

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

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

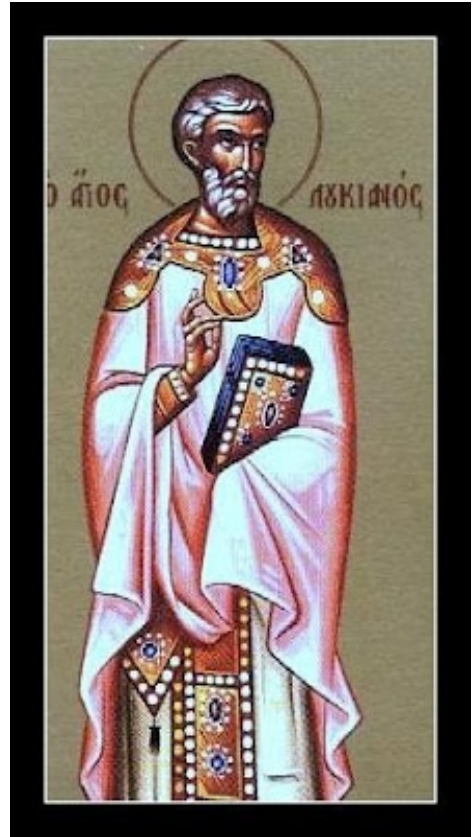
Sunday School 9:30 AM

Divine Liturgy 10 AM

October 15, 2023 – 19th Sunday

After Pentecost | Hieromartyr

Lucian the Presbyter of Antioch



You know we are living in evil times when scholars seek to exonerate people like Origen of Alexandria and condemn St. Lucian of Antioch for being a heretic. Honest scholars know they have no basis for their speculations, but since they consider themselves better arbiters of Orthodoxy than the Church Fathers we are expected to take their speculations as fact. The philosophy they base their speculations on are that "history is written by the winners" and for this reason any Orthodox history is to be distrusted at the expense of the "underdog".

The underdogs in this case are the heretical Arians who claimed as the teacher of their heresy to be Lucian of Antioch. However the Orthodox also claim him as one of their own. For contemporary scholars, the claim of the Orthodox must be immediately dismissed if the underdog heretics oppose the Orthodox view of history. Because Lucian left no writings, the claims of neither can be objectively justified. The only thing that can be objectively established is that Lucian lived an exemplary holy life and after being accused of heresy was received back into the Church communion and valued this communion till the end of his martyric life, for which he suffered the torture of hunger till death for the glory of God. Heresy is

something he tried to avoid and based his entire ministry in combating. This is why he opposed the philosophical speculations of the Alexandrian School, this is why he revised the Septuagint version of the Old Testament, and this is why he submitted himself to the Church when he was (probably falsely) accused of Monarchianism.

He was accused of being the father of Arianism based on an encyclical of 321, promulgated by Alexander of Alexandria, that associates Lucian with Paul of Samosata. But Henry Melville Gwatkin responds: "It was no love of heathenism, but a real difficulty of the gospel which led him to form a new theory. His aim was not to lower the person of the Lord or to refuse him worship, but to defend that worship from the charge of polytheism. Starting from the Lord's humanity, he was ready to add to it everything short of the fullest deity. He could not get over the philosophical difficulty that one who is man cannot be also God, and therefore a second God."

Lucian was reconciled with the Orthodox Church in 285, before Arianism was declared a heresy. Church authorities officially accepted a conciliatory statement of belief by Lucian in 289 and, posthumously, in 341, at an ecclesiastical synod in Antioch. At the Council of 341 a Creed written by Lucian was presented that defended his Orthodoxy and was preserved by Rufinus ("We believe...in one Lord Jesus Christ His Son, the only-begotten God, through whom all things were made, who was begotten of the Father before all ages, God of God, Whole of Whole, One of One, Perfect of Perfect, King of King, Lord of Lord, the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Shepherd, Door, unchangeable and unalterable, the immutable likeness of the Godhead, both of the substance and will and power and glory of the Father, the first-born of all creation, who was in the beginning with God, the Divine Logos, according to what is said in the Gospel, 'and the Word was God' through whom all things were made and in whom 'all things consist'..."). In his *History of the Christian Church*, Philip Schaff offers the explanation that Lucian was "a critical scholar with some peculiar views on the Trinity and Christology which were not in harmony with the later Nicene orthodoxy, but that his heroic defense of the Church and his martyrdom under the Romans restored his legitimacy in the Church." Though this may initially have been true of Lucian, I would go further and accept the decision of the Synod of 341 which defended the Orthodoxy of St. Lucian and vindicated him of the accusations of Bishop Alexander of Alexandria. Though he cannot be viewed as a Father of the Church, he certainly deserves to be acknowledged as a Saint worthy of veneration and emulation according to the tradition handed down concerning him by the Church. (*adapted from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 11:31-12:9

