

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Reader Vespers 6:30 PM

Saturday: Vespers 5 PM

Sunday: Matins 8:45 AM

Divine Liturgy 10 AM

June 23, 2024 – Holy Pentecost

By St. Luke the Surgeon, Bishop of Simferopol

We recognize the powers of material nature by their manifestations with greater or lesser power. A light breeze caressing our cheeks, and a terrible hurricane destroying entire cities - this is only the movement of air with the weakest and strongest power. The barely noticeable twinkling of the smallest star and the dazzling light of the midday sun are only manifestations of the same light energy in the weakest and strongest degree.

On this great feast of the descent of the Holy Spirit upon the Apostles, we see that the spiritual energy, which reveals to us the power of God, can manifest itself not only quietly and hardly noticeably, but also with tremendous power and glory.

At the Baptism of our Lord Jesus Christ in the Jordan, the Holy Spirit first revealed Himself to the world in the humble form of a dove that descended from heaven on the head of the Baptized Jesus.

And on this great feast, He revealed Himself to the world with great power. The apostles of Christ and people close to the Lord Jesus, who had gathered in the great chamber of Jerusalem in anticipation of the coming of the Holy Spirit, promised by their Teacher when He ascended into heaven, suddenly heard a loud noise, as if



from a rushing stormy wind, and the Holy Spirit rested on the heads in the form of fiery tongues.

The Holy Spirit, the Third Person of the Holy Trinity, has never shown Himself to the world so clearly, with such amazing power. Likewise, the Persons of the One God in Trinity have never been revealed to the world, and therefore we also call the feast of the descent of the Holy Spirit on the Apostles the great feast of the Holy Trinity.

The Holy Spirit, of course, dwelt in the hearts of the holy Apostles throughout their constant communion with the Second Person of the Holy Trinity, the Lord Jesus Christ, before His Ascension to heaven. But now, when they were faced with the greatest task of preaching the gospel of Christ to all heathen nations; when they had to drive away the darkness of paganism and enlighten the whole world with the one true light of Christ; when they had to wage the most difficult struggle with the devil himself, the father and the source of spiritual darkness, they, of course, needed superhuman powers of mind and heart. Therefore, the Holy Spirit descended on them with such tremendous power, with which neither before nor later did it descend on any other people.

The apostles received Divine light that illumined their minds in the form of fiery tongues. They received an amazing gift of knowledge of the languages and dialects of all peoples, who will have to be given a new heart and a new mind. So, with a power like a hurricane, the Holy Spirit descended on the Apostles of Christ, for before them lay a grandiose task to radically change the worldview of all mankind and the entire course of world history.

But the time will come when, with incomparably greater power than even on the day of Pentecost, the immeasurable power of God and the power of the Holy Spirit will be revealed; when, at the terrible sound of the Archangel's trumpet, the dead will rise; when the earth and all the works on it will burn; when, according to the word of God, "Behold, I make all things new" (Rev. 21:5), a new earth and a new universe will arise. We must prepare for this terrible day all the days of our lives, in order to meet it not in fear and trembling, but with great joy and with our heads held high.

What is needed for this? We must remember the amazing words of the Apostle Paul in the first epistle to the Corinthians: "Do you not know that you are the temple of God, and the Spirit of God dwells in you?" (1 Corinthians 3:16). We must live in such a way that the Holy Spirit descends into our hearts.

If we fulfill the commandments of Christ with all diligence, the Holy Spirit will indwell us, indwell, of course, not with such glory and power as it descended upon the Apostles of Christ, but very gradually and imperceptibly. The grace of the

Holy Spirit will slowly and imperceptibly, day by day, change our spirit and soul, and even our body. It will make us silent and quiet, meek, longsuffering from the unrighteousness and filth of the world.

Less and less we will think about ourselves, the blessings of life will lose all attractiveness for us. We will think with heartache about those who suffer, who do not have their daily bread and look at us with prayer. Even our posture and gait will change: the head, which was previously held high, will drop, our gait will become quiet; our tongue and mouth will utter only what is good, what is undefiled, and what is pure.

Thus, those precious fruits of the Spirit will ripen in us, about which we read in the epistle of the great Paul to the Galatians: “The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22-23).

