

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wednesday: Lay Vespers 6:30 PM

Saturday: Vespers 5 PM

Sunday: Matins 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10 AM

November 19, 2023 – 24th

Sunday After Pentecost | Prophet

Obadiah | Martyr Barlaam of Antioch

Together with incense, Barlaam, you bear the fire, and are perceived as fragrant incense to the Lord.

The Holy Martyr Barlaam was from Antioch in Syria. Though elderly in age, he openly confessed Christ and was arrested and brought before the governor of Antioch. Because he could not be persuaded to sacrifice to the idols, he was flogged with a cowhide then he had his nails torn out. Then he was brought to an altar for the idols, and it was ordered that he be forced to spread forth his right hand. On this hand was put burning coals and incense. By this the governor thought that he would not be able to endure the heat of the coals, and therefore would drop the coals and the incense onto the altar, and in this way it would appear that he sacrificed to the idols.

The athlete of Christ stood there with great bravery, unmoved and unshaken, giving his right hand no movement whatsoever. By this he showed himself to be stronger than brass and iron. This went on until the coals made a hole in his consumed flesh, and he fell to the ground. The noble one preferred to struggle with



bravery and a firm mind for truth, by having his hand consumed in the flames, rather than to be shaken, and by this showing unbelievers that he did not offer incense and sacrifice to the demons. By enduring this torment, he delivered his soul into the hands of God, and received from Him a crown of martyrdom.

This noble athlete was also honored with rhetorical encomium's by both Basil the Great and the divine Chrysostom. Basil the Great said of Barlaam: "He had a right hand more powerful than fire: although the coal burned his hand, his hand still held the fire as if it were ash." And Chrysostom said: "The angels looked from the heights. The archangels beheld. The scene was majestic, in truth transcending human nature. Behold, who would not wish to see a man who made such an ascetic endeavor, yet did not feel that which is characteristic of men to feel; a man who was himself both the altar of oblation and the sacrifice and the priest?" (*from johnsanidopoulos.com*)

The Prophet Obadiah as a Model for our Lives

by Protopresbyter Fr. George Papavarnavas

The Prophet Obadiah or Abdia, whose name means "servant of the Lord", came from Shechem and lived in the second half of the 6th century B.C. He is one of the Twelve Minor Prophets, whose book is the smallest in the Old Testament containing only 21 verses.

Among the prophecies contained in this book is the enemy behavior of the Edomites against the Jews during the destruction of Jerusalem by the Babylonians, as well as after. "The Prophet announces that he awaits the same fate for Edom as the inhabitants of Judah and Jerusalem, because they collaborated with the Babylonians, committed looting and showed malice." He then "comforts his defeated and hopeless countrymen, heralding the exemplary punishment of Edom and announcing the restoration of Jerusalem." When addressing the Edomite people he said the following remarkable things:

"See, I will make you small among the nations; you will be utterly despised. The pride of your heart has deceived you, you who live in the clefts of the rocks and make your home on the heights, you who say to yourself, 'Who can bring me down to the ground?' Though you soar like the eagle and make your nest among the stars, from there I will bring you down," declares the Lord.

This will take place "Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever." And he adds: "In that day," declares the Lord, "will I not destroy the wise men of Edom, those of understanding in the mountains of Esau?"

The Prophet Obadiah reposed in peace and was buried in the tomb of his fathers.

His life and disposition gives us the opportunity to highlight the following:

Pride, according to the teachings of our Church, as expressed by the Holy Fathers, is the greatest sin, it is a real hell. It is the cause of all evil. This is what demolished the angelic order of Lucifer that led his angelic order from beings of light to beings of darkness, from angels to demons. It leads people to eternal perdition, though we have been formed to rejoice for eternity in the "worldly and otherworldly" goods of the Lord.

Saint John the Sinaite, the author of the *Ladder*, says among other things: "Pride is a denial of God, an invention of the devil, contempt for men. It is the mother of condemnation, the offspring of praise, a sign of barrenness. It is a flight from God's help, the precursor of madness, the cause of downfall. It is the cause of satanic possession, the source of anger, the gateway of hypocrisy. It is the fortress of demons, the guardian of sins, the source of hardheartedness. It is the denial of compassion, a bitter Pharisee, a cruel judge. It is the foe of God. It is the root of blasphemy."

Conversely, humility changes the heart of man into a true paradise and makes him truly rejoice in life. Humility is the source of all good things and the mother of all virtues. Saint Silouan the Athonite said: "Humility is the light by which we can see God as Light, as we chant in the hymn, 'in Your Light we shall see Light'." He also said: "The humble soul has enormous rest, while the proud are supported only by themselves, since the proud do not know the love of God and are far from Him."

