

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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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**



## **May 19, 2024 – Third Sunday of Pascha | Sunday of the Myrrhbearing Women | Joseph of Arimathea**

By St. Luke the Surgeon, Bishop of Simferopol

Congratulations, congratulations to all of you, good women, all praying with me - congratulations on your great women's feast - the week of Myrrhbearing women. It is necessary that you understand well what this great day obliges you to understand why the significance of the week of the Myrrhbearing women is so great.

Why was it that our Lord Jesus Christ was the first after the resurrection to appear not to His apostles, but to them, the Myrrhbearing women? Why? Because the Lord knew the hearts of women and the hearts of men.

Of course, women's hearts are also different: not all of them are pure and holy before God. Not all women have perfect hearts, for we know that there are many evil women, about whom the ancient sage Jesus the Son of Sirach said: "You can endure ... any anger, but not the anger of a woman" (Sir. 25:15). There are many, many of these evil ones... But of course, we are not talking about them, not about the evil ones, not about the perishing ones. We are only talking about those who

loved the Lord Jesus Christ with all their hearts, who left everything for His sake - about His Myrrhbearing saints.

They directed all their strength, all their zeal to serve Him, the Lord Jesus Christ, in His bodily needs; they did all the women's work that He needed. But this is not only the merit of these great women - the Myrrhbearing women. Their merit, first of all, is that their hearts were pure, holy, and perfect before God.

The Lord Jesus Christ chose, first of all, the Myrrhbearing women for His manifestation, because He knew how pure, how holy, how perfect women's hearts are if they follow the path of good and not the path of evil. The Lord knew that women, and first of all the Myrrhbearing women, would perceive His appearance after the Resurrection in a completely different way than men - than His apostles. He knew how difficult it would be for some of His apostles to believe that the Risen Christ was standing before them; and it was much easier for His Myrrhbearing companions. They understood everything that happened simply; their female perception is completely different from that of men. Women perceive truth, goodness, and grace directly, with their whole being, and above all, they perceive truth with their hearts.

Men are not like that: they perceive the truth only after being convinced of it with their minds. They need evidence from the mind, evidence not from the heart, as with women, but from the mind. That is why it was so difficult to believe the Apostles, why it was so easy and simple to believe the Myrrhbearing women that the Resurrected Lord Jesus Christ Himself appeared to them.

That is why the Myrrhbearing women are awarded this greatest honor, this greatest happiness - to be the first to see the Risen Lord. Their hearts were pure, they easily perceived the truth, and therefore it was to them that the Lord Jesus Christ first appeared. To what does this great honor, received by the Myrrhbearing women from the Lord Jesus, oblige you women? It obliges you to many things, to many things: it obliges you all to ensure that they, the Myrrhbearing saints, are an example of faith, hope, love for everyone, and good and, like the apostles, these saints were appointed to become an example for all people.

And how can they be an example for all women? When the Lord Jesus lived on earth, when the Myrrhbearing women walked, like the apostles, after Him, they could directly serve Him with their loving care for Him and for His apostles. And when He resurrected and after forty days ascended into heaven, it became impossible to serve Him directly.

But there are other ways to serve Him. Don't you know that for our Lord Jesus Christ every poor person, every unfortunate person, every hungry and cold person is His younger sibling? Do you not know that at the Last Judgment the Lord will

say to those placed on the left: "...I was hungry, and you did not give Me food; I was thirsty, and you did not give Me drink; I was a stranger, and you did not receive me; I was naked, and you did not clothe me; sick and in prison, and did not visit Me" (Matt. 25:42-43).

And those condemned to the Lord will say with amazement: "When did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?" (Matt. 25:44). And the Lord Jesus Christ will say to them: "... since you did not do this to one of the least of these, you did not do it to Me" (Matt. 25:45).

Therefore, these younger brethren, these hungry and cold, these unfortunate sick and wretched people are standing before you, today's women who want to imitate the Myrrhbearers. You can serve them even now with your care, your love, your mercy – and in their person you will serve the Lord Jesus Christ Himself. Amen. *(from johnsanidopoulos.com)*

### **Today's Epistle Lesson – The Acts of the Apostles 6:1-7 EOB**

In those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists against the Hebrews, because their widows were neglected in the daily service [of food distribution]. The Twelve summoned the multitude of the disciples and said, "It is not appropriate for us to abandon the word of God in order to serve tables. Therefore, select from among you, brethren, seven men of good reputation, full of the Holy Spirit and wisdom. We will appoint them over this necessary task and devote ourselves to prayer and to the ministry of the word."

