

# 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 30, 2024 – 1<sup>st</sup> Sunday After Pentecost**

## Sunday of All Saints

By St. Luke the Surgeon, Bishop of Simferopol

Numberless and vast as the sands of the great Sahara and Gobi deserts, they are our contemporaries and those who lived before us. Who are they? What were their lives like? What do we see in their souls? If we could see what is too vast to see, then we would see that the great majority of mankind consists of those who in Holy Scripture are called “peoples of the earth”. Why are they called by that name? Because the most important goals in their lives, and their main strivings, are directed toward the acquisition of earthly good things, those good things that they can receive from material nature.

They are either not spiritual at all, or their spiritual life is not deep! They either do not believe at all in the spiritual world, or they give it little attention. Such are the peoples of the earth, such are the people who are emotional, but not spiritual.

These are the main masses of all mankind. But with fear and pain of soul we see on humanity’s left flank people who are incomparably worse and even terrible. We see human beasts, human predators, human monsters and even human devils. But on the right flank of the peoples of the earth we see the light and glory of the



human race, those blessed and divinely graced people, whom the great St. John the Theologian calls children of God and friends of Christ.

With reverent awe we see the great hosts of the saints, shining in the darkness of the world like God's bright stars against a dark sky. We see the hosts of prophets and apostles, great holy hierarchs and pastors who preached and lived the Gospel of Christ. We see the great hosts of holy martyrs, monastic saints and anchorites, and even people who are like angels of God.

What made them saints and completely unlike the peoples of the earth? We can learn this from the very profound words of the apostle Paul—words that no one before him could say.

The awesomeness and boundless glory of the Cross of Christ so shook his soul that he forgot about the whole world and said, "The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world..." and, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 6:14; 2:20). These sacred words could be spoken by all the great saints. Faith in the Lord Jesus Christ and love for Him burned like a bright flame in the hearts of the holy martyrs and gave them the strength to endure horrifying tortures and terrible deaths.

The world lost its attraction for the great monastic saints and anchorites; the world was crucified to them. They could no longer bear to remain amongst people who are capable of such an immeasurable crime as crucifying the Savior of the world, the Son of God, on the Cross; and so they departed into uninhabited deserts and impassible forests in order to live there in inseparable prayerful communion with God.

Their prayer was deep as the sea, and poured out ceaselessly day and night. Our great St. Seraphim of Sarov prayed a thousand days and nights in the forest on a flat stone. St. Arsenius the Great stood from evening till morning with arms upstretched to heaven in the desert, praying for the whole world. And the power of prayer of St. Mary of Egypt exceeded even his. We could go on much longer about the other great ascetics of whom the world is not worthy.

On this first Sunday after Pentecost, the Holy Church celebrates the memory of all the saints. Why was this feast established? There are many names in the calendar of saints—around 2000 names; but it can't be that there are so few saints. Of course there are more, infinitely more.

In the seventh chapter of the Revelation of St. John the Theologian we read, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands... These are they which

came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9, 14).

A vast and countless multitude of saints was shown to St. John the Theologian in this vision, and not just the 2000 saints whose names we read in the calendar.

With God are an enormous multitude of saints, for the sake of whose salvation the Pre-eternal Son of God, the Savior of the world, came down to earth and was incarnate of the Most Holy Virgin Mary.

Only an insignificant number of saints have been canonized by the Church. But the whole enormous multitude of other saints are known only to God, about Whom we say that He is the only One Who sees our hearts, "the only knower of hearts". In His all-seeing eyes, ordinary and poor people, who are utterly insignificant to the world and even disdained and persecuted by the world are great and precious, and the world really isn't worthy of them. The Church dedicates this first Sunday after Pentecost to the memory of all the saints—those who are known to the Church, and those who are known only to God.

Great and holy is this day, and it behooves us to honor it at least through our hymns of prayer, and to pray to all the saints for their intercession before God for us, so that we sinners might also stand, if only in the very last ranks, with those whom the Lord has vouchsafed to call His children; those who have been born again, "not of the will of the flesh, nor of the will of man" (Jn. 1:13), but of God Himself and the measureless power of Christ's Gospel.