Like the trees are recognized as good or not by their fruits, it is exactly the same with people. As to who they are in reality, irrespective of their external appearance, they are recognized by how they conduct themselves and this is what reveals their inner world. For example, when they are gentle, peaceful, have a courageous spirit, and are full of love for God and others, this means they are humble. Conversely, when they are timid, given to anger, and seek to make their opinion known, this shows they have pride. Saint John the Sinaite says the following: "Anger shows a man full of pride." He also says: "A proud soul is a slave of cowardice; it vainly trusts in itself, and is afraid of any sound or shadow of creatures." And elsewhere: "He whose will and desire in conversation is to establish his own opinion, even though what he says is true, should recognize that he is sick with the devil's disease [pride]. And if he behaves like this only in conversation with his equals, then perhaps the rebuke of his superiors may heal him. But if he acts in this way even with those who are greater and wiser than he, then his malady is humanly incurable."

The humble man does not criticize or condemn anyone except themselves. He sees only his own sins and considers himself worse than all men, even than all of

irrational creation. He considers himself worthy of hell, but does not despair. He places his hope in God and continuously seeks His mercy. Conversely, the proud deal with others, accusing them, criticizing them, condemning them, scorning them, while they always justify themselves and release themselves from any liability.

The humble man is straight and honest and loves the truth, while the proud are flatterers and servants of wickedness. Saint John the Sinaite urges us to guard ourselves from flatterers and flattery. Of course, as is well known, flattery usually surrounds those who have any kind of power, office, material wealth, etc. But we must all be careful, first by not becoming flatterers, and second by protecting ourselves from flattery, because "he who flatters is a servant of demons, a guide towards pride, a terminator of devotion, an annihilator of good works, a seducer away from the correct path."

"Love prayer, but when you pray for others and God listens, do not become arrogant," says Saint John the Sinaite, "because it was their faith that caused the action of your prayer being heard." (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Ephesians 2:14-22 EOB

Brethren, Jesus is our peace, he who made both [groups to be] one and tore down the wall of separation. He abolished in his flesh the enmity which is the law of commandments with its decrees, so that he might create in himself one new humanity instead of two, making peace. He reconciled both [groups] to God in one body, through the cross, by which he destroyed that enmity. He came and preached peace to you who were far off and also to those who were near. Through him, we both have access to the Father in one Spirit. And so, you are no longer strangers and foreigners! Instead, you are fellow-citizens with the saints, and members of God's household, being built on the foundation of the apostles and prophets. Christ Jesus himself is the chief cornerstone; in whom the whole building, fitted together, grows into a holy sanctuary in the Lord. In Christ, you too are built up into a dwelling-place of God in [the] Spirit.

Today's Gospel Lesson – Saint Luke 12:16-21 EOB

At that time, Jesus told them a parable, saying, "The ground of a certain rich man produced in abundance. He thought to himself, 'What will I do? I do not have room to store my crops!' Then the man said, 'This is what I will do: I will pull down my barns, build bigger ones, and there I will store all my grain and my goods. Then I will say to my soul, "Soul, you have many goods stored up for many years. Take your ease, eat, drink, and be merry!"' But God said to him, 'You fool! Tonight your soul is demanded of you. The things which you have

prepared, to whom will they belong?' This is how it is when someone amasses treasure for himself but is not rich toward God."

Homily on the Beatitudes 4

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

"Blessed are those who hunger and thirst for righteousness, for will be satisfied" (Matt. 5:6).

The fourth beatitude of Christ refers to hunger and thirst for the righteousness of God, the righteousness that fills a person.

We know what physical hunger and thirst mean. They are unbearable situations for humans. The human body, in order to satisfy the processes necessary for life, must accept the right foods. It also needs the necessary fluids for the body to operate, which for the most part consists of water. When the body is deprived of adequate food and fluid, then it reacts, creating a feeling of hunger and thirst.

In this beatitude it is not physical hunger and thirst that are blessed, but hunger and thirst of the soul for righteousness. Righteousness can be understood in many ways: virtue in general by which one is united with God, or even partial justice as opposed to greed and injustice. In both cases, the result is the same, namely the union of man with God and love for people.