These words pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They presented these men to the apostles who prayed and laid their hands on them. Thus, the word of God spread and the number of disciples greatly multiplied in Jerusalem, and a large number of {Levitical} priests became obedient to the faith.

### **Today's Gospel Lesson – Saint Mark 15:43-16:8**

At that time, Joseph of Arimathea (a prominent council member who was also looking for the Kingdom of God), came forward. He boldly went in to Pilate and asked for Jesus' body. Pilate wondered if Jesus was already dead. Calling the centurion, he asked him whether Jesus had been dead for a long time. Having been assured of this by the centurion, he granted the body to Joseph.

Accordingly, Joseph bought fine linen, took Jesus down and wrapped him in the linen cloth. Having placed him in a tomb which had been cut out of a rock, he

rolled a stone against the door of the tomb. Mary Magdalene and Mary, the mother of James, saw where Jesus had been laid.

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. Very early on the first day of the week, they arrived at the tomb when the sun had risen. They were saying among themselves, “Who will roll away the stone from the door of the tomb for us?” But when they looked up, they saw that the stone was [already] rolled back, although it was extremely large.

Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. He said to them, “Do not be amazed! You seek Jesus, the Nazarene, who has been crucified. He has risen! He is not here! Behold, the place where they laid him! But go, tell his disciples and Peter, ‘He goes before you into Galilee. There you will see him, as he told you.’”

They went out and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid.

## A Word From the Holy Fathers

Prooimion I – Even though you came into a tomb, Deathless One, you devastated the power of Hades and rose in triumph, Christ our God. You greeted with grace the women bringing burial spice, and granted your apostles peace, the one who brings resurrection to the fallen.

Proomion II – When the women arrived at your tomb and did not discover your undefiled body, they sobbed pitifully and cried, “Who has taken him, from whom the bleeding woman stole her cure? Who wakened him, who predicted his return before he suffered?” Christ has truly risen, the one who brings resurrection to the fallen.

When the women carrying burial spices rushed out before dawn to the sepulcher of the sun's own Sun, they longed for their Day and cried to each other, “Sisters, hurry, we must anoint with perfume the corpse which brings life even in death, the body which, even though it lies in a tomb, lifts up fallen Adam. Come, we must hurry like the Magi to bow before him and heap up our gifts of myrrh – but not for one wrapped in swaddling clothes; rather, for one shrouded in burial linens. We must weep and shout, 'Lord, awaken; you bring resurrection to the fallen.'”

After the God-guided women had exhorted one another, they thought of something else, incalculably wise. One said to the rest, “Sisters, why are you led astray? How could we imagine that the Lord is in this tomb? How could the one who reined the blast of the storms be held in check, even for a moment? Do you think he lies here dead? The mere idea is incredible, a mirage. So, let us show some

sense and do the following: Mary should go ahead and look into the tomb. We will listen to whatever she reports. For, as he predicted, the Deathless One has certainly awakened, he who brings resurrection to the fallen.”

These farseeing women agreed with that proposal and sent, I think, Mary Magdalene ahead to the tomb – this is what John's Gospel says. It was still half-dark, but love lit her way. So, when she saw that the massive stone had been rolled away from the door of the tomb, she returned and said, “Disciples of Christ, listen to what I have seen, and do not hide from me whatever you think. The stone no longer covers his tomb. They can't have taken our Lord away. The guards are not here – they've fled. Has he awakened, he who brings resurrection to the fallen?”

When Peter and John, the son of Zebedee, heard this report, they dashed away immediately as if racing each other. But John got there before Peter. Even so, he did not enter the tomb, but waited for the leader of the group, so that the lamb could follow his shepherd, as was proper. For the Lord had asked Peter, Peter, do you love me?” and said, “Be the shepherd of my flock, as you see fit.” the Lord also told Peter, “Blessed Simon, I give you the keys of the Kingdom.” And then the waves obeyed Peter, as before they bore the Lord's tread, he who brings resurrection to the fallen.

