

# 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**



## September 24, 2023 – 16<sup>th</sup> Sunday After Pentecost | Holy New Martyrs of Alaska Hieromonk Juvenaly and Peter the Aleut

Saint Peter the Aleut is mentioned in the Life of Saint Herman of Alaska (December 13). Simeon Yanovsky (who ended his life as the schemamonk Sergius in the Saint Tikhon of Kaluga Monastery), has left the following account:

“On another occasion I was relating to him how the Spanish in California had imprisoned fourteen Aleuts, and how the Jesuits (actually Franciscans) were forcing all of them to accept the Catholic Faith. But the Aleuts would not agree under any circumstances, saying, ‘We are Christians.’ The Jesuits argued, ‘That’s not true, you are heretics and schismatics. If you do not agree to accept our faith then we will torture all of you to death.’ Then the Aleuts were placed in prisons two to a cell. That evening, the Jesuits came to the prison with lanterns and lighted candles. Again they tried to persuade two Aleuts in the cell to accept the Catholic Faith. ‘We are Christians,’ the Aleuts replied, ‘and we will not change our Faith.’ Then the Jesuits began to torture them, at first the one while his companion was a witness. They cut off one of the joints of his feet, and then the other joint. Then they cut the first joint on the fingers of his hands, and then the other joint. Then they cut off his feet, and his hands. The blood flowed, but the martyr endured all and firmly repeated one thing: ‘I am a Christian.’ He died in such suffering,

due to a loss of blood. The Jesuit also promised to torture his comrade to death the next day.

“But that night an order was received from Monterey stating that the imprisoned Aleuts were to be released immediately, and sent there under escort. Therefore, in the morning all were sent to Monterey with the exception of the dead Aleut. This was related to me by a witness, the same Aleut who had escaped torture, and who was the friend of the martyred Aleut. I reported this incident to the authorities in Saint Petersburg. When I finished my story, Father Herman asked, ‘What was the name of the martyred Aleut?’ I answered, ‘Peter. I do not remember his family name.’ The Elder stood reverently before an icon, made the Sign of the Cross and said, ‘Holy New Martyr Peter, pray to God for us!’”

We know very little about Saint Peter, except that he was from Kodiak, and was arrested and put to death by the Spaniards in California because he refused to convert to Catholicism. The circumstances of his martyrdom recall the torture of Saint James the Persian (November 27).

Both in his sufferings and in his steadfast confession of the Faith, Saint Peter is the equal of the martyrs of old, and also of the New Martyrs who have shone forth in more recent times. Now he rejoices with them in the heavenly Kingdom, glorifying God, the Father, the Son, and the Holy Spirit, throughout all ages.

#### Troparion of St. Peter the Aleut, Tone 1

O Peter, upon the rock of your faith Christ has built His Church, and has hallowed our land in the streams of your blood. In you your people have been sanctified, O Aleut; from the farthest islands of the west He has raised you, as a light to all. Glory to Him who has glorified you. Glory to Him who has crowned you. Glory to Him who works healings for all through you.

#### Kontakion of St. Peter the Aleut, in Tone 4

As a skilled fisherman, the Martyr Peter was not harmed when he was caught by adversaries of the Faith; but in a sea of martyric blood, he gained the Kingdom and drowned bitter heresy.

### **Saint Juvenaly as a Model for Our Lives**

By Protopresbyter Fr. George Papavarnavas

Saint Juvenaly, who in the world was known as Yakov Feodorov, was born in Russia in 1756. He was a military man and reached the rank of brigadier, but the desire for God that burned in his heart caused him to abandon the military and settle in the renowned Monastery of Valaam, where he was tonsured a monk and ordained a priest. The abbot of the monastery, Staretz Nazarius, seeing his divine

zeal, sent him to Alaska for missionary work, together with other monks, after a decision by the Holy Synod of the Church of Russia. With joy and enthusiasm Juvenaly joined the missionary team, led by the thirty-three year old Archimandrite Joasaph. On January 22, 1794 the eight missionaries left Moscow and mainly traveled by ship. According to a letter from the leader of the group to the abbot Staretz Nazarius, Juvenaly "was by far the most capable and prudent, with so much fervor for missions, that he wanted to run everywhere preaching about Christ."

In the summer of 1795 Juvenaly took with him an Indian as a guide and undertook the difficult journey to mainland America. It is estimated that he baptized around 5,000 natives. On September 29, 1796 he died a martyr, of which there are two versions. According to the first version he was killed by native hunters near modern Quinnagak. According to the second version he was killed near Lake Iliamna by a local tribal leader, who became enraged that Juvenaly baptized his three wives, as well as the entire family of his brother, and mainly because he advised these converts to avoid polygamy.

