

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

December 10, 2023 – 27th Sunday After Pentecost

Martyrs Menas, Hermogenes, and EUGRAPHUS

On the tenth Menas Kallikelados gave his neck to the sword.

You spit at impiety Hermogenes, being a Martyr of piety by the sword.

The knives brought you wounds Eugraphos; God wrote you down with his sharp pen.

Menas was an Athenian and born into a pagan family. After completing his education and excelling in rhetoric, he surmised that idolatry was a lie and delusion. Neither could he find satisfaction or truth in philosophy. It was when he studied the Christian writings and the Gospels that he found fulfillment and the light of truth. This is how Menas became a Christian.

Menas was a chief nobleman under Emperor Maximinus (311-313), or some say Emperor Maximianus (286-305), in Antioch and a Crypto-Christian, that is, the emperor assumed he was an idolater and Menas chose not to disclose that he had converted to Christianity. Menas was sent to Alexandria by the emperor to suppress the Christians there whom the pagans rioted against, while the emperor attended business in Byzantium, and he was given orders that if the Christians did not comply to imperial orders and reverence the Roman gods he should punish them severely. Menas departed for Alexandria accompanied with imperial authorities.



After bringing peace to Alexandria and winning the respect of both pagans and Christians, Menas decided to openly confess his Christian Faith, hoping to embolden the Christians of Alexandria and to be a heroic example. Distinguished for his gift of eloquence, for which he earned the epithet of Kallikelados ("beautiful-sounding"), Menas openly began to preach the Christian faith and he converted many pagans to Christ. Learning of this, Maximinus sent Hermogenes to Alexandria to place the saints of Alexandria on trial. Moreover, he gave orders to purge the city of Christians.

Hermogenes, although he was a pagan, was distinguished by his good nature and his respect for the law. And struck by the endurance of Saint Menas under torture and by his miraculous healing after the cruel torments, he also came to believe in Christ. When Hermogenes visited Menas in prison to see if he had died of his wounds, he found him completely healed and asked how this came to be. Menas answered that he was healed after he quoted from the Psalms and said: "Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me" (Ps. 22:4).

Maximinus himself then arrived in Alexandria, grief-stricken at the apostasy of the Alexandrians. Neither the astonishing stoic endurance of Saints Menas and Hermogenes under torture, nor even the miracles manifested by God in this city, mollified the emperor. Instead, they vexed him all the more. The emperor personally stabbed Saint Eugephos, the secretary of Saint Menas who had also converted to Christianity through the Saint, and then gave orders to behead the holy Martyrs Menas and Hermogenes.

The relics of the holy Martyrs were cast into the sea in an iron chest. Instead of the iron chest sinking to the floor of the sea, it floated to the area of Byzantium. When the iron chest arrived, an angel appeared to the Bishop and told him to welcome the relics of the holy Martyrs Menas and Hermogenes at the beach known as Acropolis, which had come from Alexandria. He summoned all the Christians he could at that hour, which was midnight, and they went to the seashore. There they beheld a great light on the open sea, like a column going up to heaven. Beside the light were two radiant men who reverently stood on either side, approaching the harbor. Though initially the Christians thought it was a galley, upon closer inspection they saw it was an iron chest moving fast on the sea above the water. When the chest arrived, the two angels instructed the Bishop how to preserve the chest until the death of Emperor Maximinus. The Christians venerated the relics and placed them in a certain church, as instructed by the angels. When Maximinus died, the Bishop interred the relics beneath the ground of the wall of Acropolis, so that the Saints may be the guardians of the city.

Almost five hundred years later, during the reign of Emperor Basil I (867-886), Saint Menas appeared one night to a certain man named Philommatis, who was a soldier in the military corps of the Ikanaton (the palace guards), and he showed him the location of his sacred relics in the section of the shore known as Acropolis, pointing to it with his finger.

The pious and faithful Philommatis rose up and revealed in detail his vision to his friend Markianos, who was the commander of the regiment of the Noumera, and he in turn told the emperor that at the seashore of Nicomedia, near the beach of Acropolis, the sacred relics of the Saint were hidden under the earth. He sent soldiers to that place, where they found an iron coffin which contained the sacred relics. A plaque was attached to the coffin, which indicated that it contained the relics of the Saint, as well as the location where they should be placed. It should be noted that the iron chest only contained the relics of Saint Menas. It is assumed Saint Hermogenes' relics were placed elsewhere.