May the gospel of Christ help you to acquire these precious fruits, and may the grace of the Holy Spirit make you all temples of the Spirit of God. Amen. (*from johnsanidopoulos.com*)

Today’s Epistle Lesson – The Acts of the Apostles 2:1-11 EOB

When the day of Pentecost came, they were all with one accord [gathered] in the same place. Suddenly, there came from heaven a sound like the rushing of a mighty wind, and it filled the whole house where they were sitting. Divided tongues that seemed like fire appeared and one [tongue] rested on each of them. Then, they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them the ability to speak. At that time {of year}, devout Jews from every nation under heaven were staying in Jerusalem. When this sound was heard, a crowd formed and people were bewildered because everyone heard the disciples speaking in one’s own language. They were all amazed and marveled, saying to one another, “Behold, are not all these who speak Galileans? How is it that we hear everyone [speak] in our own native language? Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabians: we hear them speaking in our languages [concerning] the deeds of power of God!”

Today’s Gospel Lesson – Saint John 7:37-52, 8:12

At that time, on the last and greatest day of the feast, Jesus stood and spoke loudly, “If anyone is thirsty, let him come to me and drink! As the Scripture has said, rivers of living water will flow from within the one who believes in me!” But he said this concerning the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is truly the prophet!" Others said, "This is the Christ!" Still others said, "What? Does the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David was?" And so, there arose a division in the crowd because of him. Some of them would have arrested him, but no one laid hands on him.

And so, the officers returned to the chief priests and Pharisees who asked them, "Why did you not bring him?" The officers answered, "No one has ever spoken like this man!" At this, the Pharisees replied, "You are not also led astray, are you? Have any of the rulers believed in him, or the Pharisees? But this multitude that does not know the law is accursed." Nicodemus (who had come to him by night, being one of the Pharisees) said to them, "Does our law judge someone without first hearing from him personally to find out what this person is doing?" They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee." Then again, Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in the darkness but will have the light of life."

A Word From the Holy Fathers

Prooimion: When the Most High came down and confused the tongues, he parted the nations. When he divided out the tongues of fire, he called all to unity; and with one voice we glorify *the All-Holy Spirit*.

Give swift and stable comfort to your servants, Jesus, when our spirits are despondent. Do not part from our souls in afflictions, do not be far from our minds in perils, be ever before us. Be near us, be near, you who are everywhere. As you are also always with your apostles, so too unite yourself with those who long for you, O Compassionate One, that united to you, we may praise and glorify *the All-Holy Spirit*.

You were not parted from your disciples, Savior, when you took the road to heaven, for having reached the things on high, you still hold those below, for not one place is separate from you, O Uncontainable One; and were there such a place, it perishes and vanishes and becomes like Sodom. For you establish the universe, filling all things. The apostles there had you in their souls. And so, when you had been taken up from the Mount of Olives, they came down dancing and singing and glorifying *the All-Holy Spirit*.

The eleven disciples returned with joy from the Mount of Olives. For Luke, the revealer of sacred mysteries, writes this. they returned to Jerusalem, ascended to the upper room, where they were staying. They entered and sat down - Peter and

the rest of the disciples. Kephas [Peter], as their leader, said to them, “Sharers of the Kingdom, let our hearts be on high with the One who made the promise and said, ‘I will send you *the All-Holy Spirit*.’”

When he had spoken like this to the apostles, Peter roused them to prayer, and standing in their midst, cried out, “Let us pray, let us bend the knee, let us ask, let us make this room a church. For so it is and so it has become. Let us sing and cry aloud to God, ‘Send us your good Spirit that he may guide us all into your upright land which you have prepared for those who honor and who glorify *the All-Holy Spirit*.’”

On hearing this, those who had been called with him gathered themselves at once like lambs to a shepherd, charmed by his word, and silently they articulated what they longed for and made intense supplications to the Almighty, which contained these words, “To you the Governor and King of the angels, to the Suzerain and Creator of mortals, to you, the One who by his mere nod holds sway over things on earth and sea, your friends and servants cry aloud, ‘Swiftly send us *the All-Holy Spirit*.’”