Brethren, the God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Today's Gospel Lesson – Saint Luke 8:5-15

The Lord said, “A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!” Then His disciples asked Him, saying, “What does this parable mean?” And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that ‘Seeing they may not see, and hearing they may not understand.’ “Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no

fruit to maturity. But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

Homily on the Great Litany of the Divine Liturgy – Prayer for the Environment

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Man is not an autonomous being, a solitary person, a being who lives in an infinite solitude, but is born and lives in an environment, material, social and familial. This environment is a universal home in which there is a whole world, with all its elements, that is, air, land and sea. After all, God first created the material world and then man, so that he could enter as a king in his kingdom.

This is the reason why in the Great Petitions we address to God, the so-called "Great Litany", at the beginning of the Divine Liturgy, we also pray for the world that surrounds us. "For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord." That is, let us pray to the Lord for good conditions - mildness in the air, for the fruitfulness of the earth and for peaceful times.

The Church teaches that after the sin of Adam and Eve, man's relationship with the environment changed, nature became enraged and rebelled against sinful man. Since then, a different situation has prevailed and man has been working on the land with pain and toil. But every sin that man commits has shocking consequences for the whole creation. The Apostle Paul writes that "the whole creation groans and labors with birth pangs together until now" (Rom. 8:22).

That is why we must beg God to create the right conditions in nature, for there to be mildness in the environment, for the times to be peaceful, without wars, so that the earth will bear fruit and we will be fed normally to sustain ourselves in life.

This prayer must be made especially in our days, since the environment, the air, the earth, the sea, the springs, the rivers, the forests, are being polluted by various causes, which come from man, even genetic pollution is observed. When nature is "in a hurry" to produce more, then it becomes polluted, and then it also pollutes the human body.

In particular, with this petition we think of farmers, breeders, fishermen and all those whose work depends on good environmental conditions in order to receive the fruits of their labor and to be rewarded for their efforts.

This was mainly understood by the older generations of people, who lived in an agricultural society, had a constant relationship with the environment and expected God's help, they had their attention focused on Him and begged Him sometimes to send rain, sometimes to let the sun shine etc. Today, however, when everything is

industrialized, people's attention is directed to department stores, factories, industrial areas, and that is why faith is moving away from God. They release the products they buy from the earth, which have the feeling that they were produced by some factory and not by God.

However, with this prayer, the Church teaches us to pray to God for the environment, the air, the earth, the sea, the springs, the forests, all those things that give us natural powers for fruitfulness. At the same time, the Church teaches us to respect the environment, to love it, not to destroy it, because apart from causing harm to our health and harming future generations, at the same time we are disrespecting creation, God's "jewel". *(from johnsanidopoulos.com)*

A Word From the Holy Fathers

That which I feared yesterday has happened and now come to pass. When the festival finished, in a mass the crowd left us and our gathering became smaller. Even though I knew with certainty that this would happen, that doesn't mean that because of it I kept away from giving advice. For even if not everyone in the audience yesterday was persuaded, yet not everyone was unconvinced. This is no small reason for comfort for us. For that reason neither shall I keep away from this advice today. After all, even if they don't hear it via us, they'll certainly, at least, hear what we've said via you. I mean, who could put up with their great laziness in silence, or concede them pardon or defense when, on seeing their mother after so long a time and enjoying the fine things inside her, they kept away and couldn't bear turning up again for a second time? They mimicked not Noah's dove, but the crow (Gen 8.6-1:2), and this when the choppy waves and that storm still lingered and the surging waves were intensifying with each successive day, and this holy ark was in front of everyone's eyes and calling everyone and drawing them to herself, and providing considerable safety to those in flight. She beats off not attacks of waters or waves but the constant assaults of utterly irrational passions and removes envy and suppresses arrogance. For here, when they hear from the divine scriptures that "All flesh is grass and all human glory like a grass' flower" (Is 40.6), neither will the rich person be able to ignore the poor person, nor will the poor person, when they too hear another prophet say: "Don't be afraid when a person is rich or when the glory of their house abounds, for when they die they won't take everything nor will their glory accommodate them" (Ps 49. 16-17), be captive to jealousy when they see another person enjoying wealth. For such is the nature of this wealth. It doesn't exchange places along with its possessors, it doesn't depart with those who have it, nor does it assist people there when they're being judged and have to render their accounts, but is instead completely cut off by