The sacred relics were transferred to Constantinople. The emperor Basil built a church in the name of the holy Martyr Menas of Alexandria. Saint Joseph the Hymnographer (April 4) composed a Canon in honor of these holy Martyrs.

Today the incorrupt tongue of Saint Menas can be found in the Monastery of Leimonos in Lesvos, and other portions of his relics are in Docheiariou Monastery in Mount Athos and at the Benaki Museum in Athens. On December 10, 2006 the Benaki Museum gave a portion of the skull of Saint Menas to the Sacred Metropolis of Fthiotida.

Their primary feast is celebrated on December 10th, while the discovery of the sacred relics is celebrated on February 17th. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Ephesians 6:10-17 EOB

Brethren, be strong in the Lord, with the strength of his power. Put on the complete armor of God, so that you may be able to resist the devil's tactics. For our struggle is not against flesh and blood but against the principalities, powers, against the world-rulers of this darkness and against the evil spiritual forces of the supernatural realms. Therefore, put on the whole armor of God, so that you may be able to resist when the evil day comes. Having accomplished all things, may you stand your ground! Yes, stand [firm], having the belt of truth around your waist, having put on the breastplate of righteousness, having fitted shoes on your feet so as to be ready in the Good News of peace. Above all, take up the shield of faith which will enable you to quench all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit which is what God has said.

Today's Gospel Lesson – Saint Luke 17:11-27 EOB

At that time, as Jesus was on his way to Jerusalem, it happened that he was passing between [the borders of] Samaria and Galilee. As he entered into a certain village, ten men who were lepers met him, and they stood at a distance. They lifted up their voices, saying, "Jesus, Master, have mercy on us!" When Jesus saw them, he told them, "Go and show yourselves to the priests." And it happened that as they went, they were cleansed. One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. He fell on his face at Jesus' feet, giving him thanks; and this man was a Samaritan. Jesus said, "Were not ten cleansed? But where are the nine [others]? Was no one found who came back to glorify God, except for this foreigner?" Then Jesus said to him, "Get up and go your way. Your faith has healed you!"

Homily on the Beatitudes 7

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

"Blessed are the peacemakers, for they shall be called children of God" (Matt. 5:8).

The peace which peacemakers have and is blessed by Christ, is not a social or worldly peace, but a peace that is the result and fruit of the purification of the heart and union with God. This is when a person becomes a peacemaker, savoring the peace of God "which surpasses all understanding" (Phil. 4:7), which guards people's hearts.

Peacemakers are not only peacekeepers of those who are alike, but reconcile people who oppose each other. Whoever has tasted within themselves the peace of God, then they become by all means a peacemaker.

In Holy Scripture peace is interpreted as reconciliation. This also is the work of the Incarnation of the Son and Word of God. Christ, by His Incarnation, teaching and especially His Cross, death and Resurrection reconciled humanity with God. Holy Scripture does not speak of the reconciliation of God with humanity, because God does not hate humanity, rather it speaks of the reconciliation of humanity with God. Humanity distanced themselves from God, darkened the image of God within, their noetic soul, and being in darkness they worshiped idols, twisting all the powers of their soul, becoming wild in their passions. Christ loved us and received us, bringing us to the Father and reconciling us.

Peace, first of all, is experienced within; it is the pacification of the will of the flesh with the will of the soul, the subordination of the body to the soul. Many Fathers use the image of the irrational horse and its rider to show the relationship between the body and the soul. The body with its passions, that have accrued after the ancestral sin, is like the irrational horse. This is why Genesis speaks of garments of animal skin which Adam and Eve were dressed in after their fall - it is the life of

irrational animals. The soul must administer the body with its powers and lead both towards God. When this is reversed, and the body administers the soul, then there is a civil war within, because we are in an unnatural state. The restoration of the relationship of the soul with the body is called pacification.

Then, peace as reconciliation must be experienced as pacification between humanity and God. God is our peace (Eph. 2:14). He liberated us from death, sin and the devil and we must unite with Him in order to acquire true peace.