As soon as they had completed their supplications, they signed them, having sealed them with faith and sent them on high. Their Teacher read them and said, “Of your own free will, O Paraclete, under no order, but as you wish, descend. For the disciples, whom I gathered for you and the Father, await you, the ones whom I instructed when I said, ‘Make disciples of the nations proclaiming the Father, honoring the Son and praising *the All-Holy Spirit*.’”

Then God the Paraclete heeded those who implored him and took hold of them as they prayed. Yet the ineffable in no way changed his place, for condescension did not become alteration, nor did he suffer diminution, for he was on high and he was below and everywhere. For divine nature is ineffable and intangible. He is not seen with the eyes, but he is known by faith. He is not grasped by hands, but he is handled by the hearts of believers, *the All-Holy Spirit*.

When the divine Pentecost had been completed, [i.e., 50 days] the eleven initiates stood together, persevering in prayers, and, as the reading from Acts says, there came a sudden sound, as of a mighty wind, resounding from heaven, while it filled the whole room with fire, but even more, it also struck the loved ones with amazement. And so, seeing the house tossed about like a skiff, they cried out, “Master, still the storm and send *the All-Holy Spirit*.”

The wise apostles, thinking the whole upper room was collapsing under the wind, all shut their eyes in fear. And then, something more fearful came to pass and wonder succeeding wonder added to the first alarm a second terror. For fiery tongues were touching them again, and lighting on the head of the beloved,

tongues that were not burning their hair, but enlightening their minds; for to purify and cleanse he had sent them on before him, *the All-Holy Spirit*.

When Peter saw all that had taken place, he cried out, “Brothers, let us honor what we see, do not let us pry into it. Let no one say, ‘What is this that is being done?’ For what has been accomplished surpasses understanding and vanquishes reasoning. Spirit and fire are yoked together – certain wonder. Breeze and flame are linked together – awesome spectacle. Torches with winds, and sparks with drops of dew. Who has seen? Who has heard? Who can say what he grants, *the All-Holy Spirit*?

“You then, beloved, stand your ground and quietly contemplate the fire that He who Is in the highest has sent from on high. Do not be afraid, for the coals do not burn. Do not be amazed, for this fire does not consume, but as prudent men remember how of old the three youths received fire, how their bodies were not burned, nor a single hair, how that which received the three showed them to be four, for it gave up with interest those it had received, because it feared *the All-Holy Spirit*.

“So, brothers, let each of you now cast away the fear from his soul and let him show his longing for the One who was taken up. For this is how he loved those whom he called: everything that he foretold he has fulfilled, as he said, so he has done. Why then should we be afraid of a flame that does not burn? Let us think that the fire is a rose, as indeed it is, for it has been placed on our heads like flowers with which he has crowned us, adorned us, made us resplendent, *the All-Holy Spirit*.”

When Kephas had said this to all the apostles, he became still along with them and with them received the Holy Spirit, for the latter had come after this, as it is written. He had used as forerunners the two wonders of fire and wind, because it was necessary that a wonder run before the Spirit, necessary that a flame precede the Enlightener and inform the world beforehand like a sounding trumpet that, as he knows how and as he wills, he comes upon the earth, *the All-Holy Spirit*.

Great and fearful were all the things that happened and they held the minds of all, for suddenly, being filled with the Spirit, they all spoke with those who heard them just as they heard them, to the Romans not as foreigners, to the Parthians like themselves and to the Medes as their own. To the Elamites they appeared to be speaking well and clearly, to the Arabs they were immediately their kin. To Asians and Phrygians they spoke clearly and distinctly and to all the nations they were speaking as he gave them power, *the All-Holy Spirit*.

But when those who were there from every land saw them all speaking in tongues, they were amazed and cried out, What does this mean? The apostles are Galileans;

how then, as we now see, have they become fellow countrymen of all the nations? When did Peter Kephias ever see Egypt? When did Andrew ever dwell in Mesopotamia? How did the sons of Zebedee see Pamphylia? How can we understand these things? What are we to say? It was entirely as he willed it, *the All-Holy Spirit*.