This beatitude is in sequence and a result of the preceding beatitudes, since humble people who repent and are distinguished by meekness will hunger and thirst for the prevalence of justice on earth. This beatitude also pre-announces the forthcoming beatitude which speaks of mercy and almsgiving. This is important, because one must first be just in order to be merciful. And this is necessary, because it is likely for one to be greedy, unfair, gather wealth through illicit means and be prosperous by committing various injustices, and then presenting oneself as merciful and charitable, ostensibly for the good of society and people. But above all a person must be just, to not be unlawful, to not be unjust to others, to not enrich themselves at the expense of others.

What makes an impression about this beatitude is that it is not the just that are blessed, but those who hunger and thirst for the righteousness of God. Even the Pharisees felt they were just, since they were not unjust with others, but loved people. Thus, it is not the mere existence of the just that is praised, who may be lawful but could lack morality. What is praised is hunger and thirst for righteousness, so that a person will care for the prevalence of justice with great desire and for their disposition to increase daily in order for justice to prevail.

Hunger and thirst for righteousness is a human need of the soul, on the one hand for legal principles to prevail, and on the other hand for God to prevail in society. Beyond physical needs there are needs of the soul and, unfortunately, people give

greater importance to physical needs while little to no importance is given to the needs of the soul. People are psychosomatic beings and should not limit themselves to simply the physical.

Nowadays there is an imbalance in this regard, because people give priority to material things and biological desires while ignoring the desire of the soul for God, for peace and for righteousness, for love and for meaning in life. This is why people remain dissatisfied despite the satisfaction of their physical needs, and why they feel something is missing.

The fullness that is mentioned in this beatitude is psychosomatic, that is, psychosomatic health fulfills a person, giving meaning to life. However, this fullness is not a static condition. What happens to the body when it is satisfied, even after it has processed food, is that hunger and thirst reappear, and even more so takes place with spiritual matters. The satisfaction and fullness gained by being righteous creates even greater hunger and thirst, it is an "insatiable fullness" for the love of God, the continuous and unending journey on the path to perfection.

The timelessness of the Beatitudes is great, because in our society, in spite of over-regulation, there is great injustice and inequality. This is why we must fight for the prevalence of justice. However, since societies are composed of people who are possessed by various passions and fight to satisfy them, this is why even beyond human and societal justice - which we should not ignore - we must seek the prevalence of God's justice, which is love, and we must hunger and thirst for God. Without God and His Grace we will constantly be spiritually hungry and thirsty.

Saint Paraskevi, whom we celebrate July 26, hungered and thirsted for this righteousness. She loved Christ very much, giving her entire fortune to the poor to dedicate her entire self to Him, even until her martyrdom. May we constantly have her as a model of true life. *(from johnsanidopoulos.com)*

A Word From the Holy Fathers

In His goodness the Maker and Lord of all created everything out of nothing. Afterwards, according to His surpassing power and the inexpressible wealth of His wisdom and kindness which are beyond understanding, He made man in a mysterious way, gathering together and, so to speak, summing up all Creation in one small creature. That is why he was last to be created, belonging to both the visible and invisible worlds and adorning them both. In man God united mind and senses in an indescribable manner, using imagination, judgment and reason to bind them truly together. Thus, He made a living creature that was both spiritual and visible, just as He had joined the perpetually moving heavens to the unmoving earth by means of what lies between, and made a world that was both stable and in

motion. Man and the world were both the work of the same Craftsman, and have much in common, but whereas the world is larger in size, man is more excellently constructed. He is placed in the world like a treasure inside a large house which is far more valuable than the house containing it, or like an intricate and expensive vessel belonging to a king kept inside his palace. The palace is made out of very large stones which are easy to find, whereas the vessel is decorated with small stones, which are rare and very costly.

How much superior man's mind is to the heavens! It is God's image, it knows God, and it is the only thing in the world that can, if it wishes, become divine, taking the humble body with it. How much more excellent are man's senses than the earth! For through them, not only is man able to comprehend the earth's dimensions and various properties, but his knowledge extends even to the heavenly bodies. He has observed their movements and learned all the different types of conjunctions and separations of the stars, some of them momentous, and thus has laid the foundation of scientific knowledge. Even the things between the heavens and the earth are of less value than what lies between man's mind and his senses, for although they serve the same purpose in our analogy, in context, they are as different as can be.

God adorned human nature in this way because He was going to clothe Himself in it. He was to assume it from the blood of the Virgin, transform it into something better, and set it on high above all principality and power, and every name that is named, either in this world or in that which is to come (*cf.* Eph. 1:21). Because in His wisdom and love for mankind He was making provision for this, He honored our nature with many and varied gifts. As He gave us two or, more accurately, many faculties for gaining knowledge: our mind, our senses, and what lies between them, He also made all the objects of our knowledge and action twofold and complex.