By one way or another, Juvenaly was made worthy of a martyric end, and became an enlightener and protomartyr of the American continent.

First, zeal for missionary work and the evangelism of people, according to the model of the Holy Apostles, is a blessed work, when it is associated of course with humility and obedience to the Church. Unfortunately, in the ecclesiastical environment it is often observed that things are not done properly, with the result that divine zeal is replaced with "zeal not according to knowledge." Instead of building up the Church, it destroys it and creates divisions and schisms within the Church, thus splitting in a profound way the singular tunic of Christ. For zeal to be fruitful in missionary work, extremes must be avoided, which are the result of pride and arrogance, and there must be obedience to the ecclesiastical institution. When these preconditions are fulfilled, then the seed, namely the word of God, bears fruit, and it increases with the grace of God, which is richly cultivated in faithful and humble workers of the spiritual vineyard of Christ. The certificate of authenticity of those who truly work for the Church is that they have perfect love, which is a fruit of the Holy Spirit, and this grace floods the entire existence of people, both their souls and their bodies, and enables them to not only be able to withstand temptations and difficulties, but also to long for a martyric death.

Second, those who were First-formed lived in Paradise like the angels before their disobedience to the will of God and their fall into sin. They had communion with God and true love between themselves. After their fall into sin, the communion they had with God was broken, as well as that which they had between themselves, and their love grew cold. The leather tunics God clothed them with were

corruption and death. The way in which the human race grows and populates after the fall became the same way as the animals multiply. If the fall into sin of the First-formed did not take place, the human race would have multiplied in a similar manner as the angels multiply.

After the fall, the natural human state, as described by Elder Sophrony Sacharov, was polygamy, while monogamy that was instituted by the Church of Christ is a state of grace. He writes: "For fallen humans, polygamy is natural," while "humanity did not acknowledge monogamy because of the fall." After the fall there was polygamy because we were in an animalistic state. Christ referred to marriage as monogamous, thus "Christian monogamy is a supernatural state." The Elder says that only by the grace of God can people from their fallen state of being that leans towards polygamy remain in the monogamous state of marriage, but more importantly, to become the temple of the living God. Because marriage from an unnatural state (polygamy) must be led to a natural state (monogamy) and from there will arrive to a supernatural state of being, which is theosis, and then they will cease to be slaves to the "laws of nature."

The purpose of people is to be guided from the unnatural state of sin to the natural state of keeping the will of God and the supernatural state of theosis, to thus become temples of the Holy Spirit, namely truly human. (*from johnsanidopoulos.com*)

### **Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 6:1-10 EOB**

Brethren, since we are God's fellow-workers, we also entreat you not to receive his grace in vain, for he says, "At a favorable time I listened to you; in a day of salvation I helped you." Behold, now is the acceptable time! Behold, now is the day of salvation! We give no occasion for stumbling in anything, so that our ministry may not be blamed. Instead, we seek to be approved as servants of God in everything, in great endurance, in afflictions, in hardships, in distresses, in beatings, in imprisonments, in riots, in labors, in vigils, in fastings; in purity, in knowledge, in patience, in kindness, in a holy spirit, in sincere love, in the word of truth, and in the power of God. There is also the armor of righteousness on the right hand and on the left, glory and dishonor, evil report and good report; being thought to be deceivers, and yet true; unknown, and yet well-known; dying, and behold, we live; punished, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; thought to have nothing even though we possess all things!

### **Today's Gospel Lesson – Saint Luke 5:1-11 EOB**

At that time, it happened that, while the multitude pressed on Jesus and heard the word of God, he was standing by the lake of Gennesaret. He saw two boats standing by the lake, but the fishermen had gone out of them and they were

washing their nets. Jesus entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch." Simon answered him, "Master, we worked all night and took nothing! But at your word, I will let down the net." When they had done this, they caught a great multitude of fish, and their net was breaking. They beckoned to their partners in the other boat to come and help them. They came and filled both boats, so [much] that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord!" He and all who were with him were amazed at their catch of fish; and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Do not be afraid! From now on, you will be catching people alive." When they had brought their boats to shore, they left everything and followed him.