Now those who before were fishermen have become skilled speakers. Now those who once stood by the shores of lakes are orators, and clear ones. Those who previously used to mend their nets now unravel the webs of orators and make them worthless with simpler utterances. For they speak one Word, instead of many, they proclaim one God, not one of many. The One as one they worship, a Father beyond understanding, a Son consubstantial and inseparable, and like to them *the All-Holy Spirit*.

Was it not then given them to overcome all through the tongues they speak? And why do the fools outside strive for victory? Why do the Greeks puff and buzz? Why are they deceived by Aratos [3rd century BC Stoic philosopher – ed.] the thrice accursed? Why err like wandering planets to Plato? Why do they love debilitated Demosthenes? Why do they not consider Homer a chimera? Why do they go on about Pythagoras, who were better muzzled? Why do they not run believing to those to whom has appeared *the All-Holy Spirit*?

Brothers, let us sing the praise of the tongues of the disciples because, not with elegant words, but with divine power they caught all mortals in their nets, because they took up His Cross like a rod, because they used words again as lines and fished the world, because they had the Word as a sharp hook, because the flesh of the Master of all things became for them a bait, not hunting to bring death, but drawing out to life those who honor and glorify *the All-Holy Spirit*.

– St. Romanos the Melodist, *Kontakion 33 “On Pentecost”*

Holy Martyr Eustochios the Presbyter and Those With Him

Divinely possessed you went to the sword Eustochios, keeping in mind the One who crowns.

Divine Gaius was like a secure door; though beheaded by the sword his soul remains unwounded.

You approached Christ through the sword Lollia; as a bride you were painted rouge with your blood.

From your neck there gushed forth a spring of blood, rejoicing, Probis, as you advance towards Christ.

You were cut at the neck by a sword Martyr Urban, making no sound like a sheared lamb.

Saint Eustochios, his nephew Gaius, and his children Lollia, Probis and Urban, were from the city known as Ouasada, (or Vasada) during the reign of Maximian (286-305), when Agrippa was governor. Eustochios had been a priest of the idols.

Later, when he saw the Saints witnessing for Christ, and performing paradoxical wonders, he turned away from the religion of the idols, and went to Bishop Eudoxios of Antioch, by whom he was baptized and received the office of Presbyter.

From there he went to a village in Lycaonia called Lystra, where he found his nephew Gaius and his three children Lollia, Probis and Urban, and he taught them the faith of Christ, then he baptized them together with all his other relatives. For this the Greeks apprehended him and brought him to the governor.

Because he confessed Christ, he was suspended to a wooden pole and lacerated harshly. He was then sent with those mentioned above to the governor Agrippa in Ancyra, by whom they were questioned, and he was unable to persuade them to deny Christ.

Therefore, first they took Saint Lollia and her brother Urban, had them placed opposite each other, and they were lacerated on their cheeks. Because Gaius reverently received their blood into his hands for sanctification, he was beaten on his back and stomach. Saint Eustochios was beheaded and received the crown of martyrdom.

On the next day Gaius and the children of Eustochios were bound to a brass wheel. However God kept them unharmed, by stopping the wheel from turning, and by extinguishing the fire that was burning under the wheel. For this reason their heads were shaved, and nails were hammered into them. Then the breasts of Probis and Lollia were cut off, and Urban was beaten with wooden swords.

Finally, because they were unable to be persuaded to deny Christ, but with a loud voice proclaimed Him and called upon Him; for this the blessed ones were beheaded, and ascended to the heavens bearing crowns. *(from johnsanidopoulos.com)*

Righteous Youth Artemius

Artemius was born in 1532 to the pious Kosma and Apollinaria, in the village of Verkola (on the banks of the Pinega River, Dvinsk District). He was brought up in God-fearing Christian piety. By the time he was five years of age, he had begun to distance himself from childish habits: he did not enjoy playing games, was quiet, meek, God-fearing, and was obedient to his parents, assiduously helping his father at the farm as much as he could at his age.

One day, at the age of 12, Artemius accompanied his father into the fields. Without warning, there was a clap of thunder and a lightning bolt struck the boy, and he fell dead. This took place on June 23, 1545. Superstition about the bad omen of such an untimely death kept Artemius from being granted a proper funeral and burial. His body was placed in a small clearing in the woods, without being buried in the

ground. A wooden shell was constructed over it, and a fence was built around it. In time the boy would no doubt have been forgotten, but it pleased God to reveal him to the world as a wonderworker equal in honor to some of the great ascetics.