Having these two forms of peace, namely inner peace and our relationship with God, we become true peacemakers in the family and social environment. Because, if a person does not taste of peace within their soul and with God, if they do not experience internal tranquility, they cannot offer it to others. Each of us gives to others what we have, not what we don't have. When we do something with trepidation and anxiety, we transmit the same to others, but if we do something peacefully, prayerfully and calmly, then this will be reflected in others.

Peacemakers will be called children of God, because just as Christ by His Incarnation brought peace between the soul and body, between people and God, so do peacemakers by their teachings help return people to God and pacify them. Hence, they are called children of God because they do divine salvific work.

It is interesting here that it speaks of peacemakers becoming children of God, and it was not given to us at our creation. Each of us when we are born are a creation of God, but we become children of God by our regeneration, a child by God's Grace.

In our societies and in our hearts we see many conflicts, many civil wars, many revolutions and hostilities. All fight for peace without having pure hearts. We must therefore acquire peace, that we may become peacemakers and children of God. *(from johnsanidopoulos.com)*

A Word From the Holy Fathers

Everything in the old law was symbolic, figurative and shadowy. For that reason, this law considered leprosy sinful, defiled and repulsive, and called lepers and people with a discharge, as well as those who had any contact with them or touched a dead body, unclean, hinting obscurely at the uncleanness of those who sin against God, those who assist them and those who mix with them. Lepers are used to represent deceitful, wicked, hot-tempered men and those who bear grudges. For as leprosy makes the skin of the body rough and blotchy, so treachery, malice, anger and wrath make the reasoning part of the soul harsh and changeable. Lepers were a means of signifying such passions of the soul, which are far worse than leprosy, and someone with a discharge indicated an immoral person. When it

referred to those who touched corpses the law was pronouncing unclean those who have any sort of fellowship with sinners or keep company with them.

When the Lord, on account of the inexpressible ocean of His mercy, appeared on earth as man to heal the diseases of our soul and take away the sin of the world, He also healed those diseases which the law specified as unclean. So if anyone considers such illnesses to be really impurity and sin, let him confess the one who delivers men from them as God. If, however, he rightly takes such afflictions as symbols of actual uncleanness and transgression, let him understand from the things Christ accomplished in respect of these symbols, that He is truly the one who has power to forgive and cleanse the sin of the world. It would, in my opinion, also be correct and truthful to say something else. The Lord exhorts us to seek after spiritual things - "Seek first the kingdom of God," He says, "and his righteousness" - and when we look for what is beneficial for our souls and brings salvation, He also promises to supply our bodies' needs, saying, "And all these things shall be added unto you" (Matt. 6:33). In the same way, when He graciously willed to bow the heavens and come down from high to our lowest state, in order to cleanse us from our sins, He granted in addition that the lame should be put back on their feet, the blind see and the lepers be cleansed, and simply healed all our bodily sicknesses and diseases, as He is rich in mercy.

As the evangelist Luke will tell us today, when the Lord was going up to Jerusalem, as He was entering a certain town on the way, ten lepers met him "which stood afar off: and they lifted up their voices" (Luke 17:12-13). The evangelist does well to stress that the lepers did not meet Him after He had entered the town, but as he was entering it, because they were driven out of towns and villages as unclean, and lived around the outside of them. They also "stood afar off," since even outside it was not permitted that they should associate with healthy people. They lifted up their voices, meaning they shouted, because of the intervening distance, saying, "Jesus, Master, have mercy on us" (Luke 17:13). See our suffering, see our shame, see the ugly, disgusting and unnatural surface of our skin, for such is leprosy; see the perversion of nature, men's revulsion, our inconsolable isolation, and in having mercy grant us healing. "Jesus, Master, have mercy on us." It seems that, although the lepers' words aroused pity, they were not those of men with real faith and understanding, because they call Him "Master", which is not the usual way to address rulers with absolute power and authority. [*The Greek word here refers to an overseer, one who is appointed by another, and thus not having absolute authority.* - Ed.] Their supplication is, however, appropriate to men who are confident that they will receive healing; which would make no sense if the person able to grant purification to ten lepers, and indeed from a distance, were not God.