## **Homily on the Great Litany of the Divine Liturgy**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

During the Great Litany, as the prayer to God is called at the beginning of the Divine Liturgy, after the petition for peace, we also pray for the Sacred Temple in which the Divine Eucharist is celebrated. "For this holy house and those who enter it with faith, reverence and the fear of God, let us pray to the Lord", that is, let us pray for this Holy Temple and for those who entered it with faith, reverence and fear of God.

The Sacred Temple is the place where the members of the Church gather to pray to God and to perform the Sacred Mysteries, especially the great Mystery of the Divine Eucharist. It is called a Temple because God dwells there, in the sense that in this space the energy of God is manifested.

For the establishment of the Sacred Temple, the consecration ceremony takes place, during which the Sacred Altar is sanctified and the whole area of the Sacred Temple is blessed. The prayers that the Bishop recites during the consecration ceremony are very expressive, because they show the value and importance of the Sacred Temple. However, the Sacred Temple is a spiritual harbor for those who are tormented in the sea of life, it is a spiritual place of healing for those who have been wounded by sin, it is a sacred place where one accepts the gift of God.

We pray for the Sacred Temple, because it is indeed a blessing that there is this sacred space, which is open that we may pray to God, to calm our soul, which is shaken by various temptations. And we understand this when we think that the first Christians, during the period of persecution, went down under the earth, to the Catacombs, in order to find a quiet place to pray freely to God, or they traveled and

still travel today to find after days and hours an Orthodox church to attend church and receive its benefits. Then, with this prayer, we pray for those who enter the Sacred Temple and who do so in the proper way and with the necessary respect. In as much as the Temple is Sacred, this means that we must enter with due respect. This prayer that we are interpreting shows us the proper way in which we must enter the Temple, and that is with faith, reverence and the fear of God.

"With faith" shows that we must enter the Temple with absolute faith that it is the House of the living God. It is not a common house, it is not a common place, but a sacred place. Faith also refers to the Orthodox Church, since the worship and the Divine Liturgy are performed in the Orthodox way, according to the doctrines of the Church.

"With reverence" means that we enter and stay in the Temple with reverence, order, silence. We do not talk, we do not converse, we do not shout, we do not move aimlessly, we do not let the children run in the Sacred Temple, as if it were a stadium or a "playground", we do not have mobile phones open, which when activated sometimes makes noise, and with their calls modern music is heard, at the time when the Divine Liturgy takes place!

"With the fear of God" shows all the above, that is, we must have the fear of God to have absolute respect that this place is dedicated to God. We must respect this space more than we respect majestic and rich dining rooms or palaces of power, because in this space the presence of God is evident.

It is indeed a blessing that our ancestors built and bequeathed to us beautiful Temples and that is why we have an obligation to preserve these amazing cultural monuments. We must have a good disposition to build and maintain Sacred Temples, where God will be glorified. Above all, we should love the Sacred Temples and go to church every Sunday and Great Feast "with faith, reverence and fear of God". (*from johnsanidopoulos.com*)

## A Word From the Holy Fathers

My children, if you are truly strugglers, men who pay heed to virtue and care for your souls, and you earnestly desire your mind to be limpidly pure before Christ and to do that which is pleasing to Him, then it surely behooves you to accept for His sake every warfare kindled by our nature's passions, the attractions of this world, the duration and persistence of the demon's wickedness with which they are accustomed to confront you, and all their snares. Do not grow faint-hearted because of the continuing and obdurate fierceness of the battle; do not become hesitant because of the long duration of your struggle; do not grow lax, neither be afraid of the boasts of your enemies; and if for a season you should perhaps

stumble and sin, do not fall into the pit of despair. But if something should befall you in this great war and you should even be wounded upon your face, let this in no wise hinder you from attaining your goal. Rather, persevere in the pursuit that you have chosen, and you will achieve that thing most desirable and praiseworthy, to prove steadfast and unmoving in war, reddened by the blood of your wounds. Never cease, therefore, from wrestling with your adversaries.

— St. Martinian, from *The Ascetical Homilies of St. Isaac the Syrian* 9

## **Venerable Dorothy of Kashin**

Saint Dorothy was born in 1549, in the prosperous early part of the reign of Ivan IV (the Terrible), and died in 1629 during the peaceful reign of the first Romanov Tsar, Michael Theodorovich; but her whole life, beginning when she was twelve years old, passed in the midst of the most frightful conditions of rebellion, anarchy, famine, plague, and foreign invasion.