death. And it has abandoned many even before death. Its use is unreliable, its enjoyment insecure, its possession dangerous.

But the elements of virtue and of charity are not like this. Instead, this warehouse is robber-proof. On what basis is this dear? The person who speculated about this wealth and said: "Their glory will not accommodate them after them" (Ps 49.17) educated us too about the warehouses of charity that last forever and are never robbed, when he expressed it this way: "He distributed, he gave to the poor. His righteousness endures for ever" (Ps 111.9). What is more incredible than this? What is gathered perishes, and what is distributed lasts, and rightly so. For the latter God receives and no one can snatch it from God's hand, while the former is put away in human warehouses, where it is subject to numerous plots, where there is a great deal of envy and jealousy. Don't, then, be careless, beloved, about spending time here. For if some despondency is troubling you I, here it is chased away; if business concerns, they run away; if irrational passions, they are extinguished. We go home from the marketplace and the theater and the other gatherings in the outside world trailing a great number of worries and despondencies and sicknesses of the soul. If you constantly spend time here, you will completely discard those evils which you received out in the world. But if you turn away and flee, you will completely destroy even those blessings you acquired from the divine scriptures, while your wealth is gradually sucked down the drain by the gatherings and conversations in the outside world. And that these assertions are true, when you go home from here make an effort to catch sight of those who stayed away today and you will see how substantial the divide is between your cheerfulness and their despondency.

A bride seated in the bridal chamber is not as beautiful and pleasing as a soul that appears in church, giving off spiritual perfumes, is wonderful and glorious. For the person who attends here with faith and dedication goes away taking countless treasures. If they just open their mouth, immediately they fill those in their company with every sweet smell and spiritual wealth. If countless disasters attack, they endure everything easily, having taken away from the divine scriptures here enough of a starting-point for patience and philosophy. And, just as the person who constantly stands on the rock mocks the waves, so the person who enjoys constant worship and is watered by the divine words, seeing that they have stood themselves on the correct assessment of matters as if on a rock, is captured by not a single human matter, in that they have situated themselves above the incursion of day-to-day affairs. They leave, taking countless blessings home, after reaping much benefit and spiritual guidance not just from admonishment, but also from prayer and from the father's blessing and from a shared assembly and from the love of fellow Christians and from any number of other things.

See, then, what great blessing you will enjoy today, but what great penalty they will be subject to. For while you will go away, having received a reward from martyrs, they, in addition to being stripped of this bonus, will also be subject to another penalty as they trail a lot of litter of worries arising from their pointless pursuits. "Just as the person who welcomes a prophet in a prophet's name, will receive a prophet's reward, the person who welcomes a righteous person in a righteous person's name, will also receive a righteous person's reward" (Mt 10.41). So the person who welcomes a martyr in a martyr's name, will receive a martyr's reward. The welcoming of a martyr is to come together in his memory, to share the story of his contests, to marvel at what happened, to strive to imitate his virtue, to convey to others his brave deeds. These are the host's gifts for the martyrs. In this way one welcomes these saints, just as you too have thus done today.