Since in accordance with the law it was impossible for the lepers to be with the crowds around the Lord and so be led to faith by His teaching and miracles, He freely has mercy upon them and cleanses them from leprosy, in order that, once delivered from this obstacle to associating with others, they might be able both to join Him and change for the better. But how does He make them clean? By saying to them, "Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed" (Luke 17:14). He who upholds all things by the word of His power gave them a command, and as they went to obey, He also granted them cleansing. For just as the Master of the law, in keeping the law for our sake, did not call the lepers to Him nor let them draw near, so again, when, after being entreated by their piteous voices, and granting them healing, He sent them to the priests in accordance with the law. For the law laid down that a leper who had been cleansed could not bear witness to the fact himself, but had to approach the priests, show them every part of his body, and receive confirmation from them that he could be considered clean.

As the hidden meaning of leprosy is sin, the obligation to demonstrate cleansing from it to the priests obviously makes it clear that none of those who have sinned against God, even if they give up sin and make amends for it through works of repentance, can receive forgiveness on their own or take their place with the blameless, unless they go to him who has authority from God to remit sins, show him, through confession, their soul eaten away by the leprosy of sin, and receive full assurance of forgiveness from him. Christ, who fulfilled the symbolic requirements of the law for our sake, sent the lepers to be examined by the priests on this account, but He was also planning something more. For the miracle was sufficient to deliver those priests from their lack of faith in Him. At one time Moses' sister Miriam was afflicted with leprosy. Now is not the time to explain why, but she became a leper, and Moses, deeply grieved by what had befallen his sister, sought healing for her from God through prayer; and he received it, but only after seven days.

Consider how the miracle bears witness to Christ's superiority compared with Moses. When a leper said to Christ, "Lord, if you will, you can make me clean," He replied, "I will; be clean," and immediately cured him of leprosy. Here, by contrast, to ten lepers who asked from afar to be cleansed, He granted healing without saying anything, but just by giving His consent. Surely it is obvious to all who have understanding that it was Christ to whom Moses prayed and whom he beseeched as God to agree to Miriam's cleansing. These ten lepers who had been made clean in this way were sent to the priests, that those priests themselves might recognize Christ's power through the miracle and so, learning from the lepers that they had come to fulfill the law by the will of the one with such power, they might

understand that His will is also the law given through Moses. Thus they might believe in this one God, who is God both of the law and of grace, and lead the cleansed lepers to more perfect faith in Him. It should have been so, even though the priests foolishly acted to the contrary. Although they did the opposite, Christ never left anything undone which might draw them to salvation. His longsuffering and His love for mankind were inexhaustible and unconquerable, and His forbearance could not be defeated by their malice.

As the lepers were on their way to the priests they were healed, “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan” (Lk. 17:15-16). The psalmist and prophet rightly said of the Jewish race at that time, “There were none who understood and sought God. They are all gone aside; they are altogether become unprofitable.” If these nine men, although they had obtained such kindness from Christ and seen so great a miracle in themselves, did not understand that Christ was God, and neither turned back to look for Him nor rendered great glory or thanksgiving to Him, what can be fairly supposed of the rest? The Samaritan, however, who was of Assyrian race – for those settlers originated from there – and was one of the lepers, understood when he saw the miracle and received the benefit for which he longed. He came to fullness of faith, and returned to speak and perform words and actions of gratitude and belief, publicly prostrating himself at the feet of his benefactor and glorifying as true God the one who had granted him cleansing. The Lord said to those standing around, “Were not ten cleansed? But where are the nine? Was no one found who came back to glorify God” (Lk. 17:17-18)? Yet the reason He had healed them as well was so that they might be permitted to accompany those around Him and also gain healing for their souls, and so glorify the Physician both of souls and bodies. They were not, however, found to give glory to God.

What misfortune! For we too can be seen to be suffering now from the same calamity. We have been cleansed by Christ from that first curse which covered us like leprosy, but was more harmful and disgusting than any leprosy, in that the affliction passed from the body into the soul as well. Having been cleansed, however, from this through Christ, and receiving our nature from Him once more as clean as it was in the beginning, we did not cling to Him and offer Him glory by living virtuously, but distanced ourselves from Him again through accursed and unlawful acts. As David says to God, “The lawless shall not stand in your sight.” the Lord felt pity for people and, as it were, mourned for them and for us, who came after them and were like them, and just as He asked Adam in paradise, when he fell away from divine glory, "Adam, where are you," so later He said to them, "Where are the nine? There are not found any who returned to give glory to God,