Thirty-two years after Artemius' tragic death in 1577, one of the local deacons, by the name of Agafonik, was gathering wild berries when he saw a light emanating from the place where the youth's body had been laid. The deacon came closer and saw to his astonishment that the body of the boy showed no signs of decay; it looked, in fact, as if the boy were simply sleeping. Above the boy was a radiant light. The deacon hurried to the nearest village and told the priest and the local peasants what he had discovered. They all went to see for themselves and found it just as the deacon had described. The peasants brought St. Artemius' body to the courtyard before the Church of St. Nicholas.

It had been a terrible year for the whole region. A bad flu epidemic was going around; some people had already died. The son of one of the peasants in Verkola, Kallinik, was sick with it. Seeking relief for his son, Kallinik prayed fervently to the Lord Jesus Christ, to the Most Holy Virgin, to Saint Nicholas, and to the young Artemius. He venerated the youth's relics and took a piece of the birch-bark covering the coffin. Coming home, he put this piece of birch-bark on his son's chest, and the boy immediately recovered. The father related the miracle to the other villagers, who similarly took pieces of birch-bark and placed them on the sick in their households. These, too, were healed, and soon there was no trace of the epidemic.

Through the prayers of the Saint, many sick people received healing, especially those who suffered from ocular disorders. A certain Hilarion, a resident of Kholmogor, had lost his sight and become despondent. On the Feast Day of St. Nicholas the Wonderworker, Righteous Artemius, holding a staff in his left hand and a Cross in his right, appeared to the suffering man. Making the sign of the Cross over him with the Cross, he said, "Arise, Christ heals you by the hand of His servant Artemius. Go to Verkola, bow down before his coffin, and relate everything to the priest and to the peasants." The sick man was immediately healed.

In 1584, thankful people who revered the venerable youth transferred his relics from the church courtyard to a side-chapel which had been especially prepared for them. In thanks for the healing of his son, Afanassy M. Pashkov, military commander of Monzensk, erected a church to Holy Great Martyr Artemius, heavenly patron of the righteous youth. On December 6, 1619 St. Artemius' holy relics were uncovered, and transferred to that church. Thirty years later, after that church burned down, the relics were again found. In 1649, during the reign of Tsar

Alexei Mikhailovitch, a monastery was erected on the site, and the Saint's relics were transferred to it.

God glorified the righteous one's relics through miracles, and in 1639, Metropolitan Cyprian of Novgorod the Great issued a directive that "the local and area abbots, priests and deacons document [those miracles]." An account of the healings was prepared and presented to the Metropolitan. The following year, the Metropolitan issued a "full festal service to celebrate the Righteous Artemius: sticherae, magnification, a litya, aposticha, troparion, kontakion, and ikos, hymn of light, and praises, and banner chant sheet music."

In 1918, the impious Soviets chopped the holy relics into pieces and threw them into a well, earning his title of Martyr.

Philip Zimmerman, an iconographer living in Johnstown, Pennsylvania, was granted a vision of St. Artemius. Phil was told to paint his icon "for all children." With the blessing of Fr. John Namie, the Director of the Antiochian Village at the time, a site was selected on which to build a rock shrine to house the finished icon. The shrine stands to the right of the entrance to the St. Ignatius Church.

According to tradition, St. Artemius had a sister — the Righteous Paraskeva of Pirimin (Oct. 28) — who also gained renown as a worker of miracles. (*from johnsanidopoulos.com*)

Holy Martyr Agrippina of Rome

Full of terrible wounds from the blows, Agrippina partook of many wreaths.

On the twenty-third Agrippina died from her wounds.

Saint Agrippina was born in the glorious city of Rome and flourished probably during the reign of Emperor Valerian (253-260). When she was a young girl, she dedicated her life to God and was adorned with virginity and purity. Out of love for her Bridegroom Christ, she presented herself before the court during a time of persecution against Christians, and bravely confessed that Christ was the true God. For this she was given over to many torments.

