

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Today: Divine Liturgy 9 AM

Monday: Divine Liturgy 8 AM

Wednesday: Lay Vespers 6:30 PM

Saturday: Vespers 5 PM

Next Sunday: Matins 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10 AM



May 5, 2024 – Holy Pascha | Christ is Risen! Indeed He is Risen!

By St. Luke the Surgeon, Bishop of Simferopol

*"Christ is risen from the dead, * trampling down death by death * and on those in the tombs, bestowing life."*

What is this amazing troparion of the greatest of feasts, so dear to us and so incomprehensible to non-Christians, causing even its ridicule? Can fire be put out by fire? Can darkness be illuminated by darkness? Can evil be defeated by evil? Of course not. Like is not destroyed by like, but only by the opposite. Fire is extinguished by water, darkness is dispersed by light, evil is overcome by good.

And yet, contrary to this universal law, Christ trampled down death by His death. What kind of death? Spiritual death. That death, the essence of which is alienation from Christ-God, Who is Love, the Way, Truth and Life. Spiritual death is the rejection of the path of goodness, love and truth, and the preference for it of another path - the path of evil, hatred and lies. And this path is from the devil, the enemy of Christ, for he is the father of lies, hatred and evil. So, spiritual death is from the devil. This death was trampled down by Christ with an immeasurable and

inexhaustible stream of Divine love, poured out from the Cross of Golgotha. The devil's hatred for the human race is overcome by God's love for us.

Thus, the universal law has not been violated, according to which like cannot be overcome by like, but only by the opposite, and it is true that Christ trampled death by His death. The prince of the power of the air is bound by the Cross of Christ (Eph. 2:2), and those who love Christ are given strength to fight against him and powerful protection from him.

No less surprising is the second part of the troparion: "and on those in the tombs bestowing life." Not only is this amazing, but also the Divine light of the most precious hope illuminates our hearts. If Christ is resurrected, then we will be resurrected in our bodies. For He rose from the dead as the firstborn of the dead, initiating the general resurrection. "For as death is through one man, so is the resurrection of the dead through one man. As in Adam all die, so in Christ all shall be made alive" (1 Corinthians 15:21-22).

Therefore, not only spiritual, but also bodily death, Christ abolished with His Cross and Resurrection. But this is already entirely the work of the omnipotence of God, and we do not need to reason about this according to the laws of nature, for they were also created by the Creator of everything, and He is free to act not according to them, but according to the unknown laws of His Divine mind and will.

Come, let us worship and fall down before Christ, who delivered us from spiritual death and bodily destruction. Amen. (*from johnsanidopoulos.com*)

Homily at the First Paschal Vespers

You have just heard the Gospel story about the first appearance of the Risen Lord to His disciples. (John 20:19-25 – Ed.) What was the first word the disciples heard from the Lord? That first word was: "Peace be with you!"

It is natural to expect that the first word spoken by the Lord after His resurrection from the dead to His disciples will be the deepest, most important, most necessary word for them. And that word was: "Peace be with you!" Three times He repeated this great greeting: "Peace be with you!" And if this first word of His after the Resurrection was repeated by Him three times, then does this not mean that a huge, truly deep meaning is contained in this word: "Peace be with you!?" This means that the peace that Christ gave them was the most important blessing for them, the most valuable gift.

Even earlier, during His lifetime, the Lord Jesus Christ said this to His disciples: "Peace I leave with you, my peace I give to you: not as the world gives, do I give to you. Let not your heart be troubled, nor let it be afraid" (John 14:27). He did not give us a peace at all like this world, inhabited by people, this world full of lies.

Peace received from the world, and not from God, is a shaky, unfaithful, wavering peace, which again and again turns into war. This world coexists in the human heart with enmity, and with malice, and with hatred. The peace that people expect not from God, but from this world, is a worthless peace, giving nothing to the heart. From this world, there is no rest in the human heart. And the peace that Christ gives, gives us a deep, complete, everlasting and undisturbed peace.