It is harvest time now, but there is no harvest among us. For we yield not just a visible harvest, but also a harvest of rational souls and a spiritual harvest, and in these cases the season of harvest is all the year round. As we stand now within this holy place, let us raise our heads a little higher, put our hopes in God and, lifting up our minds, consider the human and spiritual harvest. I shall now say a few words on this subject to your charity, to provide you with a starting point for salvation. Every year when this season comes around and I see the mass of people streaming out of town to work at harvesting or gathering and collecting fruit, I think to myself as follows: "Given that there is also a harvest of men which cuts them off from this present, fleeting, transitory life and transfers them to a different life which lasts forever, do any of those harvesting inanimate ears of wheat or employing others to do so, or any of those picking fruit, or buying fruit picked by

others to store it in barns, remember that harvest which will come upon them? Do any of them seek to be declared beloved by the Husbandman of our souls and worthy of His heavenly store houses and mansions when the time comes? Or do they all have their minds bent down to the ground, like the bodies of people digging, not lifting up their thoughts and rising above earthly things?"

If it is so, we are no different from the heathen, whose mental and bodily powers are completely occupied with earthly concerns. They take no account of things to come, and obviously neither believe in, nor have any concept of, heavenly matters. That is why, according to Scripture, the wicked man's whole life is spent in worrying about things below which perish. When Christ told us in the Gospels, "Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on" (Mat. 6:25). He added, "For after all these things the Gentiles seek" (Mat. 6:32). Do not leave your work, but stop being anxious about it, putting your hope in God instead, that you may neither regard your toil as hopeless, nor wrongly put your trust in it. "Take no thought, saying, what shall we eat, or what shall we drink, or with what shall we be clothed" (Mat. 6:31), thinking constantly about these matters as if you were refusing to accept the accusation that awaits you, and were dragging your soul down in the direction of earthly cares, without allowing them to look up.

God arranged our nature as He did so that whether our body was at rest, or moving, or going from one place to another, or doing whatever it had to do, our thoughts could be on other things. We use our bodies for physical work, but with our souls we look up to God and ask Him for heavenly blessings. Having told us not to take thought for our lives, as that was a characteristic of the heathen, He went on to say, "Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Mat. 6:33), to show that if your soul's attention is on God, you will not as a result lack anything the body needs. Rather, you will unfailingly have everything it requires, as well as your soul's salvation, through the generosity of Him who opens His hand and fills every living creature with His blessing. To Him David said, "You have made harvest time and spring," meaning not only the visible seasons, but the spiritual. That is why he mentioned harvest before spring, because unless you are first cut off from unbelieving and depraved people and actions, you will not blossom with the virtues.

So, as well as the physical summer, spring, and seed-time, there is also the reasonable; as well as the reasonable, there is also the spiritual, and the same can be said of planting, grape-harvest, and the other seasons. For there is a spiritual cultivation and a spiritual field, the farmer of which is God. As the apostle told the Corinthians, "You are God's husbandry, you are God's building" (1 Cor. 3:9). The Lord Himself said to His disciples, "I am the vine, you are the branches; my Father

is the husbandman” (John 15:1,5). Elsewhere He said, referring to Himself, “The sower went out to sow his seed” (Luke 8:5). This seed is the word of teaching.

Since the word of the Spirit's teaching is analogous with seed, this seed must also have a harvest, brought about through faith. Once more the Lord Himself showed this by saying to His disciples, when large numbers of people began coming to faith in Him, “Lift up your eyes, and look on the fields; for they are white already to harvest. And he who reaps receives wages, and gathers fruit unto life eternal” (John 4:35-6). When ears of wheat are dried out by the visible sun, they lose their moist green color and become white, ready for harvesting and gathering. In the same way, when in those days the Sun of righteousness visited the earth in the flesh, men's souls were purified and became white through the power of His coming. The darkness and confusion caused by a life wasted in self-indulgence were transformed, and they were ready to be harvested spiritually, to be cut off more completely from godlessness and lack of faith, and gathered through true faith into everlasting life.