Now then, while yesterday our Master was baptized with water, today his servant is baptized with blood. Yesterday heaven's gates were opened, today Hades' gates were trampled flat. Indeed, don't be astonished if I called his martyrdom a baptism. For in fact here too the Spirit flits around with abundant generosity, and obliteration of sins takes place and a certain wonderful and incredible purification of soul. And, just as those who are being baptized wash in water, so those being martyred wash in their own blood, which is precisely what happened in the case of this man. But before [speaking of] his slaughter it is essential to mention the Devil's cunning. For when he realized that [the martyr] mocked every form of torture and punishment and that he couldn't subvert the saint's philosophy either by igniting a furnace or digging a pit or preparing a wheel or leading him up to a stake or hurling him over cliffs or throwing him into the jaws of wild animals, he conceived of another more cruel means and went around seeking to find a torture that would at one and the same time be the most intensely painful and the most drawn out possible. For since, when it comes to punishments, the unbearable ones furnish an extremely quick release, while the more drawn out ones temper the pain, he worked hard to find a punishment that provided both simultaneously – namely, duration and a viciously cruel excess of pain so that through both the severity and abundance of time he might defeat the martyr's firmness of mind.

6 What did he do? He exposed this saint to starvation. When you hear 'starvation; don't simply pass over what I've said. For of all deaths this is the cruelest. And those who've had experience are witnesses. No, heaven forbid that we should gain experience! We have been taught well to pray that we not enter into temptation (cf. Mt 26.41). For like an executioner it sits inside in the guts and scourges all the limbs, consuming the body all over more fiercely than any fire or wild animal, producing an unrelenting and unspeakable pain. Indeed, that you may learn what starvation is like, often even mothers have made a meal of their children, unable to

endure the pressure of this evil. And the prophet spoke of this disaster in tragic tones: "The hands of compassionate women boiled their own children" (Lam 4.10). Mothers ate the ones they gave birth to and the belly that gave birth became the tomb of the children borne, and starvation triumphed over nature. Rather not just nature, but also intent. But it did not triumph over the nobility of this saint. Who wouldn't be amazed at hearing this? And yet what is more powerful than nature? What more finely balanced than intent? But so that you may learn that nothing is stronger than the fear of God, intent was seen to be better tuned than nature and, while starvation put mothers on trial and caused them to forget the pain of giving birth, it could not trip up this saint- neither did the punishment subvert his philosophy nor the torture triumph over his courage. Instead, he remained stronger than any adamant, luxuriating in good hope and taking pleasure in the pretext for the competitions, with the starting-point for the contests as sufficient comfort. In particular, day after day he heard Paul saying: "In starvation and thirst, in freezing cold and nakedness" (2 Cor u.27), and again: "Up to the present hour we are hungry and thirsty and without clothes and being beaten up" (1 Cor 4.11). For he knew, he knew clearly that: "A person shall not live on bread alone, but on every word that issues from God's mouth" (Mt 4.4).

When the foul demon saw that the martyr wasn't yielding to the sheer necessity of events, he made the torture yet more cruel. What he did was to take food that had been sacrificed to idols, fill the table with it and have it placed in front of the martyr's eyes, so that the convenience of having it on hand might relax the firmness of his will. After all, when it's not obvious that things are set as bait, we aren't caught in the way that we are when they're lying in front of our eyes. My point is, one would more easily overcome the desire for women, if one wasn't looking at a gorgeous woman or constantly gazing at her. But even so, the just martyr triumphed over this ambush too, and what the Devil thought would relax his courage anointed him more than anything for the contests. For not only did he not experience anything at the sight of the food that had been sacrificed to idols, but, even more, he shunned and hated it. And that which we experience in regard to our enemies – the more we look at them, the more, on the contrary, we hate and shun them – this he too experienced at that time in regard to that foul sacrifice. For, on seeing it, he was, on the contrary, disgusted and turned away, and the constant sight inclined him instead towards hatred and avoidance of what lay in front of him. And, even though starvation was shouting loudly at him from within and urging him to touch what was lying in front of him, the fear of God stayed his hands and made him forget nature itself. And when he was looking at a table foul and polluted, he was reminded of another table, awe-inspiring and filled with the Spirit, and was so fired up as to prefer to endure and suffer anything rather than

make a meal of those foul bits of food. He recalled too the table of the three boys who, captured at an early age and bereft of any supervision, displayed such great philosophy in an alien land and foreign region that their courage is sung of up to the present day (cf. Dan 3). And, while the Jews, even when they were in possession of their own land, were impious and, though spending time in the temple, worshiped idols, those youths, though taken away into a foreign land, where there were captives and slaves and young displayed such great philosophy before [the time of God's] grace," he asked, "what kind of pardon would we deserve, if we weren't even able to achieve the same virtue as them?"