Well, as I said just now, Peter and the son of Zebedee, following Mary's report, arrived at the tomb and went inside. But they did not find the Lord. Stunned by this, the holy apostles said, “What is the reason he hasn't appeared to us? Does he think we have been too forward? We have been quite bold. We should have waited outside the tomb and looked with awe at what was inside. For this tomb is no longer a tomb – it is really the House of God. He was in it and lived here, as it pleased him, he who brings resurrection to the fallen.”

“Has our enthusiasm turned into presumption? Has our boldness been interpreted as disrespect? Could this be why he has not appeared to us – we are unworthy?” While the loyal disciples of the Creator were asking these questions, Mary, who was following them, spoke: “Devotees, fervent lovers of the Lord, do not imagine these reproaches. Wait a while, do not lose heart. What has happened is part of his design: he wanted women, who were the first to fall, to be the first to see him when he rose. He wants to greet and bless those who have repented, he who brings resurrection to the fallen.”

After Mary had assured herself in that way, she remained at the tomb when the holy apostles left. For she thought it highly likely that the body had been removed. So she cried out – not in words, but with her tears: “Beloved Jesus, where have they taken you? How did you submit to be lifted by hands which are defiled, Stainless One? The six-winged, many-eyed angels chant, 'Holy, holy, holy,' and their shoulders can barely support you. How then can sinners' hands

cradle you? When John baptized you, he protested, 'You should baptize me, the one who brings resurrection to the fallen.'"

"Can you be a corpse, three days old – the one who renews the universe? You caused Lazarus to rise on the fourth day and showed him, bound in burial bands, striding forth. Do you lie in a tomb? How I want to see where you have been buried, so, like the sinful woman, I can bathe you with my tears – not merely your feet, but your entire body, and the tomb itself. I would say, 'Lord, just as you lifted up the widow's son, so too raise yourself from the grave. You brought the little daughter of Jairus back to life. Why do you linger in this sepulcher? Rise up, let us see! Show yourself to those who search for you, who brings resurrection to the fallen.'"

When he saw Mary Magdalene conquered by grief, Jesus, who sees everything, was overcome by love; he took pity and revealed himself to her: "Woman, why do you weep? Whom do you seek within this tomb?" At this Mary wheeled and said, "I weep because they have taken my Lord from the tomb. I don't know where he lies. You are not involved in this scheme, are you? Unless I am mistaken, you are the gardener. But come, if you have taken away the body, tell me and I shall find my Redeemer. He is my Teacher and my Lord; he is mine, the one who brings resurrection to the fallen."

The Lord who searches our hearts and scours our souls knew that Mary knew his voice, so, like a shepherd, he called his bleating lamb, "Mary." She knew him immediately: "Truly my Good Shepherd calls me, so that he can number me, who was lost, among the other ninety-nine. For I now see behind the one who is summoning me ranks of the holy, the legions of the just. And so I do not ask, 'Who is it who summons me?' I know with certainty who is calling me: He is my Teacher and my Lord; he is mine, the one who brings resurrection to the fallen."

By her fervent longing and her blazing love Mary was transfixed. She wanted to grasp the Lord who fills a universe which cannot contain him. Yet the Creator did not find fault with her eagerness; he led her to contemplate the things of God: "Do not touch me. Do you think I am merely man? I am God. Do not touch me. Holy woman, lift your eyes on high and ponder the ways of Heaven. Search for me there. Soon I shall return to my Father, whom I have never left. I share his throne. I am also timeless, without beginning, the one who brings resurrection to the fallen."

"Go, woman, let your tongue preach these words and interpret them to the sons of the Kingdom, who are awaiting the resurrection of the Living Lord. Hurry, Mary; gather my disciples. I use you as my blaring trumpet. Sound the call of peace to the terrified ears of my hidden comrades. Wake them all, as if from deep sleep, so they can light their torches and march to meet me. Tell them, 'The Bridegroom has

risen from the tomb; he has left nothing in the tomb. My apostles, cast away your deadly fear. He has risen, who brings resurrection to the fallen.”