When she was punched in the mouth, she crushed the invisible bones of impiety. When she was stripped naked of her garments, she showed forth the nakedness of the devil. When she was bound and twisted, she dissolved the delusions of the pagans. At one point an angel of the Lord descended and healed her wounds. Finally, during her horrible tortures, she delivered her soul to the hands of God, and received from Him the crown of the contest.

Three Christian women named Bassa, Paula and Agathoniki secretly took the body of the Holy Martyr and with much labor brought it to Sicily by sea. While treasured there, Saint Agrippina's holy relics helped liberate Sicily from the

darkness of idolatry through her numerous miracles. At first the holy relics remained in a grotto at Contrada Lamia (called today the Cave of Saint Agrippina). Later, on 17 May 263, it was brought to Mineo in the center of Sicily. Some say a church was built in her honor there in the fourth century, while others say it was not until the eighth century.

Her tomb became a popular pilgrimage destination, and she was invoked as a patron saint against evil spirits, leprosy, thunderstorms, sea storms, bacteria diseases and bacterial infections. There is a mention about a siege of the city by the Saracens, but Saint Agrippina appeared before them and saved the city from the siege.

In either the ninth or the eleventh century the relics of the holy Martyr Agrippina were transferred to Constantinople. For this reason she became more venerated in the Orthodox Church rather than the Catholic Church. There are two Catholic Churches however named after Saint Agrippina: one church called the Church of Saint Agrippina is located in Mineo, Sicily and the other church the Chapel of Saint Agrippina di Mineo is located in the North End of Boston, Massachusetts built by emigrants from Sicily. She is a patron of both cities, and since 1914 there is a special procession with a statue of Saint Agrippina carried by twenty men through the streets of the North End on the last Sunday of August. (*from johnsanidopoulos.com*)

Also Commemorated Today

The Meeting of the [Vladimir](#) Icon of the Most Holy Theotokos in memory of Saving of Moscow from the Invasion of Khan Achmed.

Synaxis of [All Saints](#) of Vladimir.

Beheading of Hieromartyr [Timothy](#), priest in Mikhailovka (1918)

New Hieromartyrs [Alexander](#) (Miropolsky), [Alexis](#) (Vvedensky), [Peter](#) (Smorodintsev) priests (1918).

New Hieromartyr [Mitrophan](#) archbishop of Astrakhan ([service](#)) (1919), bishop [Leonty](#) of Enotaeva, and those with him.

New Hieromartyr [Maxim](#), bishop of Serpukhov (1930).

Venerable [Hesychios](#) the Sinaite, hegumen of Saint Catherine's Monastery (7th c.) [Translation](#) of the relics (1714) of [St. Herman](#), archbishop of Kazan (1567).

Martyrs [Aristokles the Presbyter](#), [Demetrianos the Deacon and Athanasios](#) the Reader of Cyprus (302)

Venerables [Joseph](#) (1612), [Anthony](#), and [Ioannicius](#), abbots, of Zaonikiev Monastery in Vologda.

Translation of the relics of Venerable [Michael](#), fool-for-Christ of Klops Monastery (1482).

St. [Etheldreda](#) (Aethelthryth, Audrey), Abbess of Ely (England) (679)
St. [Dionysius](#), 4th bishop of [Polotsk](#) (1182).
St. [Nicetas](#) of Thebes in Boetia (1079) & disciples Theodore, [Gregory](#) & Daniel.
Saint [Barbaros](#) the Myrrhgusher of Pentapolis (c. 825)
St. [Mochaoi](#) (Moeliai, Mahee), Abbot of Nendruim (Ireland)(c. 493)
Martyr [Felix](#), priest of Sutri (Tuscany)(257)
Ven. [Hidulphus](#) (Hildulph) of Hainaut, founder of the Abbey of St. Peter of Lobbes (Belgium)(c. 707)
St. [James](#), bishop of Toul (France)(769)
Martyr [John](#), priest of Rome (362)
Martyr [Walhere](#) of Dinant, priest in Brabant (Belgium)(unk)

Social Team for June 30

Team 4 – Carol V., Katie Matthews, Joseph Frey. 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.)