This holy nun of the latter times was of noble blood, and some say that she was of the family of the Princes Korkodinov, but neither her place of birth nor her name before receiving the monastic tonsure are known to us. She was given in marriage to Theodore Ladygin and by him had a son, Michael; they lived in the region north of Moscow, where the city of Kashin is located. In the first decade of the 17th century, Kashin was laid waste by invading Poles and Lithuanians, and St. Dorothy's husband fell on the field of battle in defence of the city.

Thus it was that, having lost her husband and her earthly happiness in the midst of the terrible misfortunes of the Russian land, St. Dorothy, already a woman of mature years, resolved to abandon the world and seek, in prayers and struggles, not a temporary happiness which is so often darkened by various evils, but rather a heavenly and eternal blessedness. By Divine inspiration she chose for herself a peaceful and soul-saving refuge in the Convent of the Meeting of the Lord in Kashin. This monastery, renowned for treasuring the holy relics of St. Anna of Kashin, the Princess Schema-nun and miracle-worker (+1368, Oct. 2 and June 12), had just been laid waste together with the city, and how many labors and deprivations and struggles stood before her when she entered it! With great effort she made for herself a humble, confining cell in the midst of the ruins, and here she devoted herself to prayer, fasting, obedience, and other holy struggles known to God alone. Here amidst the ashes she found a large Icon of the Korsun Mother of God, which she kept in her cell, and which later became celebrated for working many miracles.

The whole territory where this peaceful hamlet once lay presented itself as a virtual wilderness of dark forests, endless birch-groves and desolate lakes and ponds abundant with birds and freely-roaming wild animals. This was also the native

country of highly-esteemed desert-dwelling saints whom St. Dorothy could not but hold very dear to her heart; for she did not retreat, to console her old age, to one of the well-established convents which abounded at that time in Moscow, but chose the silence of the Kashin wilds, for which she had been preparing her whole life long. Just eight miles from Kashin had lived St. Macarius of Kolyazin (+1483), who had the custom to roam the woods like a new Adam amidst wild beasts who walked with him like sheep. His nephew, St. Paisius of Uglich (1504), joined him as a boy and reached such heights that the Most Holy Mother of God visited him when he was at prayer with his disciple St. Adrian and St. Cassian (1504), the friend of St. Nilus of Sora. Not far away also was Soliger Lake with St. Nilus (1554) living in it on Stolbensk islet. Another native of Kashin, St. Sabbas of Vyshera (1460), having returned from Mt. Athos, became a stylite. All these angel-like men founded monasteries, and the fragrance of their life spread far and wide and inspired ascetic exploits. All this constituted St. Dorothy's spiritual inheritance in her melancholy abode and raised her mind to higher visions and thoughts divine.

At the same time she strove to help all the many inhabitants of the city and the surrounding area, who lived in great affliction and misfortune. By her word of consolation, by her heartfelt kindness, and by gifts of money, she strove to help everyone and encourage and raise up all those who suffered in this most oppressive time. All the possessions remaining to her after the death of her husband she either spent for the restoration of the convent or distributed to the poor. For herself she kept nothing except prayer, tears, and struggles. Having been accustomed to live amidst wealth and abundance, now she did not even know where to find her daily bread, and she had to endure every kind of deprivation and need. But with God's help she endured everything with greatness of soul and with firm faith in Divine Providence. In her small, one-windowed cell she had a place hidden from the eyes of men, where she wept, prayed, and sighed before the Lord God day and night over her own salvation and that of her fellow men. Especially did she pray for her husband, for the suffering city, and the holy convent. She sought one thing: the most difficult and sorrowful struggles, in order to cleanse her soul of sins and prepare herself for blessed eternity.

The Lord heard the fervent prayer of St. Dorothy for the restoration of the Convent of the Meeting of the Lord. Soon after she had settled in the ruins, they began to resound with the spiritual rejoicing of the sisters, who little by little returned to the convent when the danger had passed. The rumor of the exalted spiritual life of St. Dorothy and her deeds of mercy attracted to the convent also many other virgins and women who were seeking the salvation of their souls. Thus the monastery was re-established, and when enough sisters had gathered together, an abbess was needed for them. But St. Dorothy, who by her numberless labors and struggles and



gifts had been responsible for the restoration of the monastery, hated all glory and outward honors, and in her great humility she decisively refused the high position of abbess, preferring to continue her ascetic life in the calling of a simple nun. Thus, for the rest of her life the Saint served for all as an example of love of labor, patience, self-sacrifice, and naming love for and trust in God. Her whole life exhaled the fragrance of the great women-strugglers of Christian antiquity, and likewise of those who preceded her in her native land: St. Anna of Kashin, St. Euphrosyne, the great foundress of convents and monasteries in Polotsk (+1173, May 23), St. Febronia of Murom (+1228, June 25), St. Euphrosyne (+1250, Sept. 25), the great virgin-ascetic of Suzdal, daughter of St. Michael of Chernigov, and others.