May it be so for all of us! Amen. (*from johnsanidopoulos.com*)

### **Today's Epistle Lesson – St. Paul's Letter to the Hebrews 11:33-12:2**

Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

### **Today's Gospel Lesson – Saint Matthew 10:32-33, 37-38, 19:27-30**

The Lord said to his disciples, "whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me.

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" So Jesus said to them, "Amen I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many *who are* first will be last, and the last first."

## **A Word From the Holy Fathers**

Prooimion I – O Lord, Your heralds, secure and inspired, and the choicest of them, Your disciples, You claimed for the refreshment and enjoyment of Your blessings; You approved their sufferings and death as beyond all burnt offerings; You alone know what is in the heart.

Prooimion II – You gave fishermen wisdom beyond that of orators, and sent them forth over all the earth. By Your ineffable wisdom, O Christ God, strengthen Your church through them, and send Your blessing on the faithful; You alone know what is in the heart.

Make my tongue clear, my Savior. Open wide my mouth and fill it. Prick my heart in order that I may obey what I preach and be the first to do what I teach, for You say that the one who does everything which he teaches is great; but if I do not do what I preach, then I shall be considered as sounding brass. You alone know what is in the heart.

Once Your disciples carried out Your commands above all; their actions matched what they taught. In full power, together, they attained the teaching for Christian citizenship. The one who sees this teaching and strives after it is great – to be

deprived of all material things in life, and to consider heavenly matters at all times, to take the cross upon one's shoulders, and to revel in dying, as You commanded; You alone know what is in the heart.

Abundantly virtuous, the accounting of the apostles' virtues is long, and perfumes the earth. They are branches of the vine of Christ, reaping a bountiful heavenly harvest. They were fishermen before Christ, and they are fishermen after Christ. Those who formerly dealt with sea water now utter sweet eloquence. Those who captured fish beforehand are now fishers of men, as He said; He alone knows what is in the heart.

The Leader gathered together after the Resurrection the lambs who had been scattered by fear at the time of the crucifixion; and standing on the mountain top, He sang a sweet song, giving courage to the flock. Somewhat like giving hints for timid men, He said, “Be of good courage; I alone have conquered the world. I alone have scattered the wolves; no one was with me. I was the one, the only one, Who alone knows what is in the heart.”

“So, go forth to all nations, sowing the seed of repentance on the earth and watering it with doctrinal teachings. Peter, follow my example as you teach; remembering your own fall, sympathize with all. Mindful of the maiden who caused your fall, do not be harsh. If conceit attacks you, hear the sound of the cock's crow, and remember the tears with whose streams I washed you; I alone know what is in the heart.”

“Be strong in me – and you too, Andrew. Just as you were the first to find me, you were found by me; so find the one who has wandered. Do not forget your first skill; from it I shall educate you for this new art. Formerly, naked into the deep sea, now naked into life. Formerly, hunting with a fishing-rod, now taught to fish with the cross. Formerly you used a worm as bait; now I order you to hunt with my flesh. I alone know what is in the heart.”

“Now, John, accept Your work. Now let all men learn that it was not in vain that I formerly had you lean on my breast. Make furrows for my spring whose waters your love has drained. With your tongue as a hoe, dig for me a passageway. Indeed, I shall come when you wish it, and offering drink shall moisten your seed. Cast your words out like kernels, and I shall increase and fill out your crops, I alone know what is in the heart.”

“So, too, James, do not neglect your work as herald, and remember Zebedee whom you formerly preferred to me; for you know how you sent away your father in a boat and loved me, the Creator. Together with my fellow servants, carry out my will. Do not fear treachery; I have put to naught their plots. When they pierce you with swords, think who has pierced my side with a spear, I, the only one who knows what is in the heart.”

“Come, Philip, along with the others. Herald me as you now see and hear me; do not separate me from My Father. Do not say, 'I saw the Son, but I did not see the Father at all.' For I showed you Him in Me and Me in Him. I did not come apart from Him; what He wills, I bring to pass; what I will, He brings to pass. We are in the same spirit. I send you forth as herald of Him Who alone knows what is in the heart.”