With these thoughts in mind he mocked the Devil's wickedness, despised his evildoing, and gave in to not one thing that he saw. So, when that foul demon saw nothing further happening to him, he escorted him back into court and tortured him and applied incessant questions. But to each question he replied only: "I am a Christian." And when the executioner said: "What country are you from?," said: "I am a Christian." "What's your occupation?" "I am a Christian." "Who are your parents?" To everything he said: "I am a Christian." With this single unadorned statement he struck the Devil's head and constantly and unremittingly inflicted wounds on him. Even though he had taken part in the education offered in the outside world, he knew clearly that there was no need for rhetorical skill in such contests as these, but faith. Not for cleverness of argument, but a God-loving soul. "One statement *is* sufficient," he said, "to rout the Devil's entire phalanx." And while to those who don't scrutinize things precisely his answer seemed to be out of sequence, if a person is attentive, they would see the martyr's wisdom in this too. For the person who says "I am a Christian" has revealed both their country and family history and occupation. Let me explain how. The Christian does not have a city on earth, but the Jerusalem in heaven. "For the heavenly Jerusalem, which is our mother:" scripture says, "is free" (Gal 4.26). The Christian doesn't have an earthly occupation, but arrives at the heavenly way of life. "Our citizenship," scripture says, "is in heaven" (Phil 3.20). The Christian has as relatives and fellow citizens all the saints. "We are fellow citizens of the saints," scripture says, "and God's own" (Eph 2.19). In consequence, with a single statement he taught precisely who he was and from where and of whom and what he spent his time doing. And with this utterance he quit his life and departed safe and sound for Christ, bringing with him his deposit and through his experience advising those after him to resist and to fear nothing except sin and denying Christ.

9 Knowing these things, then, let us too in a time of peace practice the exercises of war, so that, when war does arise, we too might erect a brilliant trophy. He despised starvation, let us too despise overeating and suppress the stomach's tyranny, so that, if a time were to come which sought courage of this dimension

from us, through having practiced in advance in the lesser events, we might appear brilliant in the wrestling ring. He boldly addressed prefects and emperors. This, too, let us now do, and even if we are seated among meetings of rich and illustrious Greeks, let us confess the faith with boldness. Let us mock their error. Even if they attempt to exalt their beliefs and purge ours, let us not keep silent nor take it meekly, but reveal their shamelessness and praise in hymns every Christian belief with great wisdom and boldness. Indeed, just as the emperor carries *his* diadem around on *his* head, let us, too, carry around our confession of faith everywhere. For his crown doesn't adorn him in the same way as our faith and our confession of it usually adorn us. Let us do this not *just* through words, but also through actions themselves and demonstrate through everything a life worthy of that confession, so that we don't cast shame on our teachings in the poor quality of our works, but rather, in glorifying our Master through everything, enjoy honor both here and there. May we attain all these things through the grace and loving kindness of our Lord Jesus Christ, through whom and with whom be glory, power, and honor to the Father, together with the holy and life-creating Spirit, now and always. and forever and ever. Amen.

— St. John Chrysostom, *Homily on St. Lucian*

Thecla, Abbess of Kitzingen

Saint Thecla was born in England, and became a nun of Wimborne Abbey (Dorsetshire) under Saint Tetta (f.d. September 28). She joined the mission to Germany under her relative, Saint Lioba (f.d. September 28). For a time, Saint Thecla was a nun at Tauberbischofsheim. Saint Boniface (f.d. June 5) named her the first abbess of Ochsenfuert, and then of the convent of Kitzingen, three miles from Wuerzburg on the Main, over which she ruled for many years. She reposed in 790. Her relics remained at Kitzingen until they were scattered during the Peasants' War of the 16th century. (*from celticsaints.org*)

Icon of the Theotokos "Multiplier of Wheat"

The icon of the Holy Theotokos "**Multiplier of Wheat**" - commemorated on 15 October - stands out among all the other images of Her present in the liturgical calendar of our Church. It brings together in a remarkable way the heaven and the earth, the sublime and the mundane. The icon is a realistic depiction of the Holy Virgin. Below is the reaped wheat of the new crop, a reminder of our daily bread. Above the field, we see the Theotokos on a cloud. Raising her hands in fervent prayer to God, she asks Him to take care of the urgent needs of His people.

