. Every love finds fulfillment through unity, and starts from likeness. The popular adage "Like attracts like" is an ancient one. The love associated with the married state seems somehow superior to other forms of love. "For this cause", it says, "shall a man leave father and mother, and shall cleave to his wife: and they shall become one flesh" (Matt. 19:5). "This is a great mystery", says the divine Paul, "but I speak concerning Christ and the Church" (Eph. 5:32). It says in that same passage that a man shall cleave and become one flesh, but not one spirit. We, by contrast, shall not only be joined to Christ's body but mingled with it through partaking in this divine bread, and we shall not just become one body, but also one spirit. Do you see that the surpassing greatness of God's love towards us comes about, and is manifested, through sharing this bread and this cup? For this reason "Burnt offering and sin offering has he not required", according to the Psalm, "But he has prepared a body for us" (cf. Ps. 40:6 Lxx).

O how manifold and ineffable this communion! Christ became our brother, partaking of the same flesh and blood with us, and through them became like us. Through this blood He has redeemed us for Himself as true servants. He has made us His friends (cf. John 15:14-15) by bestowing upon us the revelation of these mysteries. Through the partaking of this blood He has bound and betrothed us to Himself as a bridegroom his bride, and become one flesh with us. But He has also become our Father through holy baptism in His name, and nourishes us with His own breasts as a loving mother feeds her babies. And what is even better and more wondrous still, He feeds us not only with blood instead of milk, but with His own body, and not only His body but also His Spirit. In so doing, He always preserves undiminished the nobility given to us by Him, leads us towards greater longing, and grants us to fulfill our desire, not only to see Him but also to touch Him, to delight in Him, to take Him into our hearts, and for each of us to hold Him in our inmost selves. Come, He says, those of you who have set your heart on eternal life, eat My body and drink My blood (cf. John 6:53), that you may not only be in God's image, but, by clothing yourselves in Me, the King and God of heaven, you may be eternal and heavenly gods and kings, feared by demons, admired by angels, beloved sons of the celestial Father, living for ever, fairer than the children of men (cf. Ps. 45:2), a delightful dwelling place for the sublime Trinity.

If but the symbol of this body made Abraham righteous (Gen. 14:18-19; 15:6; 22:2-19), if just the token of this blood kept alive the firstborn of Israel in Egypt



(Exod. 12:23), if merely the type prefiguring this blood consecrated God's ancient tabernacle, cleansed and hallowed even the Holy of Holies, made known the place where the divine Name dwelt on earth, and created priests, high priests and anointed men of God (Lev. 8:15, 19, Heb. 9:21-22, cf. Exod. 40:9-15); if just the symbol did all this, is there anything the reality will not achieve? Aaron did not enter the sanctuary without the symbolic blood, and unless we share in this reality the heavenly sanctuary will not be accessible to us, nor shall we have anywhere to stay in heaven nor shall we be an abode for the God of heaven, nor a living sacrifice, holy and acceptable to God (cf. Rom. 12:1). For through Him alone shall we be admitted. "What profit is there in my blood, when I go down to destruction?" ask David, the prophet among kings (Ps. 30:9 Lxx).

Let us therefore mingle our blood with God's, in order to remove the corruption from our own, for in this blood there is great benefit past telling. It makes us new instead of old and eternal instead of temporary; it frees us from death and makes us like evergreen trees planted by the rivers of the water of the divine Spirit (cf. Ps. 1:3), from which is gathered fruit unto life eternal (John 4:36). A spring welled up from paradise (cf. Gen. 2:10), a natural one, which sent forth natural rivers and watered the face of the earth, while from this sacred table, which, according to the psalm, Christ prepared for us in the presence of His enemies (cf. Ps 23:5), the demons and passions, a spring wells up giving rise to spiritual fountains, letting souls drink and leading them up to heaven. It turns the angels' faces towards its beauty, and in it is discerned the manifold wisdom of God (Eph. 3:10), causing them to desire to look into (1 Pet. 1:12) the gifts bestowed upon us through this blood. When we approach these mysteries we become a royal purple robe or, rather, the blood and body of the King and – O marvelous wonder! – we are transformed to receive divine sonship, as God's radiance comes upon us in secret, shines round about us in an extraordinary way, makes us God's anointed ones, and gives us power, according to the promise, to shine as the sun in the presence of the Father (cf. Matt. 13:43), provided only that no stain lingering in the soul of the person drawing near stands in the way.

For this reason not only should we cleanse ourselves before we approach, but also, after receiving this divine gift, we should pay heed to ourselves and be very much on our guard, that we might stay aloof from the passion and proclaim the virtues of Him who has graciously deigned to dwell in us on account of the likeness to Him in virtues which has come to light within us. Let us consider with whom we have been united and what blessings we have been vouchsafed and, amazed at the surpassing greatness of God's gift and of His love for us, let us order our actions, words and thoughts according to "the good, and acceptable, and perfect will of God" (Rom. 12:2) For this is the blood of the New Testament (Matt, 26:28), which

establishes that new covenant, namely, that gospel of Christ. "For a testament", it says, "is of force after men are dead" (Heb. 9:17). When we partake of the blood of Christ's covenant, let us not make it uncertain through our works, lest we suffer judgment and eternal punishment, having counted the blood of the covenant an unholy thing, with which we were sanctified (cf. Heb. 10:29). Just as there is a great promise for those who keep the hallowing that comes from communion (for they are promised the kingdom of God) so there is also a severe punishment for those who make themselves useless after receiving the gift (cf. Heb. 10:29). For if, it says, "He who despised Moses' law died without mercy according to the law: of how much sorer punishment shall he be thought worthy, who has counted the blood of the covenant an unholy thing, and has insulted the Spirit of grace?" (cf. Heb. 10:28-29)