When she clearly understood all these words of the Word, Mary returned and spoke to the other women: “Sisters, what I have seen, what I reveal, is marvelous. Let no one imagine that my tale is a fantasy. I have not been deluded; I have been inspired. I have been filled with the sight and words of Christ. Listen to how it happened. After Peter's comrades left me, I stood there weeping near the tomb. I supposed that the divine body of the deathless Lord had been stolen from the tomb. Well, he immediately took pity on my tears, and appeared to me, he who brings resurrection to the fallen.”

“Instantaneously my grief was transformed into bliss; my world became joyous and rapturous. I do not hesitate to claim that I was glorified just like Moses. I saw, yes, I saw – and not on a mountain, but in a tomb; not beneath a cloud, but in his flesh – the Lord of the fleshless angels and the clouds, the One who was and is everywhere. He said to me, 'Mary, hurry, tell those who love me that I have risen. Take me on your tongue the way the dove took the olive branch to those in Noah's ark. Proclaim it, prove it to them: Death has been stopped! He has risen, who brings resurrection to the fallen.”

When the band of blessed women heard these words, they replied in unison to Mary Magdalene, “What you said is true and all of us join your song of praise. We believe – but one thing still stuns us: How did Life bear to be in the tomb until now, to be marshaled among the dead for three days? We were confident that he was destined to return from the Underworld. This is why we said, 'How can he who freed his servant from the belly of a whale, be held in bondage by Death? He who saved Jonah from the sea-monster can also rise from a tomb, and bring resurrection to the fallen.”

“Holy sister, please do not imagine that your message chafes us. Everything you said stands firm; nothing in it limps. Your words ring true, your way is gentle. Yet, Mary, all of us wish to share this treasure with you. Why should one of our branches flourish so, while the others are dead and do not taste that life which you relish? Let our lips, like yours, be filled with joy as we set our seal on what you have witnessed. Let us all proceed to the tomb; we will confirm the apparition. Sister, let us share the glory which he gave to you, he who brings resurrection to the fallen.”

As they were making these requests, the troop of God-guided women left the city with Mary as their pathfinder. They saw the tomb from afar and cried out, “Behold the place – no, it is a marvelous pair of arms. See, it cradles the King of Heaven. Look, it enfolds him whom the heavens cannot grasp, whom the saints embrace. Praise to you, hymns for you, hallowed tomb, small and large, poor and rich,

treasury of life, depository of peace, symbol of joy, sepulcher of Christ, a tomb for one, the glory of the universe, just as he wished, he who brings resurrection to the fallen.”

After they sang this hymn of praise to the tomb of the Gift of Life, the women turned and saw someone sitting on the stone. They drew back in panic, then bowed in awe, bending their faces to the ground. This is what they said in their confusion: “What is this apparition? Whose form? Who created what we behold? Is it an angel? A human? Has it come down from heaven? Or could it have come up to us from the Underworld? It is flame, pure light. It dazzles, radiates. Sisters, we must flee or be consumed by fire. Lord of the heavens, divine Rain, fall on us who thirst for you, who brings resurrection to the fallen.”

“The words from your divine lips, like drops of dew, will guide our souls. You are the joy of the afflicted, the Life of all. Do not let us die from fear.” these true devotees of God, I think, poured out prayers like these. And so the being on the stone softened and spoke to the holy women: “Do not fear. Let the tomb guards tremble, be struck by panic, become like corpses out of fear for me. They must learn that it is King of the angels whom they now guard, but cannot control. The Lord has risen, yet they do not comprehend how he awakened, he who brings resurrection to the fallen.”

“You will live forever, blessed women! You will never die! But how can you search to see the Creator of the angels, when you are panic-stricken at the sight of a single angel? I am merely the servant of the one who inhabited this tomb; by nature and by commission I am his lowly aide. I am at this post to report the order of the day: 'The Lord has risen.' He has pried apart the bronze gates of Hell and has smashed its adamantine bolts. He has sealed all the prophecies by his deeds, and has lifted up the saints to glory. So come, sisters, and see where they laid the deathless Lord, who brings.”