“Thomas, through your present faith, abandon the former words of faithlessness; and herald the One whom you touched. The time has come for which you always longed, time to attack the beliefs of the Hebrew people. You have clear evidence of the Resurrection; you saw the prints of the nails, and you saw the marks of the spear. There is no excuse left, for I took away all pretext for doubt; I alone know what is in the heart.”

“Matthew, remain as tax collector, and collect from the enemy of Adam as you once collected from travelers. Do not hold back until you have taken away every last penny from him. Sit down guarding the road which leads to Hades, and if you find the destroyer who traffics off my people, oppose him and exact toll and despoil him, as I tell you, I who alone know what is in the heart.”

“Bartholomew, along with them, herald me to the world, as you clearly know me to be risen from the dead. And you, too, James, the son of Alphaeus, and Judas, not Iscariot, and Simon, become the zealot because of your faith in me. My eleven chosen ones, aside from the one separated from your group, I now send out to the ends of the earth to turn aside and save the world from destruction, I who alone know what is in the heart.”

“I send forth one word for all so that I may not weary you in teach you one by one. Once and for all I say to my saints, 'Go forth into all the world, teach races and kingdoms; for all things have been given me by my Father, things on earth and in heaven over which I was in charge before I assumed flesh – and now I have become King of all, and I have you as my sacred senate, I who alone know what is in the heart.’”

“Then go forth to all nations, sowing the seed of repentance on the earth; water it with doctrinal teachings.” The disciples, when they heard these things, looked at one another and shook their heads. “From what source will we have the voice and tongue to speak to all nations? For we are illiterate and uneducated, weak fishermen, as You have said; You alone know what is in the heart.”

“Now do not be disturbed in your hearts, nor let the enemy disturb your spirits; do not reason like children, but become wise as serpents, for on your behalf I have been exalted as serpent [*referring to Moses lifting up the bronze serpent in the wilderness – Ed.*]. Do not, doubting yourselves, abandon your work as heralds. I do not wish to conquer by force; but I prevail over the weak. I do not rejoice in

those who Platonize; but I have loved the foolish of the world. I alone know what is in the heart.”

“Truly I shall give you power, the power which prevents many from falling; and I shall make your tongue skilled. The people will drive away Demosthenes, and Athenians will be worsted by Galileans. Cephas, as he tells of me, will put an end to written records, immoderate speeches and myths. He will eclipse the speech of 'Maranatha' (*see 1 Cor. 16:22 – Ed.*); Nazareth will shake Corinth; you are the ones to speak and I answer. I alone know what is in the heart.”

When they heard the words of the wise Teacher, the wise disciples answered, “You tell us all these terrible things, things full of fear and death; but if we are united with You, we think we shall avoid them. Do You even now give us over to more terrible things, our Savior? You have called us to rest – and behold! You anoint us for struggle; You alone know what is in the heart.”

“Your fate calls you to the contest; the law of love asks of you that you show the act of friendship. Suffer for me as friends, as I indeed suffered for my friends – though I did not have to. No necessity was found which called me to death; nevertheless, I accepted it and underwent the cross as a debtor. Voluntarily I, guiltless, paid off your ancestral debt, I who alone know what is in the heart.”

“Go forth, then, to all the world, and cast the seed of repentance in the ground and water it with doctrinal teachings. See to it that no one who repents remains outside your net; for I rejoice in those who turn to me, as you know. Would that the one who betrayed me had turned back to me after the sale. But I have wiped out their sins and united them with you, for I alone know what is in the heart.”

“Hate grief and cowardice, for cowardice sends many men to death as Judas made clear. Know how despair throttled the traitor with a rope for hanging. However, the snare of the devil was in this case all in vain, and he will get small vengeance; for instead of Iscariot I provide you with the Cilician; instead of the treacherous one, the man of excellence; instead of the traitor, Paul. I alone know what is in the heart.”

“My friends and brothers, initiates, for I call you initiates, no longer servants, but sons and co-heirs with me, you are lights of the universe and bright beams of my sun, faithful guardians of my treasures, mediators of the gifts which I gave to Adam when he was guided back, columns of my church whom I brought up from the sea, I who alone know what is in the heart.”