But let us, I beseech you, brethren, preserve the grace of God undiminished in ourselves, putting all our efforts into obedience, into fulfilling the holy commandments and into offering ourselves to God through our actions, since He gave Himself for our sake. For the Father gave His only-begotten Son for us, and the only-begotten Son of God gave Himself. Shall we not then give ourselves in exchange, not for His sake but for our own? But how are we to give ourselves for our own sake to Christ who gave Himself for us? If we embrace love towards Him and one another. If we humble ourselves under the mighty hand of God (1 Pet. 5:6) and, for His sake, are humble towards ourselves and our fellows, "Minding not high things, but condescending to men of low estate" (Rom. 12:16). If, as far as we can, we crucify the flesh "with the affections and lusts" (Gal. 5:24), If we "mortify our members which are upon the earth; drunkenness, fornication, uncleanness, covetousness" (cf. Col. 3:5), and every evil passion. If we die to sin and live to virtue.

These things are taught us by the crucified body of Christ set before us as food. For at the same time as being nourished by Him, we are also taught to share in His virtues and His sufferings, that we may live and reign with Him forever. He announced this beforehand through the prophet David, saying, "The sacrifice of praise will glorify me, and there I shall show him the way of my salvation" (cf. Ps. 50:23 Lxx). The service we perform in remembrance of what He has done for us is a sacrifice of thanksgiving, honor and praise to Him. And as the body and blood of Christ is truly set before us, and speaks to God the Father in a much more excellent manner than did the blood of Abel -- for Abel's blood cried to God against his brother (Gen. 4:10), whereas the blood of Christ speaks on behalf of us, whose brother Christ deigned to become, propitiating God for us and reconciling us to the Father on high -- and this blood also speaks to us, clearly showing us the way of love, because He, for love of us, emptied Himself until He was like us, laid down

His life for us and taught us the way of humility, because "In his humiliation his judgment was taken away; and he led as a sheep to the slaughter" (Acts 8:32-33, cf. Isa. 53:7-8). He taught us the way to obedience, for He too obeyed the Father unto the Cross and death (Phil. 2:8), and the way which bestows eternal life upon us through putting the passions to death.

For He too was dead, and behold He lives for evermore (cf. Rev. 1:18), giving life to those who cleave to Him through virtue and faith, glorifying them and glorified by them, together with His Father without beginning and the all-holy and good and life-giving Spirit, now and for ever and unto the ages of ages. Amen.

– St. Gregory Palamas, *Homily 56*

### **Martyrs Anatolia & Audax of Thora**

Anatolia and Victoria, young Romans of noble families, refused to marry two patricians because they were consecrated to God. The two aspirants then, with imperial favor, relegated them to their possessions of Sabina, Victoria near Trebula Mutuesca (the Monteleone Sabino on the Via Salaria), Anatolia near Thora. Victoria was killed and buried in a cave on December 23: Anatolia barely survived. A soldier, Audax, was ordered to kill her, locking her up in a room with a snake. The reptile left the Saint unharmed, while it pounced on Audax who had entered, the next day, in the room to ascertain her death. But Anatolia saved Audax from the serpent and Audax became a Christian; therefore, both were killed by the sword. The martyrdom of the two maidens and of Audax is fixed by the *Life* at the time of Decius (249-51). (*from santiebeati.it*)

### **Also Commemorated Today**

New Hieromartyr Constantine priest (1918).

Hieromartyr Cyril, bishop of Gortyna in Crete (250-252).

Martyrs [Patermuthius](#), Coprius, and [Alexander](#) the Soldier, in Egypt (361).

St. [Theodore](#), bishop of Edessa (848).

Venerable Anthony Leokhnovsky (1611).

Venerable Euthymius of Karelia (1435).

Blessed Peter, hieromartyr of Cherevkov (Vologda) (16th-17th c.).

St. Everilda, nun, of England (700) (Celtic & British).

Martyrs Andrew and Probus (Greek).

Venerables Dionysius the Rhetorician and Metrophanes of Mt. Athos (Greek).

Venerable Theodosius, stylite of Edessa (9th c.).

Venerable John of the Caves in Babylon.

Martyr Michael, disciple and the Kinsman of St. Theodore.

Martyr John (before holy baptism Moavy), king of Baghdad and with him the Three Holy Youths (9th c.).

New Hieromartyr Methodius of Amaria, Crete (1793).

Hieromartyr Killian, bishop in East Franconia and Thuringia, and his companions Hieromonk Colman and Hierodeacon Totman, at Wurzburg (689).

Venerable Paternuthius and Presbyter Coprius, wonderworkers in Egypt (4th c.)

+St. Urith of Chittlehampton, Virgin Martyr

Hieromartyr Agilulf, Archbishop of Cologne (c. 720)

Bishop Agrippinus of Autun (538)

Hieroconfessor Briccius, Bishop of Martola (Italy)(c. 312)

Golvinus (Golwen), bishop of St. Pol-de-Léon (Brittany)(7<sup>th</sup> c.)

Sts. Justus, Andrew, Barnabas and Benedict, hermit-brothers in Poland (1008)

### **Social Team for July 16**

Team 6 – Howl, Dee Jubb, Johnsons, Charlotte H., Andrew, Jameson Barker. 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.)