save this stranger" (Luke 17:17-18). By saying "save this stranger", He made clear the ingratitude and hardness of heart of the Jewish race, and that, whereas the Gentiles were ready to return, the Israelites were completely unwilling to turn again to be saved. It was just, therefore, that the Lord should also bestow the salvation of his soul on the leper who turned back in gratitude, thus foreshadowing the salvation of the Gentiles through faith, and should tell him, "Arise, go your way: your faith hath made you whole; go in peace" (Luke 17:19). As for those who did not return, He reproached them, and made plain, by what He did not say, that they had failed to gain salvation for their souls.

These ten lepers are like the entire human race. All of us were lepers because we had all fallen into sin, as the divine Paul says: "All have sinned, and come short of the glory of God; being justified freely by his grace" (Rom. 3:23-24). So we were all lepers, but when the Lord descended from heaven and assumed our nature, He freed it from the condemnation which came from sin. The Jews were openly seen to be ungrateful for this kindness, but those of the Gentiles who turned from their futile path and their previous evil customs gave glory to God. They did not just confess salvation and declare the great mercy of Him who, in the ineffable ocean of His love for us, emptied Himself down to our level, but also obeyed His commandments, conducting themselves accordingly, and, through such conduct, going in peace, that is to say, living peaceably with themselves, each other, and God. We find peace with God by doing what pleases Him, being chaste, truthful, acting honestly, "continuing in prayers and supplications," and "singing and making melody in our hearts," and not merely with our lips. We are at peace with ourselves when we subject the flesh to the spirit, choose to act according to our conscience, and the inner world of our thoughts proceeds with order and purity. As for peace one with another, this comes by "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you," and showing mercy to each other out of mutual love, as Christ too, just for love of us, had mercy upon us and came down to us for our sake.

I beseech you, brethren, let us too be at peace, and give proof of this peace through virtuous deeds and ways dear to God. It is on account of this peace that we have been set over you, Christ's Church, having been made ministers of His inheritance and grace by Him Himself. Before all else we bring you the good tidings of peace in accordance with the promise of the Lord Himself to us through the apostles. By means of this peace we gather the scattered members, join them together and cast out from our souls the disease and infirmity caused by hatred.

We are united with you in Christ, and we are ambassadors for Christ, who beseeches you through us to be reconciled to God, to acknowledge your kinship with one another, not just in soul but also in body. By so doing, you will become

sons and heirs of peace, which is to say, of God. "For he is our peace, who has made both one, and has broken down the middle wall of partition," having abolished enmity in the Cross and planted peace in our souls (Eph. 2:14-15). The entire work of His coming consists of peace, and for this He bowed the heavens and came down to earth. That is why David foretold of Him, "In his days shall righteousness arise, and abundance of peace." In another Psalm, he says of Him again, "He will speak peace unto his people, and to those who turn their hearts to him." The hymn sung at His birth by the angels also shows that He came to us from heaven to bring us peace: "Glory to God in the highest", they sang, "and on earth peace" (Luke 2:14). Christ Himself, just as He was completing the divine plan for our salvation, left His disciples peace as their inheritance, telling them, "My peace I give to you, my peace I leave with you," and again, "Have peace in yourselves and with all men," and, "By this shall all men know that you are my disciples, if you love one another." And the last prayer which He gave us when He went up to His Father establishes our mutual love: "Grant them," He says, "that they all may be one."

May we not fall short of this fatherly prayer, nor be cast out from the heavenly Father's inheritance, nor reject the seal and sign of our kinship with Him, lest we also lose our adoption, blessing and discipleship, fail to attain the promised life and be shut out of the spiritual bride-chamber of the Father, the author of peace, who, that this might not befall us, sent peace to the whole world through His holy disciples and apostles. That is why they put peace before all their words, introducing their sermons and writings with the phrase, "Grace to you and peace from God." We too, as servants of their ministry, bring you the same good tidings, and say to you with Paul, "Follow peace with all men, and holiness, without which no man shall see the Lord." May none of us fail to attain to the vision of the Lord, nor fall away from the divine glory which issues thence, but, being reconciled and joined in unity by godly peace and love and concord one towards the other, may we have our Lord Jesus Christ in our midst, according to His sweet promise. He eases the difficulty of this present life for us, and in due season gives us eternal life and glory, and an everlasting kingdom.