Anyone wishing to understand the truth of the fact that in those days the power of our Lord Jesus Christ's coming made men's hearts whiter, purer and ready to believe in God and worship Him, should reflect that in those days not all nations confessed one God, the Lord and Maker of all, but venerated the sun, moon, stars, and other created objects and their images as gods. However, the might of Christ's presence on earth moved everyone to acknowledge one God, Master and Creator of all. Abraham, Isaac, Jacob and Moses, with the law he was given, were able to convince only the Jewish race to honor one God, and could not even completely win over that nation, although the divine teaching had been handed down to them from their forebears. The power of the Lord's advent, by contrast, accomplished this for all races and nations, and the fields became ripe for spiritual harvesting. Those from every nation who believed that there was one universal Creator came readily to Christ and to the true religion of those who had listened with understanding to the prophetic and apostolic preaching and had searched the Scriptures.

Simply by appearing on earth, Christ lifted the whole human race out of the deception of idolatry, though He did not make them all godly. Likewise in the age to come, the force of His second coming will raise everyone from the dead, but not all will be counted worthy of true life. Ungodly and irreligious people, and those who remained unconfessed and unrepentant in this life, have not received forgiveness. They neither restrained themselves, nor cleansed themselves, from the flesh's immoderate desires: eating and drinking too much, drunkenness and self-indulgence, which give rise to the passionate, sensual excesses of effeminacy, fornication, adultery and all types of shameless behavior. These in their turn

produce a desire for foul conversation, adornments and cosmetics, which entail expenditure, and make those in their grip dishonest, covetous, unjust and extortionate. I hardly need mention the hatred they cause, the conflicts, and the countless swarm of dishonorable passions and thoughts within the soul. Those who neither held back from these evils nor found forgiveness with God through confession and repentance will indeed be resurrected, but will be subjected to a life worse than death. They will be handed over to eternal suffering, distress, affliction and shame, in the company of unsleeping worms, burning in dark, unquenchable fire. As the prophet Isaiah said, "The lawless and the sinners will burn together, and none shall quench them."

That is why the apostle told the Ephesians, "For this you know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God" (Eph. 5:5). By way of emphasis, and to silence those who taught differently, he went on, "Let no man deceive you with vain words: for because of these things the wrath of God comes upon the children of disobedience. Do not therefore be partakers with them" (Eph. 5:6-7). In the same vein he wrote to the Corinthians, "Do not be deceived: neither fornicators, nor idolaters, nor adulterers, nor catamites, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. (1 Cor. 6:9-10).

On the other hand, those who have a right faith in our Lord Jesus Christ, who show their faith through works and are prudent, or else cleanse themselves through repentance and confession from the stains of the sins we have mentioned and perform their opposite virtues, self-control, chastity, love, alms-giving, justice and truth, will all rise again to hear from the heavenly King Himself, "Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mat. 25:34). Having inherited an unshakable heavenly kingdom, they will reign with Christ and live forever in indescribable light which has no evening and is never interrupted by night. They will be in the company of all the saints from all the ages in inexpressible bliss, in Abraham's bosom, "whence all pain and sorrow and sighing have fled away."

There is one harvest of inanimate ears of wheat, and one harvest, as we have mentioned, of reasonable wheat, the race of men, which cuts away from unbelief those who accept the preaching of the gospel, and gathers them into faith. The Reapers are the Lord's apostles and their successors, the Church teachers in every age. Christ was referring to them when He said above, "He who reaps receives wages, and gathers fruit unto life eternal" (John 4:36). Godly teachers will also receive this reward from God, because they lead believers to eternal life. On the other hand, the transition of each of us through death from this life into the life to

come is a different harvest, and in this case the Reapers are not the apostles but the angels. They have more to do than the apostles, in that after the harvest they pick out and separate the wicked from the good as weeds are separated from wheat. They escort the righteous to the kingdom of heaven, and cast the wicked into fiery hell. This too can be proved from the gospel of Christ, if He gives me time and utterance on another occasion.

May we, who are now God's chosen people, a holy nation, the Church of the living God, separated from all the ungodly and disbelievers, be set apart from the weeds in the age to come, and join those who are saved, in Christ Himself our Lord, who is blessed forever. Amen.

— St. Gregory Palamas, *Homily 26*

St. Medana, Virgin of Galloway

Of an illustrious family, Saint Medana was born in Ulster, and was remarkable for the beauty of her eyes. She was a most chaste virgin, who vowed to serve God unflinchingly in perpetual chastity, but when the fame of the same maiden spread through all the kingdoms of Ireland, on account of her beauty and distinguished virtues, a noble knight of that country wooed her, blind with love. But lest she should in any way be seduced by him, the very same night, taking with her only two maidservants, she fled, taking refuge with her attendants on a rock off the Irish shore. This miraculously became a boat, and in it they crossed to Scotland, landing at the Rhinns of Galloway. There she led a life of poverty and good works. When her flight had come to the ears of the knight - that she had left her home and her father's protection - he moved by the Devil followed her, and crossed to the aforesaid destination. When St. Medana learned that her pursuer had found her, she took refuge in a tree, where in his presence she plucked out her eyes and cast them on the ground at his feet. A spring appeared and in that she washed the blood from her face. Thereafter it bore her name.