Such is the peace of all the saints, the peace of their hearts reassured by the Lord. They don't care about anything, nothing that happens in the world that they have renounced. They are not interested in the events of worldly life, they live their own deep inner life, the life of a spirit pacified by God. This is the kind of peace, a peace undisturbed by anything, that Christ gives to His disciples and to those who are capable of being counted among His friends. No one can take away this peace, for it is given by God Himself.

When the Lord Jesus Christ sent His disciples to preach, He told them: "Whichever house you enter, first say: 'peace to this house.' And if there be a son of peace, your peace will rest on him; but if not, then it will return to you" (Luke 10:5,6).

See how amazing the words of this greeting of the apostles are! The word of greeting "Peace to you" has some kind of independent life, it lives, it moves, it enters the heart of a person who will accept it, who himself is a son of peace, who is worthy of God's peace. Then peace will rest on him. And if this is not the son of peace, if a person is far from God, then the peace taught by the apostles will return to them.

It is as if there is living life in this word: "Peace be with you." It acts independently, it can take root in a person's heart, it may not take root, it can return to the one who taught peace. This is how great is the depth of this first word of Christ addressed to the apostles: "Peace be with you!"

If the peace of God is so important, if every person needs it so much, then shouldn't we say that the attainment of peace is the great goal of every Christian, every person? How can we win peace? How to arrange your heart in such a way that the peace given to us by the apostles and by Christ Himself rests in us?

The answer to this question is found in the Holy Prophet Isaiah: "Oh, that you would heed My commandments! Then your peace would be like a river, and your righteousness like the waves of the sea" (Isaiah 48:18). Listen, if you fulfilled the commandments of Christ, the peace of God would be like a river, it would fill your whole being and give complete and unconditional peace.

Whoever among you reads the epistles of the holy apostles, he probably paid attention to the fact that all the epistles, except for the 14th epistle to the Hebrews

and the universal epistle of James, begin with the same words, the teaching of the peace of God. The apostles taught peace to those who read their epistles. Through the mouths of the apostles, this living, this active, this moving peace dwells in our hearts. If the significance of this apostolic word is so great, shouldn't this be an incentive for you to read the epistles?

Read, read, feast on what you find in their holy writings, for there is nothing there except what was commanded by the Lord Jesus Christ Himself. They only explained with great depth the meaning of the words of Christ and His commandments. And then, according to the word of the Prophet Isaiah, peace, like a river, will flow into your hearts, and there will be complete peace in them. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – The Acts of the Apostles 1:1-8

The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” *He said*, “you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

Today's Gospel Lesson – Saint John 1:1-17

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name *was* John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but *was sent* to bear witness of that Light. That was the true Light which gives light to every man coming into the world. He was in the world, and

the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" And of His fullness we have all received, and grace for grace. For the law was given through Moses, *but* grace and truth came through Jesus Christ.

A Word From the Holy Fathers

Prooimion – I adore Your cross, O Christ God, and I shall glorify Your tomb, O Immortal One, and in celebrating the festival of Your resurrection, I cry to you, "The Lord is risen."

No one, my Savior, knew clearly Your road to Hades, except Hades – for he was able from what he saw and what he suffered to learn of Your power. So, I wish first to ask him what happened, and then, after that, I shall ask the guards at Your tomb who stole Your body. For even though I know exactly how You were resurrected, O Eternal One, since I learned it from Your friends. Still, even from those who hate You I am eager to secure faith in the words of those who cry, "The Lord is Risen."

For the one who loves magnifies the one whom he loves, and the one who hates tells the truth even when he does not wish to. As it is written, salvation is from our enemies and from those who hate us. "Tell me, then, first of all, Hades, eternal enemy of my race, how did you hold in the tomb the One who loved my race? Who did you consider He was? In any event, had you considered Him like all men on earth, O wretch, forever miserable, you have lost those whom you once possessed, as well as Him whom you said you would hold, for truly you did not find Him; 'The Lord is Risen.'"

"Do you desire to learn from me, O man, how my murderer descended against me? I have been annihilated, and I do not have the strength to bellow against you, for I am still dumbfounded. O man, as was customary, I was watching Him at the time; in that very moment, as I was observing, I saw Him move His mortal remains as He lay there; and in a short time, leaping up with vigor, He arise, and the hands which I bound He places around my throat, and all the people I had swallowed I disgorge as they say, 'The Lord is Risen.'"