The women gathered righteous courage from the words of the angel and answered him with keen intelligence: “Truly the Lord has risen, as you said. You have made it clear with word and deed that the Lord of mercy has risen. If he had not awakened and left the tomb, you would not sit on a stone. Not even a general dares to sit and speak with others while his King is present. And even if such presumption were possible on earth, it could not happen in the high heavens, where he sits on his unseen, incomprehensible throne, the Lord who brings resurrection to the fallen.”

Then the women, mingling joy with fear, rapture with pain, returned from the tomb to the city, as the Bible says, and exhorted the apostles: “Where is your courage? Why bury your faces in your arms? Lift up your hearts! Christ has risen! Link arms in a chorus to sing with us, 'The Lord has risen.' The Sun born before the



dawn-star has shown its light. Do not glower in gloom – blossom in the sun! Our Spring has come. You are the new vines; your buds must bear rich, not bitter clusters. Let us clap our hands and chant, 'He has risen, who brings resurrection to the fallen.'”

When the apostles grasped this message and rejoiced in it, they immediately rose up and said to the women, “Sisters, where did you find out what you have told us? From an angel? “Yes,” they said, “he spoke to us and showed us. And the God and the Creator of the angels has appeared to Mary and told her, 'Tell my disciples that the Lord has risen.' So come, all of us, rams and ewes alike, the whole flock, gambol in joy and chant, “Come, Good Shepherd, collect your flock which had been scattered by fear. You have trampled on Death. Reveal yourself to those who love you, the one who brings resurrection to the fallen.”

Let my own soul, which was as dead, rise with you, Savior. Do not let pain destroy it. Let me never forget the hymns that sanctify my soul. Lord of Mercy, I truly beg you not to desert your Melodist, because I am mottled by my moral flaws. My mother conceived me in sin and lawlessness; but now, my blessed and forgiving Father, hallowed be your name forever, on my tongue, on my lips, in my voice and in my song. Grant me your grace as I chant your hymns. You have this power, the one who brings resurrection to the fallen.

– St. Romanos the Melodist, *Kontakion 29 “On the Resurrection”*

[Traditionally recited on the Sunday of the Myrrh-bearing Women – Ed.]

## **Hieromartyr Patrick, Bishop of Prusa & Companions**

*Patrick by his beheading was found to be a boast, the boast of all earthly patricians. \* Called to partake of death Akakios, you contested on behalf of this by the sword. \* Polyainos and Menander were beheaded, worthily deemed worthy of many praises. \* On the nineteenth Patrick was beheaded with a sharp sword.*

Saint Patrick was Bishop of Prusa, a city in Bithynia (the present-day Brusa or Bursa). Because of his Christian faith and fiery zeal, he was brought before Julian the Ypatikon (city prefect), who in his attempts to persuade Patrick to worship the idols as he himself did, declared that thanks was owed to the gods for providing the hot springs welling up from the earth for the benefit of men. Saint Patrick answered that thanks for this was owed to our Lord Jesus Christ, and explained that when He, Who is God, created the earth, He made it with both fire and water, and the fire under the earth heats the water which wells up, producing hot springs; he then explained that there is another fire, which awaits the ungodly. Because of this, he was cast into the hot springs, but it was the soldiers who cast him in, and not he, who were harmed by the hot water. After this Saint Patrick was beheaded with the presbyters Akakios, Menander, and Polyainos. (*from johnsanidopoulos.com*)

## **Martyr Theotimi | Martyr Kyriaki & Companions of Nicomedia**

*God bestowed honor on Theotimi,  
by the sword O Martyr having an honorable burial.*

The Holy Martyr Theotimi, whose name means "honored by God", was beheaded by the sword for her love of Christ.

*Prudently you escaped the eternal fire,  
which brings temporary pleasure Kyriaki.*

In the city of Nicomedia during the reign of Emperor Maximian (early 4<sup>th</sup> century), six holy virgins suffered martyrdom for their faith in Christ. The principal one, named Kyriaki, having freely reproved Maximian for his impiety, was most severely scourged and lacerated, and then consumed with fire. *(from johnsanidopoulos.com)*

### **Wisdom from Elder Nektary of Optina**

*[Elder Nektary was the last Elder in residence at Optina Monastery before it was closed by the Soviets. He reposed on May 12 (April 29, Old Calendar), 1928. - Ed.]*

Most Honorable Olga Michailovna!