Many chapels were dedicated to her. In Galloway where three chapels were built the ruins of one still exists at Kirkmaiden-in-Rhinns. Here was her shrine and three of the four wells known to bear her name; many votive offerings were found at the shrine. Her cult must have been a strong one, as the sites of her chapels show. To her ancient shrine, still to be seen, came the sick, and in one of her wells their eyes were bathed. The water from this well was sold as a cure for sore eyes. (*adapted from an article in the British Journal of Ophthalmology*)

Also Commemorated Today

Venerables [Barlaam](#) and Iosaph, prince of India, and St. Abenner the King, father of St. Iosaph (4th c.).

St. [Philaret](#), metropolitan of Moscow (1867).
New Hieromartyrs Porphirius (Gulevich) bishop of Simferopol and Crimeria, [Joasaph \(Udalov\)](#) bishop of Chistopol, deacon Antonius (Korz), monk Barpholomeus (Ratnykh), priest Vladimir Pischulin, archpriest Demetrius Kiranov, priest John Bliumovich, archpriest Nicholas Mezentsev, priest Timothy Izotov.
New Hieromartyrs Sergius, Michael, Alexandra, John, Constantine, Alexander, Ignatius, Simeon, John, John, Demetrius, Jacob, Jacob priests, New Hieromartyrs Ioasaph, Peter, Gregory, Benjamin, Gerasim, Michael, Martyr Valentine, Peter, Leonid, Thimoty (1937).
New Hieromartyr Nicetas, Bishop of Hizhne-Tagilsk (1937)
New Hieromartyr [Porphyrius](#) (Sovetnikov), hieromonk of Raifa Monastery (1937)
Venerable [Barlaam](#), abbot of the Kiev Caves (1065).
Martyr [Azes](#) of Isauria, and with him 150 soldiers (284).
Martyr [Heliodorus](#) in Pamphylia (273).
Venerable [Hilarion](#) of Georgia, wonderworker of Thessalonica (875) (Georgia).
St. Patroclus of Bourges (577) (Gaul).
St. Egbert, archbishop of York (766) (Celtic & British).
Martyr [Agapius](#) of Gaza (306).
St. Simon, wonderworker of Calabria (10th c.).
Martyrs [Anthimus](#), Thalalaeus, Christopher, Euphemia and her children (Greek).
Martyr [Pancharius](#) (Greek).
St. [Ermenburga](#) of Thanet, Widow (Ebba, Eormenburh, Domneva) (c. 650-700)
Finding of the relics of Monk-martyr [Adrian](#) of Poshekhonsk (1625)
St. Anastasius II, pope of Rome (498)
St. [Atto](#), abbot of Tordino (Italy)(c. 1010)
Hieromartyr [Crispin](#), Bishop of Ecija (Andalusia)(4th c.)
St. [James](#), priest-hermit of Sasseau (Gaul)(c. 865)
Martyr [Maximus](#) of Rome (253-260)
Martyrs [Severinus](#), Exuperius, and Felician at Vienne (France)(171)
St. [Tuto](#) (Totto), founder of Ottobeuren Abbey (Germany)(815)

Social Team for November 26

Team 1 – Hanbury, P. Blaydoe, Chumak. Thank you!

A note on Thanksgiving

Although we are in the Nativity Fast, Thanksgiving is traditionally a time of feasting in America. You don't have to fast for Thanksgiving! Eat what you like, and get back on the fast as soon as is practical – certainly by Sunday.

Pray for our priests!

Prayer is powerful, and we need more priests in our Diocese. So, this year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch. The seminarians are: Deacon Peter Sodini, Nicholas Woroby, Seamus Murray, Samuel Lopusky, Timothy Paproski, Nicolas Laliberte and Ignatios Leonardo. We started this two years ago, and we already have more seminarians! I can't wait to see what happens next!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch, and seminarians Deacon Peter Sodini, Nicholas Woroby, Seamus Murray, Samuel Lopusky, Timothy Paproski, Nicolas Laliberte and Ignatios Leonardo. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

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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, 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. Nectaros & 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.)