“But why do I mourn for the dead of whom I am despoiled? I mourn for myself and the way I am mocked. The one thing was not enough shame for me; but I must be jeered at. Those who have escaped me call me greedy and a glutton, and with such words they irritate me, saying, 'Why do you open up your large gullet? Why do you thrust in your mouth any old thing in any old way, O greedy and insatiable one? Why do you rush for food, causing distress to your stomach? For lo, having emptied you, “The Lord is Risen.”’”

“But if they wish an answer, I am able to reply, 'Who would not have been led astray seeing Him wrapped in the linen shroud and placed in the tomb? Who would have been so dumb as not to know that He was dead, when He was anointed with unguent of myrrh and aloe and brought to me? Again, who would have said that He was not dead when they saw the stone where He was lying? Who would have imagined such a thing, or who would ever have hoped to hear them say about him, “The Lord is Risen.”?’”

“None of the things they say about me are against me, for He voluntarily came against me; at first I suffered; and finally I do not know what I suffered. The sweet flower became for me euphorbia (a bitter purgative – Ed.) and all my throat was irritated by the taste, and I disgorged those whom I had held. No one had imagined or accomplished such a thing against me as He did; I ruled over kings and was in control of prophets and of those who cry out, 'The Lord is Risen.’”

“Lo, I, the master, am in chains, and I am a slave who ruled a short time ago; I, the terrible, am caught in terror, and I am a laughingstock to all. I am entirely naked for He has taken from me all my possessions; He gave a command and suddenly all surrounded Him as bees surround a honeycomb. And then, having securely bound me, He told them to mock me, and to strike my head, and to bend my back, and crush my heart and cry, 'The Lord is Risen.’”

“It was night when I endured these things, but by dawn I beheld something else; as the fiery assembly rushed in to greet and escort Him, while fears from without and battles within held me, I did not have the courage to look one way or the other, since all threatened me. And so, hiding my face between my knees, I cried out, weeping, 'You have broken down my gates and crushed my bars; move on, since I cry, “The Lord is Risen.’”’”

But He, smiling at these words, said to those behind Him, “Follow me,” and to those in front he said, “Precede me, since it is for this that you have come.” Suddenly, silence and fear prevailed over the whole creation, for the Lord of creation came forth from the tomb. Before Him were all the prophets repeating what they had foretold and making known to all that “This is the One who voluntarily came down to earth, and of His will departs from it. The Lord is risen.”

In a loud voice Zephaniah cried to Adam, “He is here whom you awaited up to the day of resurrection, as I prophesied to you.” After him, Nahum announced the good news to the poor, saying, “From the earth He has arisen, breathing on your face, He who frees from oppression,” and Zachariah joyfully cries out, “You have come, our God, with Your saints,” and David sang a song of good omen, “How like a mighty one, roused out of sleep, the Lord is risen.”

“While they slapped my face with prophecies, psalms and hymns, women arose and prophesied, dancing in triumph over me; and the first of them was the sister of Moses, leaping and shaking her hands a drum which she had just brought; and coming across my domain like another Red Sea, she joyfully beat the drum: 'Let us praise our God, for He has been gloriously glorified, having demolished Hades; the Lord is risen.'”

“Ah, of what evils was that one night the mother, and of what horrors was one dawn the father! The one produced them, the other outstripped them in putting a name to my suffering. They call the Resurrection the day of my fall; they make a high festival of the time of my destruction. Woe is me, woe is me, what I have suffered!” These things Hades said to me as he answered me; and he did not persuade me by words, but he was revealed by facts – after he was shown as naked and destitute. The Lord is risen.

After this kind of talk for quite a time, when I found the guards of the tomb, I was moved to hasten to question them, to finish up what I had said before. Let no one of my friends consider that I am talking foolishly, or saying something out of season; I considered it necessary to do what I ought to do. “Tell me, then, you most unreasonable soldiers, what was it that happened? Who rolled away the stone and carried off the dead, and said after that, 'The Lord is Risen'?”