Saint Ambrose of Optina, a prominent Optina elder, inspired the creation of this icon in many ways. It was painted in 1890 by the sisters of Shamordino Convent that he had established and was a part of the elder's spiritual ministry and pastoral

care for the people in great need. At this time, a devastating famine was raging throughout Russia. Many thousands of people were at risk of dying from hunger. In his prayer, Elder Ambrose petitioned the Mother of God for her assistance. She came to him in a dream and promised to intercede before God for the needs of the hungry. The elder described the image of the Theotokos to the nuns and asked them to depict it in the icon. He sent copies of the icon to his disciples, instructing them to pray for the suffering and give generously to them.

The elder's spiritual concern for the needy yielded tangible fruit. In the year when the icon was painted, the peasants in the environs of Shamordino Convent had a good crop. Two years later, a copy was sent to Voronezh, and a Moleben was served. A few days later, it rained, the fields got water, and the famine subsided.

The icon *"Multiplier of Wheat"* has a special significance to our brothers and sisters at the farmsteads of our Convent. Our ministry among them has a deep spiritual meaning. We seek to show to every resident of our farmsteads the way of their salvation. We want all of them to inherit everlasting life with God in His Kingdom of Heaven. Yet the way of salvation is full of worldly labours. Everyone needs to see the fruit of their works to keep them from despair. And so we pray before the icon for a good crop and the success of our good works.

Believers invoke the icon praying for the help of the Holy Theotokos in meeting their basic needs, avoiding droughts, gathering a good crop, and daily sustenance. Saint Ambrose of Optina left us his short prayer before this icon: *"Please give us, your unworthy children, O Lord, but a drop of Your grace."* In it, we hear a poignant reminder. Despite the importance of our worldly comforts, dedicating our whole lives to their pursuit would be a sad mistake. No one can learn generosity without giving. Likewise, one cannot find love without passing it on lavishly to others. On the feast day of the icon *"Multiplier of Wheat"*, we pray that none of us will neglect the nourishment of our spirits as we work hard to earn our daily bread. (adapted from obitel-minsk.org)

Also Commemorated Today

Venerable [Euthymius](#) the New of Thessalonica, monk of Mt. Athos (889).

New Hieromartyr Simeon priest (1918).

New Hieromartyr Valerian Novitsky, priest of Telyadovich (1930).

New Hieromartyr [Habbakuk](#), Bishop of Old Ufa (1937)

New Hieromartyr Demetrius priest (1942).

St. Athanasius (Sakharov) the Confessor, bishop of Kovrov (1962).

Synaxis of Twenty-three New Martyrs of Belorussia

St. [John](#), bishop of Suzdal (1385).

Hieromartyr [Lucian](#), presbyter of the Kiev Caves (1243).

Martyrs [Sarbelus](#) and Bebai (Barbea) of Edessa (2nd c.).
St. [Sabinus](#), bishop of Catania (760).
St. Dionysius, archbishop of Suzdal (1373).
St. Bares the Confessor, bishop of Edessa (378).
St. Aurelia of Strasburg (Alsace) (383) (Gaul).
St. Ethelric, Bishop of Durham
Martyr Agileus of Carthage (c. 300)
St. Antiochus (Andeol), bishop of Lyons (5th c.)
Hieromartyr Bruno-Boniface, Archbishop of Mersburg (Germany) (1009)
Martyrs Callistus and Mercutialis of Huesca (Spain) (1003)
St. Cannatus, bishop of Marseilles (5th c.)
St. Leonard of Vandouvre, hermit (c. 570)
St. Odilo, abbot of Stavelot-Malmédy (Belgium) (c. 954)
St. Severus, bishop of Trier (c. 455)
St. Willa, nun of Nonnberg (Austria) (c. 1050)

Social Team for October 22

Team 2 – Dewey, Carrie LaMere, Larry Connell. 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, 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.)