May the mercy of God be with you! I have received your letter. You ask by what path to go towards God. Go by the path of humility; by humbly bearing the difficult circumstances of life, by humbly enduring the sicknesses that are sent by the Lord, by humbly hoping that you will not be abandoned by the Lord, by the Quick Helper and by the loving Heavenly Father; by humble prayer for help from on high, for the driving away of despondency and feelings of hopelessness by which the enemy of salvation endeavors to bring us to despair, which is ruinous for a man and deprives him of Divine grace and which withdraws God's mercy from him.

The meaning of Christian life, according to the word of the holy Apostle Paul, writing to the Corinthians, is to *glorify God in your body, and in your spirit, which are God's* (I Cor. 6:20). And so, inscribing these holy words in our souls and hearts, we ought to take care that our dispositions and deeds in life serve for the glory of God and the edification of our neighbors.

Using prayer to the saints as God's weapon, ask for their intercession before Him for the easing of bodily infirmity; turn to those holy saints towards whom your heart is particularly disposed. May the Lord preserve you! I call down upon you peace and God's blessing. --

Sinful hieromonk Nektary, March 5, 1925

"The time for prayer has come," Fr. Nektary instructed his spiritual children. "During your worship say the Jesus Prayer – at first with your lips, then with your mind, and then it will pass into your heart." And he gave them a handwritten prayer that he himself had composed: "O Lord Jesus Christ, Son of God, who is coming to judge the living and the dead, have mercy on us sinful ones; forgive our sinful falls in this, our life, and by the judgments which You know protect us from the face of antichrist in the innermost desert of Your salvation."

## **Also Commemorated Today**

Venerable [Cornelius](#), abbot of Komel (Vologda) (1537).

Right-believing Prince [Demetrius](#) Donskoy (1389).

New Hieromartyr Victor (1937).

New Hieromartyrs Anthony, bishop of Belgorod, and with him priests Metrophan, Alexander, Michael, Matthew, Hippolytus, Nicholas, Basil, Nicholas, Maxim, Alexander, Paul, and Paul, and Martyrs Michael and George (1938).

New Hieromartyr [Onuphrius](#), archbishop of Kursk (1938).

New Hieromartyr Valentine (1940).

Venerable [Cornelius](#), abbot of [Paleostrov](#) and Valaam (1420).

St. [John](#), prince of Uglich, tonsured (monk) as Ignatius (Vologda) (1522).

Venerable [Sergius](#), w/w monk, of Shukhtom (1609).

Martyr [Acoluthus](#) of the Thebaid (284-305).

Venerable [John](#), bishop of the Goths in Crimea (787).

Martyrs [Parthenius](#) and his brother Calogerus of Rome (250).

St. [Dunstan](#), archbishop of Canterbury (988) (Celtic & British).

Entrance of St. [Nina](#) (Nino), Equal-to-the-Apostles, into Georgia (323) (Georgia).

[Monk-martyrs](#) and confessors [John](#), Conon, Jeremias, Cyril, Theoctistus, Barnabas, Maximus, Theognostus, Joseph, Gennadius, Gerasimus, Mark, and Herman of Cyprus, who suffered under the Latins (1231).

St. [Memnon](#) the Wonderworker (unk)

Hieromartyrs [Melchizekek](#), bishop of Kisamos, and his deacon Kallinikos (1821)

New Martyr [John](#) Dragatis (Albania) (1845)

Sts. [Julian](#) and Julias, missionaries from Aegina (translation of their relics in 1361)

Commemoration of the [Pontic Genocide](#) (1919)

St. [Cyril](#), bishop of Trier (c. 457)

St. [Hadulf](#) of St. Vaast, bishop of Arras-Cambrai (c. 728)

St. [Pudens](#) of Rome (1<sup>st</sup> c.) and his daughter Pudentiana (2<sup>nd</sup> c.)

New Hieromartyr [John](#) (Karastamatis) of Santa Cruz (1985)

## Social Team for May 26

Team 7 – Samouris, Hillary Maher. Thank you!

### Follow Our Diocese On-Line

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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.)