But when they heard this, the men who formerly guarded the tomb of the Immortal answered, not conversing loudly with me, but explaining in flight, “What do you see us doing, man, living in peace or fleeing? From this, then, know that we were absolutely dumbfounded; it is not that we stole, for not a one of us allowed drowsiness in his eyes, nor terror in his spirit; but all were awake; all were constantly on guard, and we do not know how the Lord is Risen.

Now what you say, guards of the tomb, is not acceptable to me, and I am not persuaded that you were entirely ignorant of the resurrection of Christ, for you do everything in every way with safety in mind; how could you not know what happened to the one guarded? Knowing this, then, explain. “No one is able to report to you accurately what you wish,” the guards said to me, “no one of these at the tomb, not even the incorporeal one who said at the tomb, 'The Lord is Risen.'”

“Whatever we know, this reveal to you; for if we were to keep silent now, the stones would cry out and refute our hardness and our blindness; for we do not know that very hour of the resurrection, but we know what we have endured since that hour – just hold on and listen. As we were watching over the tomb and taking care lest something happen, suddenly we perceived fiery hands which took away the stone from the tomb, and a voice cried out this: 'The Lord is Risen.'”

“By him the stone was rolled away, and all our force was weakened and nothing was left for us by way of aid – no word, no thought – for we were all dead men, we who guarded the dead, and all our wisdom was consumed suddenly as what we beheld was accomplished. For the shape like fore of the one who rolled the stone was manifest to us, and on earth he showed spirit, as though angry at those who did not cry, 'The Lord is Risen.'”

“What you wish to learn in order that you may marvel is this: he was approachable by the women, but to us wretched men he was not approachable, that fiery one. He conversed with them; he threatened death to us. He strengthened them; he humbled us with fear, and overtaking us, he buried us. To the women he was exuberant; with us he became as one rather haughty. He mortified us, but he nerved them to cry, 'Fear not, the Lord is Risen.'”

“When the women stood still, and wisely looked in the vault, the incorporeal one spoke to them: 'The One whom you seek is risen. But if you do not believe and consider me a phantom, follow me and behold the place where the Lord was lying.' And when they went within, at that time we fled, and said this: 'If the servant has come and has shaken up the earth, what then happens now that the Lord is Risen?’”

“Do not now, man, enlist yourself among those fools, and believe us when we falsely say that Christ was stolen away and did not arise. It is gold which persuaded us to conceal the truth, gold which turns all the things they wish as they wish, for those who boast of it. That is exactly why we were bought off; and taking the profit, we filled everyone full of the rumor of the theft, for we were paid not to say that in truth 'The Lord is Risen.'”

So Hades first said these things to me, and such are the words the guards added besides, as a seal to those words which the insatiable one had babbled. But I from the two reaped the harvest which I desired, from the couple of liars I reaped the truth; and for this indeed I rejoiced. It is what Samson said as a riddle for such times; I now understand – from Hades who eats, and from the strong army has come forth a sweet pronouncement: “The Lord is Risen.”

You are without beginning and without end, Creator and god of truth, Who has put Death to death and has made man immortal. In the last hour, when You come to resurrect me – for You will come, my Savior, not as now from the tomb, but from

the firmament – then, seeing You, I rise up, O Lover of men, for, loving you, I possess you. Do not then condemn me, I pray, so that I may say, “Not for my punishment, but to redeem me, the Lord is risen.”

– St. Romanos the Melodist, *Kontakion 25 “On the Resurrection II”*

Great Martyr Irene as a Model for Our Lives

By Protopresbyter Fr. George Papavarnavas

Saint Irene came from Persia. Her father was a governor named Licinius. Because he was financially able he cared as much as possible for the better education of his daughter. Thus Irene, who before she became a Christian was called Penelope, studied under the best teachers of her time in almost all the known sciences. She was taught the Christian faith by one of her servants, who was illiterate according to worldly standards, but wise according to God. Hence she was baptized and received the name Irene, which suited her, because she was a peaceful, calm and gentle person. It was not long before her father found out about his daughters conversion to Christianity, which made him furious, full of anger and hatred, and for this reason he threw her at the feet of a horse in order for her to be trampled to death. Instead the horse turned against him and killed him. Irene was hurt because of this, and she wept and fervently prayed. She asked Christ to raise her father and Christ heard her prayer and raised him. Then he asked to be baptized and he was baptized along with his wife.