“So herald me to the world as you make clear what I am, and henceforth hate parables and enigmas. Say that, being God and ineffable, I took on the form of a servant. Show how I voluntarily took on the wounds of the flesh. Being God, though not dying, I came to death in the body; and entombed as one condemned, I came forth from Hades as Lord; I alone know what is in the heart.”

“Save the world on these terms, baptizing in the name of the Father, and the Son, and of the Holy Spirit.” Strengthened by these words, the apostles said to the Creator, “You are God before all time and without end. We shall herald You as one Lord, along with the Father and Holy Spirit, just as You have commanded. Be with us and above us, the one who alone knows what is in the heart.”

– St. Romanos the Melodist, *Kontakion 31 “On the Mission of the Apostles”*

## **The Holy Twelve Apostles as Models for Our Lives**

By Protopresbyter Fr. George Papavarnavas

The birthday of a saint, on which the Church celebrates their memory, is considered the day of their death, because it is at the same time and day as their birth in the Kingdom of God. Thus, while each of the Twelve Apostles of Christ celebrates on different days, nevertheless for the Church to honor them and show the unity between them, it determined to celebrate the Twelve on June 30th every year. Besides the Twelve Apostles, Christ had a wider chorus of Apostles, seventy in number. The Twelve Apostles were His closest associates, who followed Him everywhere. After the deduction of Judas Iscariot from the chorus of the Twelve Apostles, his place was taken by Matthias. The names of the Twelve Apostles are: Simon (Peter), Andrew, James, John, Philip, Thomas, Bartholomew (Nathanael), Matthew, James son of Alphaeus, Simon the Zealot, Jude the Brother of God and Matthias.

On the day of Pentecost the Apostles received the Holy Spirit and became fervent preachers of the Gospel to the ends of the inhabited world. They suffered for the propagation of the Gospel and all had a martyric end, except the Apostle and Evangelist John the Theologian, who was "perfected in peace", because he experienced martyrdom by the side of Christ throughout the duration of His Passion and sacrifice on the Cross. They were poor in material goods, like Christ, but they enriched many, since they "had nothing yet possessed all things".

The joint celebration of the Twelve Apostles gives us the opportunity to highlight the following:

First, the Apostles of Christ after Pentecost showed great self-denial and self-sacrifice and preached the Gospel throughout the world. These cowards, who throughout the duration of the Passion and Crucifixion of Christ were hidden in the Upper Room "for fear of the Jews", after the Resurrection and Ascension of Christ and especially after Pentecost when they received the Holy Spirit, became true lions. They set their fear aside, gained strength and spiritual courage, braved all the difficulties, even unto death, which they exceeded in the limits of their personal life.



Pentecost was a historical event, but it is also a mystery which is repeated in the life of every true member of the Church, who are the saints. All the saints experienced their own personal Pentecost that altered them internally and transferred courage and strength to them to endure all sorrows, torments, temptations and difficulties with admirable fortitude and patience. But the feats of the saints, which "the powers of heaven wondered at", did not take place only with their poor human strength, but especially by the Grace and power of the Holy Spirit, which strengthens, supports and comforts the "pious fighters". Of course, the Apostles, like the Martyrs, Venerable Ones and all the saints, fought with admirable self-denial and superhuman patience, but if they did not have the Holy Spirit dwelling in them throughout their existence and strengthening them, it would have been impossible for them to have endured what they endured and succeeded in what they succeeded. But genuine "pious fighters" exist also today in the cities and the deserts. And certainly they could not have endured the "heat of the day and frost of night" without heavenly strength and consolation. St. Paisios said of an Athonite ascetic, who lived the entire winter without need of clothing or food and especially without heat, that "to sit in his cell with such deprivation meant that he had the consolation of God". Experiencing the mystery of Pentecost is made possible within the Church after a persistent and arduous struggle, humility and patience. The Holy Spirit, who "blows where He wills", loves to set his camp in the humble, who sacrificially love Christ and keep His words.