Such a life did this holy woman live almost in our own days. For it is not the times that are at fault if we do not see now the abundance of holy men and women who flourished in earlier centuries; it is rather our evil will, and lack of determination, and want of faith. But Jesus Christ is the same yesterday, and today, and forever (Heb. 13:8).

In the year 1615 St. Dorothy received the Great Angelic Schema and redoubled her labors of asceticism and piety. Finally, after twenty years of struggles in the Convent of the Meeting of the Lord, the holy Dorothy came to the end of her much-suffering life, in the eightieth year of her age. On the eve of the feast of the great and holy inspirer of monastic struggles in the Russian North, St. Sergius of Radonezh, on September 24, 1629, St. Dorothy peacefully reposed in the Lord. From that day she has stood before the Lord with the burning lamp of flaming love for God, and with the oil of good deeds done for her neighbor and of the grace of the All-Holy Spirit which she acquired by her holy life. She passed over from death unto the life prepared for all who love God, from an earthly into a heavenly habitation, where she has yet greater boldness of intercession before the Almighty.

The holy remains of St. Dorothy were buried near the main convent church of the Meeting of the Lord, on the north side. Over the grave a memorial of white stone was erected with pillars carved out of it, and the inscription on this memorial survived in almost perfect condition until the 20th century.

St. Dorothy remained in spirit with her monastery even after her repose. Her memory was kept sacredly by the sisters down to our own times. Many have been the miracles of healing and supernatural help worked at her grave for those who have come with faith in her intercession before God. A list of these miracles was kept in the monastery. But her memory became especially revered over two centuries after her repose because of her appearances to Abbess Antonia of the Saint's convent.

ABBESS ANTONIA MEZENTSOVA (+1875, Jan. 26) was truly a saint. A spiritual daughter of the great 19th-century saint, Priest Peter of Uglich, she was so penetrated with true Orthodox monastic spirit that St. Anna of Kashin would appear to her and tell who of the sisters ought to be tonsured into the great schema and even where the ancient schemas were to be found.

Abbess Antonia had been a sister at a convent in Suzdal and had agreed, at the persuasion of her godmother, to transfer to the Kashin Convent of the Meeting. But the 20-year-old novice grieved greatly at leaving her first monastery, where the relics of the pious Princess Sofia (wife of John IV) reposed, supposing that she would be deprived of the grace which she had known there, for St. Sofia-Solomonina of Suzdal (1542, Dec. 16) worked many great miracles in her Protection Convent, which was founded and spiritually directed by the great St. Euthymius of Suzdal, friend of St. Sergius of Radonezh. But then, after tearful prayer at night, she saw in a dream that she was entering the Convent of the Meeting in Kashin, which she had not seen before; but by reason of the great crowds of people she could not enter the monastery. After many efforts she finally entered, and being astonished at the great numbers of pilgrims, she asked the reason for this; she was told that the relics of St. Dorothy (of whom she had never heard) were being opened for her canonization. This vision cut short the grief of the future Abbess Antonia and gave her the assurance that there was a righteous one reposing in the Convent of the Meeting also, and that her transferal there in 1839 was not without the will of God.

After some years in the Convent, the novice Alexandra (as she was then called) entered a particularly difficult period of spiritual trials. One day in this period, when she had not slept for several nights out of sorrow, she went to the monastery church for Matins, and after sitting down for the reading of the kathismata, she fell into a light sleep. Suddenly an unknown Schema-nun stood before her after coming out of the northern door of the Altar. She held in her right hand a wooden cross and a lighted wax candle, and in her left hand a smoking censer. Her mantle was gathered up and hung over her left arm. She stood right in front of novice Alexandra and directed a penetrating glance at her, as if seeing through her inward grief. Immediately the novice arose, but the vision had already vanished, and no one around her had seen it; and in her heart she felt an indescribably joyful feeling, as if she had never been in a sorrowful state. When she returned to her cell after Matins, she hastened to sketch with a pencil on paper the Schema-nun she had seen, whom she recognized as St. Dorothy, whom she deeply revered and often called upon in prayer. Several years after this she painted the Icon of St. Dorothy in full stature, exactly as she had sketched it that morning under the impression of that wonderful vision, only adding the Kashin Convent churches and other buildings behind the figure of St. Dorothy.