Saint Irene preached the gospel with courage and boldness and attracted many to the true faith. After being arrested she boldly confessed her faith. Suffering horrible tortures she remained unharmed and was cast into prison. It is unknown exactly how her earthly life ended, since when her prison cell was opened she was not found therein.

Her life and conduct give us the opportunity to highlight the following:

First, the hateful vindictiveness and behavior of the father of Saint Irene towards his daughter verifies once again the words of Christ: "A man's enemies will be the members of his own household" (Matt. 10:36). And on the other hand, the full of love and forbearance of Saint Irene reveals the ethos of God's people, who not only forgive, but they even love those who harm and wrong them. The words of Joseph the All-Comely are well known: "I am of God" (Gen. 50:19). He said this to his brothers in order for them to understand that he did not cease loving them and he would not avenge them for what they did to him. In other words he was telling them: "Do not be afraid, for I am a man of God." They knew very well that a man of God does not hold grudges, does not avenge, but truly loves and forgives from the heart.

According to the narrative in the Old Testament book of Genesis, the brothers of Joseph hated him and sold him to traders in order to enslave him. God, however, who is just and a benefactor of those who love Him, delivered him and made him a regent "of all of Egypt." When, during a time of hunger and drought, his brothers went to Egypt to get some wheat, he did not refuse to help them. And later, when he revealed himself to them, they were afraid lest he would have his revenge on them and return their evil. But Joseph reassured them that he was a man of God. These words are beyond important, when one takes into account that the law of the Old Testament allowed for revenge.

Second, as a rule, parents love their children and care for their progress and prosperity. However, the love of parents towards their children is a natural love, and this love is possessed even by irrational animals. Thus, it is not something great and commendable and in no way is it virtuous. Love is imperfect and at a certain point it can cease to exist, or worse it can even turn into hatred. In order for natural love to become perfect love, which is selfless, parents must transform their passions. But this cannot take place without the Grace of God and their own personal struggle, which takes place through the way of life the Church teaches, namely prayer, asceticism and the sacramental life.

Authentic love is the fruit of the Holy Spirit, whom the faithful receive when they are anointed with Holy Myrrh immediately after their Baptism, which takes place in the name of the Holy Trinity by the Hierarch or Priest, who crosses the members of the body of the newly-baptized, beginning with the forehead, saying: "The seal of the gift of the Holy Spirit. Amen." Then the Holy Spirit enters their hearts, remains there and acts, as long as the newly-illuminated live according to the will of God. Otherwise He whisks away, but returns with repentance.

Therefore, throughout our lives we must struggle to master our passions, to purify our hearts, in order for the Holy Spirit to reside and act within us. And when this is done, then natural love is transformed into perfect love. In the case of Governor Licinius we see natural love operating within him in his pattern of behavior towards his daughter, but in Saint Irene we see perfect love operating. We have the first to serve our self-interest and selfishness, otherwise it ceases to exist or changes into hatred. While the latter exists when someone is hated, persecuted, suffering, tortured, and their life is in danger. All the Martyrs, during the cruel and inhuman tortures they withstood, prayed with forbearance and love on behalf of their executioners.

Parents should understand that love does not eliminate freedom, and children must realize that relationships do not abolish courtesy and respect. (*from johnsanidopoulos.com*)



Office of the Metropolitan
312 Garfield Street
Johnstown, PA 15906

Protocol No. 7/2024

May 5, 2024

PASCHA ARCHPASTORAL LETTER

To the Very Reverend Protopresbyters, Very Reverend and Reverend Fathers, and Faithful Laity (young and old) of our God-Protected Diocese:

CHRIST IS RISEN!

INDEED HE IS RISEN!