Second, the material poverty of the Apostles was the natural result of their way of life. That is, the Apostles had their minds and hearts turned towards God, praying unceasingly, truly loving God and men, and so it was not possible to accumulate material wealth. According to Saint Gregory Palamas, he who has love does not have money and whoever has money does not have love. Indeed he stresses that they are deluded who think that they can both have money and love, just as it is impossible to pray while accumulating money. He says: "'Anyone who has love', said one of God's friends, 'has dispersed his money. The man who says he possesses both love and money is deluded. He is either bereft of money, or bereft of love, that is to say, of God.' God is love, and He declares to us, 'Ye cannot serve God and mammon' (Matt. 6:24), using the word 'mammon' to mean everything we have to excess: gold, or silver, or anything else. He shows us that it is impossible for anyone who keeps money to pray, 'for where', He says, 'your treasure is, there will your mind be also' (*cf.* Matt. 6:21), but not in prayer. The Lord also says of such men, 'This people honors me with their lips; but their heart is far from me. But in vain they do worship me' (Matt. 15:8-9). For that reason God's beloved thunder proclaims, 'Whoever has this world's goods, and does not give to his brethren what they need, the love of God is not in him'" (*cf.* I John 3:17).

Of course, anyone who has a family is obligated to care for them and therefore it is natural to have some money and estate, but they should not put their hope in them. Saint Gregory Palamas, who said the above, wants to prevent us from having attachment to material possessions, which are the root of sensuality and avarice. When the heart is given to God, then a person has their hope in God. They manage their material goods, but they don't idolize them or become attached to them.

If we truly love the Apostles, we must, as Saint Gregory Palamas urges, show it in practice. That is, we should become their imitators, namely "practitioners" of their words and works and "not only listeners". He then stresses: "If you cannot, like the Apostles, speak, teach, rebuke and exhort to virtue, you can however become good workers of the Gospel and teachers of yourselves and others by your works and example." (*from johnsanidopoulos.com*)

### **St. Erentrude, Abbess of Salzburg**

This holy virgin, from an early age consecrated to God in the religious state, is said by some writers to have been a sister to St. Rupert, bishop of Salzburg, whose festival was celebrated on the 27th March. In Colgan's work, at the same day, there are a few brief notices; but, in the Bollandist collection, there is no special feast assigned for her, at that particular date. Already there are some particulars concerning her recorded in the Life of her reputed brother St. Rupert. In it, we find her called a relation to him; while some writers state, that she was his niece, according to Rev. Dr. Lanigan. He does not consider, however, that she had anything to do with Ireland, although such an opinion has long prevailed in Germany. She seems to have been born, towards the middle of the sixth century.

In St. Rupert's Life, it is stated, that from Ireland she travelled to Rome with both her brothers, St. Trudbert and St. Rupert. They returned in company together from Italy to Germany; when, at Prysangia or Brisingia near the Hyrcinian forest, St. Trudbert parted from them, and soon afterwards he obtained the martyr's crown. Thence, Rupert and Erentrude journeyed along the Rhine, until they reached Bormatia, now known as Worms. Over this city, Rupert presided as Bishop, but he was driven from it with violence about the year 580. Afterwards, he visited Rome, and then he returned once more to Bavaria, Austria and Pannonia. At last, he became bishop of Saltzburgh—that city so romantically situated on the Salza River, which flows into the Inn, and under the range of the towering Carinthian or Rhoetian chain of high-peaked Alpine mountains. The citadel here—no longer kept in repair—stands on a bold and commanding rock. One of its gateways is cut through a solid rock, being 300 feet in length, 30 feet in height, and 24 in breadth. The cathedral here—Italian in style of architecture is an imposing structure, and of great historical interest. There can hardly be a doubt, but St. Erentrude shared in the vicissitudes, hardships and persecutions of her distinguished brother; although her

personality is lost sight of in his Acts, until we learn, that he built for her a monastery, at a place called Nunberg. This idea was of her own suggestion; for, she most earnestly desired to assist her brother in his missionary labours, among a rude and halfcivilized people. This nunnery of St. Erendrude was situated without the fortifications of Salzburg, and on a neighbouring hill. Anciently, this place was known as the Cell, and called by such a name.