May we all attain to this by the grace and love for mankind of the prince and giver of peace, our God and Father the Lord Jesus Christ, to whom belong glory, power, honor and worship, together with His Father without beginning and the life-giving Spirit, now and for ever and unto the ages of ages. Amen..

— St. Gregory Palamas, *Homily 61*

New Martyrs and Confessors of Russia

Tatiana Prokopyevna Egorova was born on January 15, 1879 in the village of Giblitsy, Kasimovsky district, Ryazan province, into a poor peasant family. She never had to learn to read and write, but before the revolution she was engaged in the textile trade with her parents and husband. Her husband, Vasily Anisimovich, and two sons, Ivan and Fedor, left to work in Moscow. The reason for their departure was that in 1932, for failure to fulfill the “firm assignment” of the tax in kind, the entire Egorovs’ farm was confiscated, and they were expelled from the collective farm. The village council and the indictment of the investigative case characterize Tatyana Prokopyevna as an “active churchwoman.” She was arrested on November 6, 1937.

The investigation tried in vain to convince Tatyana Prokopyevna that she was an active participant in a counter-revolutionary rebel organization. The last answer during the interrogation of this middle-aged, already 58-year-old peasant woman, who was faithful to God and the Church all her life and crowned her Christian life with a martyr’s crown, is very characteristic: “I repeat once again that I was not a member of the organization and did not conduct counter-revolutionary agitation among the population, but She also did not tell anyone provocative rumors about the war and the death of the Soviet Power. Jesus endured and I will also endure and endure, I’m ready for anything.”

The "troika" of the NKVD in the Ryazan region, by a resolution of December 6, 1937, sentenced Tatyana Prokopyevna Egorova to death under Art. 58 p. 10-11.

* * *

Anna Polikarpovna Ivashkina was born in 1894 in the village of Levino, Kasimovsky district, Ryazan province, into a pious peasant family. After Anna was abandoned by her husband shortly after the wedding, she, on the advice of the blessed one, Matrona Anemnyasevskaya married a widower with three children.

In 1934, after the closure of the nearest church in the village of Sheenki, Anna Polikarpovna organized a prayer house, then fellow villagers began to gather for prayer in different houses so as not to arouse suspicion among representatives of the Soviet government. On the night of November 6, 1937, Anna Ivashkina was arrested as an “active churchwoman” on charges of “organizing village public prayer” and, along with everyone else, was sent to Ryazan. On December 6, 1937, confessor Anna was sentenced to 10 years in labor camp. She served her sentence in different camps. On November 6, 1947, her term of imprisonment expired in Tashkent, but severe heart disease, dystrophy and dysentery did not allow her to be released: Anna Polikarpovna Ivashkina spent almost three months in the camp hospital, where she died.

* * *

Thekla Makusheva was born in 1901, Tatyana Byakireva - in 1890. On November 6, 1937, they, among 27 people, were arrested and imprisoned first in the prison of the city of Kasimov, and then all those accused in the case were taken to Ryazan for the pronouncement and execution of the sentence. Confessors Thekla and Tatiana were involved in the group case “Case of the insurgent organization of clergy. Ryazan Island, Belkovsky (Kasimovsky) district, 1937.” On December 6, 1937, a troika under the USSR NKVD in the Ryazan region accused them of being “active participants in an insurgent-terrorist organization, conducting defeatist agitation among the population and expressing terrorist sentiments.” Thekla Makusheva and Tatiana Byakireva, as well as Anna Ivashkna and Evdokia Martishkina, were sentenced to 10 years in labor camp, the remaining 23 people involved in this case were shot. (from www-newmartyros-ru)

Also Commemorated Today

Martyrs [Menas the Melodius](#), [Hermogenes](#), and [Eugraphus](#) of Alexandria (310).
[St. Ioasaph](#), bishop of Belgorod (1754).

New Hieromartyr [James \(Jacob\)](#), priest in Solikamsk, Perm (1918)

New Hieromartyr [Jacob](#) & [Alexander](#) priests, Hieromartyr [Eugraph](#) & his son (1918).