"The reign of life has begun, the tyranny of death is ended. A new birth has taken place, a new life has come, a new order of existence has appeared, our very nature has been transformed! This birth is not brought about by human generation, by the will of man, or by the desire of the flesh, but by God."
St. Gregory of Nyssa

Today I greet you with great love and joy in the Name of our Lord, God and Saviour Jesus Christ following His glorious Resurrection. On Great and Holy Pascha, we behold the triumph of Christ, as He rose from death to life, from darkness of the tomb into the Light. With the Resurrection of Christ, all Creation is filled with a new Light of life and joy. On this Feast of Feasts, this Holy Day of Holy Days, we all proclaim the only truth that matters, the Truth that Christ is Risen!

We gather together as family and friends, in joy and in love, celebrating the presence of the Risen Lord in our midst, singing with one voice the triumphant hymn "Christ is risen from the dead, trampling death by death, and to those in the tombs bestowing life." As true believers and followers of Jesus Christ we can shout out joyfully that "CHRIST IS RISEN!", "CHRISTOS VOSKRESE!", "CHRISTOS ANESTI!". And we can respond "INDEED HE IS RISEN!", "VOISTINNU VOSKRESE!", "ALITHOS ANESTI!".

Let us sing the beautiful hymn of the Resurrection with great strength and joy every day, multiple times a day, for 40 days.

On this Bright and Holy Feast, I extend my prayerful best wishes to you, the Clergy and Laity, Friends and Supporters of the American Carpatho-Russian Orthodox Diocese. May you truly experience the love, joy and excitement of the early followers of Christ when they first saw Him after His Resurrection. Christ is Risen!

Greetings from Johnstown with much agape,

+ Metropolitan Gregory
+Metropolitan Gregory of Nyssa

The American Carpatho-Russian Orthodox Diocese of North America

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

Also Commemorated Today

New Hieromartyr Nicholas priest (1919).
Uncovering of the relics of Venerable [James, abbot](#) of Zhelezny Bor (1613).
Martyrs [Neophytus](#), Gaius, and Gaianus.
Venerable [Adrian, abbot](#) of Monza Monastery (1619).
Ven. [Micah](#) of Radonezh, disciple of St. Sergius (1385)
Saint [Martha](#) of Monemvasia, Abbess, Most Holy Theotokos Monastery (before 10th c.)
Holy Martyrs [Irenaeus, Pellegrinos and Irene](#) of Thessalonica (late 3rd c.)
Sts. Martin and Heraclius, of Illyria (4th c.).
+New Monk-martyr [Ephraim](#) of Nea Makri (1426) (Greek).
Venerable [Euthymius](#), the Wonderworker, bishop of Maditos in Thrace (11th c.) (Greek).
St. Eulogius the Confessor, bishop of Edessa (386).
St. [Hilary](#) of Arles (449).
Venerable Barlaam of Serpukhov (1377).
St. [Diuma](#), first bishop of Mercia (7th c.)
Ven. [Echa \(Etha\)](#), hermit of Crayk (England)(767)
+St. [Hydrock](#) (Hydoc), monk of Cornwall (5th c.)
St. [Gilbrian](#), hermit (Ireland)(unk)
Translation of the relics of St. Aldhelm, bishop of Sherborne.
St. [Britto](#), bishop of Trier (385)
Martyr [Crescentiana](#) of Rome (before 5th c.)
St. [Geruntius](#), bishop of Milan (c. 470)
Martyr [Jovinian](#), reader at Auxerre (c. 300)
St. [Maurontus](#) of Douai, Abbot (701)
St. [Nectarius](#), bishop of Vienne (445)
St. [Nicetas](#), bishop of Vienne (449)
St. [Sacerdos](#), bishop of Sagundum (Spain) (c. 560)
Martyr [Silvanus](#) of Rome
St. [Theodore](#), bishop of Bologna (c. 550)
St. [Waldrada](#), first Abbess of Saint-Pierre-aux-Nonnain Abbey in Metz (620)

Social Team for May 12

Team 5 – Marlena Cooper, Mary Watts, Andrew Joseph. 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, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)