From accounts that have come to us, it would seem, she had a place among the Wangiones, in the city of Worms. St. Rupert had built a suitable house of reception for herself and her nuns, near Salzburgh; while, she felt greatly delighted to join him there. That house had been consecrated to the Blessed Virgin. When she arrived at Salzburgh, St. Rupert accosted her thus: " My revered sister, know why I have brought you hither?" She replied: "Yes, Father, I know it well, as our Lord Jesus Christ revealed it to me in spirit, saying, go in peace where you are called, and lo, I am with you; I shall bring to you great numbers of pious women, who, through your example conducted in the pathways of true religion, shall finally come to me." When St. Rupert heard these words, he gave thanks to the Almighty. It is said, that Theodobert, Duke of Bavaria, aided in building this religious house, and that he liberally endowed it, while he took care, that the memory of his father Theodon, converted by St. Rupert, should be remembered in the prayers of those holy virgins there serving Christ in the religious state. After some time, numberless pious virgins and holy matrons flocked to her religious establishment; and over these, she presided with such consummate prudence, that soon they were trained to all the duties of perfect nuns.

An account of the remarkable vision, touching the death of her illustrious relation St. Rupert, will be found in Acts of the latter, published by the Bollandists. She presided as first Abbess at Nunberg over a community of pious virgins, some time after the beginning of the seventh century. About the year 627 or 628, when St. Rupert had a divine monition, that his days on earth were nearly numbered, he held an interview with his beloved sister, and revealed his approaching departure to her, while he requested her to pray for his soul, that the Almighty would vouchsafe to receive it into Heaven. This announcement drew tears to her eyes, and she immediately replied in a sorrowing mood: "If this should happen, my Lord, as you state, is it not more expedient that I should depart before you ?" The holy Bishop answered her: "My dearest sister, do not desire importunately and prematurely to hasten your passage from this world, as it should be a great sin so to do; since our death depends not on our wish, but on the disposition of Divine Providence." Whereupon, St. Erentrude in tears fell upon her knees at the feet of St. Rupert, saying: "My paternal Lord, remember, I beseech thee, that from my country thou has brought me hither, and now you intend to leave me miserable and an orphan.

One request only have I now to make, that if I deserve not to die before or with thee, that at least, soon after thy departure to Heaven, I may have a much-desired release from earth, through thy intercession." The holy Bishop Rupert assented to this her petition, and then both began a colloquy on the happiness of life eternal. So tender was their conversation and the flow of natural sympathy, during this affecting juncture, that both separated, while tears flowed plenteously from their eyes.

We are informed, that after St. Rupert's death, St. Erentrude persisted tearfully in prayer by day and night for the soul of her relation, while her vigils were prolonged, with the hope of having her earnest wishes crowned. One night, he appeared to her in a vision, and saying to her: "Come, my dearest sister, into the kingdom of Christ, for which thou has so long laboured." Awaking as it were from a dream, she then returned thanks to the Almighty. Soon afterwards, serious illness fell upon her. Then, calling her sisters to her bedside, she lovingly exhorted them. Having received the Holy Eucharist, she gave them severally the kiss of peace, and then calmly rendered her soul into the keeping of her Divine Redeemer. The date for her death has not been recorded, but it occurred, probably, about A.D. 630. Her sacred remains were brought into Salzburgh, and there embalmed. They were afterwards deposited with great reverence, in the crypt of the Monastery of the Blessed Virgin, the day before the July Kalends, at which date her chief feast is commemorated. Several very remarkable miracles were wrought at her tomb, and through the intercession of this holy virgin, whose memory was so greatly revered by the people. In consequence of those miracles, it is stated, that St. Virgil, Bishop of Salzburg, had her canonised, and afterwards, her remains were translated, in order to be more publicly honoured.

In course of ages, the monastery of St. Erentrude suffered from hostile incursions and from incendiarism, so that it had been reduced to a heap of ruins. Afterwards, the Emperor Henry II., surnamed the Pious, resolved on the restoration of this religious establishment, dedicated to the Blessed Virgin Mary and to St. Erentrude. This distinguished Imperator is stated to have been subject to epilepsy, which his physicians could not cure; but, when he came to the tomb of St. Erentrude, and had prayed there, he obtained some of her relics, which he enclosed in a golden locket, and wore suspended from his neck. Afterwards, he was relieved from that infirmity, and as a token of gratitude, he presented two golden calcaria to ornament her tomb. About the year 1024, the Emperor Henry II. of Germany, having effected the restoration of St. Erentrude's monastery, or rather having rebuilt it; the chief altar in the crypt, and two others, are said to have been consecrated by Balduin, Archbishop of Salzburgh, about the year 1041. This monastery of St. Erentrude was liberally endowed by the aforesaid Emperor. It is