New Hieromartyrs [Anatolius](#), [Alexander](#), [Eugene](#), [Constantine](#), [Nicholas](#) priests and with them Martyrs [Peter](#), [Eusebius](#), [Michael](#), [Dorotheus](#), [Laurentius](#), [Gregory](#) and

New Hieromartyr [Michael](#) priest, New Hieromartyr [Sergius](#) (1937).

New Hieromartyrs [Nicholas](#), Archbishop of Vladimir, Bishop Arsenius (Zhadanovsky) (or [Sep 14/27](#)), Archimandrite Kronid (Lyubimov), & laymen V. A. Komarovskiy and Yu. A. Opsufyev (1937)

New Hieromartyrs [Nicholas](#) and [Alexis](#) priests (1938).

Martyr [Gemellus](#) of Paphlagonia (361).

Venerable [Thomas](#) of Bithynia, w/w (10th c.).

++Blessed [John](#), king of Serbia (1503), & his parents [Stephen](#) (1468) & [Angelina](#) Brancovich (16th c.).

Hieromartyr [Theotecnus](#) (*Greek*).

Martyr [Marianus](#) (*Greek*).

Martyr [Eugene](#) (*Greek*).

St. [Athanasius](#), Bishop of Methoni (c. 880)

Martyrs [Carpophorius](#) (priest) and Abundius (deacon) of Spoleto (c. 303-313)

St. [Deusdedit](#) of Brescia (c. 679-700)

Virgin-martyrs [Eulalia](#) and Julia of Mérida (303-313)

Pope [Gregory](#) III of Rome (741)

St. [Guitmarus](#), Abbot Saint-Riquier (France) (c. 765)

St. [Hildemar](#), Bishop of Beauvais in Picardy (c. 844)
Martyr [Mercurius](#) and companions of Lentini (Sicily)(c. 300)
Pope [Miltiades](#) of Rome (314)
St. [Sindulf](#) (Sindulphus) of Vienne (c. 669)
St. [Deiniol](#), bishop of Bangor (Wales)(c. 584)

Social Team for December 17

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

Distinguished Diocesan Donors Program

Dear Diocesan Clergy, Faithful and Friends,

Glory to Jesus Christ! On this day of Thanksgiving to Almighty God for his many blessings upon us as a Diocese, Parish and faithful, we invite you to offer thanks to God by supporting the vital ministries of our Diocese, most notably our Diocesan Youth Camp, Camp Nazareth and our Information Technology Ministries.

For many years, our Diocese has asked its faithful to provide direct tangible support through our Distinguished Diocesan Donors Program. Thanks to your support we have been able to do great things to minister to the people of God, and especially our Youth through our amazing, state of the art, Youth camp, Camp Nazareth.

We are asking you, on this day for your continued support and if you have not already done so to make a sacrificial donation to the DDD Program for 2023. There are so many needs yet to be fulfilled that with your support can become a reality. You can do so by designating a portion of your church offering, or right now online by clicking here to donate through our secure donation portal, <https://www.justgiving.com/campaign/distinguisheddiocesandonors> .

Again, thank you for your past support and for your anticipated positive response to this request.

Sincerely Yours in Christ,

The Diocesan Chancery Staff.

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>

HEY CAMPERS AND DIOCESAN KIDS!! Feeling creative? Enter the CN Nazarene drawing contest with a chance to have your drawing/ picture published in the NEW Nazarene (Camp Nazareth's official monthly newsletter!)

Ways to create your drawing/ picture can include: markers, colored pencils, crayons, chalk, paint/ watercolor, stencils, or Drawing apps

What image should I create?

1. Drawing/ picture of something at camp
2. Drawing/ picture of a Feastday in January (old or new calendar)
3. Drawing/ picture of a Saint

2 pictures will be picked monthly: 1 from the 8-12 age group & 1 from the 13-18 age group

Rules & Regulations:

Must be 8-18 years old

A CN camper or diocesan parishioner

Final drawing/ picture must be submitted by January 5th, 2024 to the CN Instagram or Facebook Via DM

- make sure to include your name, age, parish name with city & state!

The Nazarene will come electronically as well as being posted on the CN social media platform and website! Make sure to follow us on Facebook, Instagram and TikTok to stay up to date on all things Camp Nazareth.

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.)