Later Mother Antonia became Abbess in the Convent of St. Dorothy, and out of her reverence for the saint she desired to show some special veneration for her memory. Many times, when visiting her holy Elder, Father Peter the fool for Christ's sake of Uglich, she would hear from him these words of reproach: "Dorothy is not honored among you!" This greatly grieved Mother Antonia, and finally she asked the Elder what she should do to venerate the holy one. He replied sharply and decisively: "Build a chapel!" In obedience to her holy Elder, she had a small chapel erected out of sheets of metal in a single morning in the summer of 1857, fearing that someone might tell the local bishop and he might forbid the construction if it were long underway. The bishop, however, when he found out about it, approved this veneration of St. Dorothy, and in 1870 Abbess Antonia was able to build a larger, stone chapel over the Saint's relics.

During these years St. Dorothy appeared many times and worked many miracles in her convent. A certain nun, Mother Seraphima, loved to spend the midnight hours with her cell attendant in the convent church. One night they came to the church at midnight and to their amazement saw a strange nun praying by a window, even though the church had been locked and no one could have entered. Another time at midnight they saw in the church an extraordinary light, all the candles were burning, and a nun was praying before the Altar. Many other sisters also were vouchsafed such visions of St. Dorothy. *(from johnsanidopoulos.com)*

### **Also Commemorated Today**

Holy Protomartyr and Equal-to-the-Apostles [Thecla](#) of Iconium (1st c.).

Synaxis of the Mother of God of the [Myrtle Tree](#)

St. [Gabriel](#), of Pskov-Eleazar Monastery and Kazan (1915).

New Hieromartyr [Basil deacon](#) (1918).

New Hieromartyrs [Andrew](#) and [Paul](#) priests, Hieromartyr [Vitaly](#) and Martyrs [Basil, Sergius and Spiridon](#) (1937).

New Hieromartyr [Nicander](#) priest (1939).

Venerable [Nicander](#), [hermit](#) of Pskov (wonderworker, incorrupt) (1581).

Martyrdom of St. [Galacteon](#), [monk](#) of Vologda (1612).

Venerable [Coprius](#) of Palestine (630).

Venerable [Abramius](#), abbot of Mirozh (Pskov) (1158).

Venerables [Stephen](#) the First-Crowned (1224), [David](#), & [Vladislav](#) (1239), of Serbia  
Righteous Euphrosyne, daughter of St. Paphnutius of Egypt.

New Hieromartyr [Haralambos](#) Michailides of Louroujina in Cyprus (1924)

St. Isarnus of Marseilles (1043).

St. [Silouan](#) the Athonite

St. [Mawgan](#), abbot-bishop

Sts. Conald, priest ([Chuniald](#)) & [Gislar](#), enlighteners of Austria & Germany (7<sup>th</sup> c.)

St. Berchtun, Abbot of Beverly

St. [Anathalon](#), first bishop of Milan (1<sup>st</sup> c.)

Martyrs [Andochius](#) (priest), Thyrsus (deacon) and Felix of Auton (Gaul)(2<sup>nd</sup> c.)

Martyr [Gerard](#), first bishop of Csanad and apostle to Hungary(1046)

St. [Geremarus](#) (Germer) abbot of Pentale (France) (c. 658)

St. [Ysarn](#) (Isarnus) of Toulouse (1048)

St. [Rusticus](#), bishop of Clermont (France) (446)

## Social Team for October 1

Team 5 – Cooper, Mary V., Steven Watts . Thank you!

## 2023 Young Adult Fall Retreat

**Iconography: Awed by the Beauty** with Keynote Speaker Michael Kapeluck (who painted the icons in our church – ed.) The American Carpatho-Russian Orthodox Diocese, the Greek Orthodox Metropolis of Pittsburgh Y2AM and the Ukrainian Orthodox Church USA invite Young Adults to come retreat at Camp Nazareth for a weekend with other Orthodox Young Adults from all jurisdictions. The weekend event (**October 27-29**) will be filled with learning, fun, fellowship and worship and time for reflection and rejuvenation! To register, click [here](#)!

Note: Financial-need Scholarships may be available through your home parish or diocese. If you need assistance, please call Camp Nazareth at 725.662.4840 or email [youngadultretreats@gmail.com](mailto:youngadultretreats@gmail.com).

### 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, Jacob, 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.)