stated, furthermore, that the church so renovated had been consecrated to the Blessed Virgin and to St. Erentrude, by Archbishop Hertwic, the Emperor himself assisting. Afterwards, the body of St. Erentrude was removed with great reverence, from the ancient tomb in which it had so long lain, to a crypt beneath the middle altar, where it reposed in the beginning of the fourteenth century. It seems possible, also, that a subsequent Translation took place. The year 1305 is that generally assigned for the Translation of St. Erentrude's relics, at Nunberg, and the day was on the 3rd of September. This was kept as a holyday by the citizens, and on it they abstained from all servile works. An office commemorating this solemnity was also recited by the nuns. This translation of her relics, to the crypt of the church in which they are now preserved, was most probably on the 3rd of September, which is a feast kept in her honour.

About the beginning of the fourteenth century, one Caesarius, a chaplain in Nunberg, and who had served in that capacity for twenty-eight years, relates a number of miracles wrought through the intercession of St. Erentrude, as he had learned them from various sources; not alone from the nuns, but from externs worthy of trust. This account is still more interesting, owing to the traditional lights it throws on the history of Nunberg, as on the Acts of its holy Patroness. The festival of this holy virgin is commemorated in a Manuscript Florarius and by Philip Ferrarius. In like manner, Arnold Wion, Menard, Bucelin, and Petrus Canisius record her memory. An Office Book, printed for the church of Salzburgh a.d. 1585, has Nine Lessons in her praise. According to the Martyrology of Andrew Saussay, the chief feast of St. Erentrude, by some writers called the sister, and by others, the niece, of St. Rupert, Bishop of Saltzburg, was celebrated on this day. (*from omniumsanctorumhiberniae.com*)

### **Also Commemorated Today**

New Hieromartyr Timothy priest (1918).

New Hieromartyr Theogenes (1939).

New Hieromartyr Milan Popovic of Rmanj, Serbia (1940s).

Martyr John (1944).

Venerable [Peter](#) the Prince of Ordinsk, Rostov (1290).

Glorification (1918) of [St. Sophronius](#), bishop of Irkutsk (1771).

"[Balikin](#)" (1711) and "[Gorbanevsk](#)" (1786) Icons of the Mother of God.

St. Andrew, prince of Bogoliubsk (1174).

New Martyr [Michael](#) (Paknanas) the Gardener, of Athens (1770) (*Greek*).

Translation of the relics of Great-martyr Stephen-Urosh III of Dechani, Serbia (1338).

St. [Gelasius](#) of Rimef (Transylvania) (14th c.).

Martyr Peter of Synope (*Greek*).

Martyr Meleton (*Greek*).  
Martyr Basilides the Soldier at Alexandria (202).  
Holy Queen [Dinar](#) (10th c.) (*Georgia*).  
St. Stephen of Omsk (1876).  
St. [Martial](#), bishop of Lomoges (3rd c.).  
Commemoration of the [slaughter of Christians](#) by Turks & Kurds in Diarbekir (1895-96)  
St. [Bertrand](#), bishop of Le Mans (623)  
St. [Clotsindis](#) (Clotsend), abbess of Marchiennes (714)  
Virgin-Martyr [Emiliana](#) of Rome (unk)  
St. [Eurgain](#), foundress of Cor-Eurgain (Wales) (6<sup>th</sup> c.)  
Martyrs [Gaius](#) (priest) and Leo (subdeacon) of unknown place and time  
St. [Lucina](#) of Rome (1<sup>st</sup> c)  
St. [Marcian](#), bishop of Pampeluna (Spain) (7<sup>th</sup> or 8<sup>th</sup> c.)  
St. [Martial](#), first bishop of Limoges, Apostle of the Limousin, with priests Alpinian and Austriclinian (c. 250)  
St. [Ostianus](#), missionary priest of Viviers (France)(unk)  
[Protomartyrs](#) of Rome (64)

## Social Team for July 7

No team next week – light fare provided.

### 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>

***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.)