

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

**July 21, 2024 – 4th Sunday After
Pentecost | Prophet Ezekiel**

By Protopresbyter Fr. George Papavarnavas



The Prophet Ezekiel belongs to the chorus of the four major Prophets. The other three Prophets are Isaiah, Jeremiah and Daniel. He was born in 620 B.C. and his father was a priest. According to others he also was a priest. He was taken captive to Babylon after the first seizure of Jerusalem in 598 B.C. The same year, while in exile, he was called to the prophetic office, and he was active among his exiled compatriots. His name means: "God is strong" or "He who is strengthened by God".

The Book of the Prophet Ezekiel is divided into three parts: The first part (chapters 1-24) contains warnings about the certain destruction of Jerusalem. The second part (chapters 25-32) contains prophecies of condemnation for various pagan nations, and the third part (chapters 33-48) consists of prophecies which relate to various issues. The third part includes the prophecy of the vision of the Prophet Ezekiel related to the miraculous vivification of bare bones, where they become living people by the command of God (33:1-14). This prophecy is read in churches during Matins on Great Saturday, which takes place in the evening of Great Friday after the procession of the Epitaphios, because it foretells the resurrection of the

dead which will take place at the Second Coming of Christ. It is a prophecy that is good to study constantly, because we will only reap benefits.

His life and disposition gives us the opportunity to highlight the following:

First, what the Church teaches it assesses and demonstrates in practice. That's why, as the late Professor Fr. John Romanides would say, Orthodox theology is closely related to the positive sciences and not with philosophy, because it uses experiment and verification. For example, the teaching of the resurrection of the dead and the existence of eternal life is proved by the incorrupt relics of the saints, as well as by the relics that are fragrant. While dead bodies emit odors, the bodies of the saints are fragrant after the departure of the soul. This fragrance does not come from material fragrances or perfumes, but they are an inner fragrance, a fruit of the Holy Spirit. The Holy Spirit fills the soul and body of a saint, and He continues to reside in the body after the departure of the soul. Therefore, the incorrupt bodies of saints and their fragrant relics are a testament to the resurrection of the dead and the existence of eternal life.

After biological death, which is the separation of the soul from the body, all will see God, but this vision will be different for each person, in accordance with the spiritual state they will be found in at the time of their death. This means that for some God will be Light that will illumine, while for others He will be Fire that will burn. Whoever has internal purity, they will experience the presence of God as Light, otherwise they will experience it as Fire. Just as fire has two properties, to illumine and burn, so also is God who is Light (Paradise) and Fire (Hell), that is, He illumines and burns. What will take place is something akin to what takes place during Divine Communion, which for those who commune with the appropriate conditions is light that illumines, while for those who commune unworthily it is a fire that burns:

"Behold, I approach for Divine Communion. O Creator, sear me not as I participate. For You are fire which burns the unworthy. Wherefore, You purify me from every stain."

In other words, Paradise and Hell do not exist from God's viewpoint, rather they exist from man's point of view, since each of us will experience the presence of God and His love in a different way.

Therefore, before our departure from this vain world, it is necessary for us to care for our spiritual therapy, for our inner purification, because we should not play with our eternal future.

Second, our faith in the Resurrection of Christ, in the resurrection of dead bodies at His Second Coming, in the existence of the Kingdom of God and eternal life, gives

meaning to our lives and puts value in our humanity. If our lives are limited to the narrow context of this life, then they would be intolerable and would not make any sense. It would be like living in prison (the prison of the sensible and senses) and will be suffocating. We would be really pathetic, since nothing would satisfy us, because we were made for eternity. Man is too big to fit into the "here and now". He can live in the "here and now" - this present life - but he must, as Saint Gregory the Theologian says, be a citizen "elsewhere", namely heaven, and join into the perspective of deification, which is the purpose of our lives. For the Apostle Paul says: "Our citizenship exists in heaven" (Phil. 3:20). Also, in the Epistle to Diognetus, which is an amazing text from the second century, it refers among other things to the following characteristics: Christians "dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign ... They find themselves in the flesh, and yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven."

Our life will be more human and enjoyable if we are used to seeing all that takes place in our daily lives through the perspective of eternity. We were not made to live a few years in this present life and then perish, but we were made to live for eternity with our Creator in his Kingdom, where there is the "pure sound of those who celebrate" and "life without end". (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 6:18-23 EOB

Brethren, having been released from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. Indeed, as you used to offer your members as servants of impurity and ever-increasing wickedness, now offer your members as servants of righteousness for sanctification. For when you were servants of sin, you were free in regard to righteousness. What fruit did you obtain at that time by those things which now shame you? The end result of those things is death! But now, being made free from sin and having become servants of God, you have your fruit of sanctification, and the result of eternal life. The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Today's Gospel Lesson – Saint Matthew 8:5-13 EOB

At that time, when Jesus came into Capernaum, a centurion came to him, asking and saying, "Lord, my servant is lying in the house paralyzed, grievously tormented." Jesus answered, "I will come and heal him." But the centurion replied, "Lord, I am not worthy that you should come under my roof! Only say the word and my servant shall be healed. For I am also a man under authority, having

soldiers under my own authority. I tell this one, 'Go,' and he goes; and if I tell another, 'Come,' he comes. Or if I tell my servant, 'Do this,' he does it!"

When Jesus heard this, he marveled and said to those who followed, "Amen, I tell you that I have never found so great a faith, not even in Israel! I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. But the children of the Kingdom will be thrown out into the outer darkness and there will be weeping and gnashing of teeth." Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." And his servant was healed in that hour.

Homily for the Fourth Sunday of Matthew (St. Luke of Simferopol)

In Capernaum, where our Lord Jesus Christ was, a Roman centurion timidly approached Him and humbly asked to heal his seriously ill servant with one verbal command, for he considered himself unworthy for the Great Wonderworker to come to his house.

The Lord Jesus Christ was amazed by the deep faith and humility of a pagan, a Roman officer, and said to those who followed Him: "Truly I tell you, even in Israel I did not find such faith. I tell you that many will come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and, as you believed, may it be unto you. And his servant recovered in that hour" (Matt. 8:10-13).

We know from the history of the Church how these words of the Lord Jesus Christ, difficult for the sons of the kingdom, came true. We know how many pagans of Greece, Italy, Spain, Gaul and Britain entered the Church of Christ from the West. We know that Armenians and Georgians have turned their hearts to the Lord Jesus from the East, and even the rays of the light of Christ have reached faraway India and China.

Let us also not forget that our great northern country, Russia, has long since become part of the Church of Christ. And to this day, the light of Christ continues to spread far to the south, into the wilds of Africa, and black Negroes become Christians.

With pain in our hearts, we think of the God-chosen people of Israel, destined to become sons of the Kingdom, but who rejected their Messiah and crucified Him. How can we not grieve for them if, according to the word of Christ, pitch darkness and gnashing of teeth await them!

It is deeply important for us to delve into the prophetic words of Christ about those peoples and individuals who have entered and will enter His Church, and about

those who will remain outside of it. To do this, first of all, we need to be affirmed in the consciousness that the Lord Jesus Christ descended from heaven and took on human flesh for the salvation of not only the God-chosen people of Israel, but all the people of the earthly world.

Let us see what constituted the basis of the religions of the ancient world and to this day forms the basis of non-Christian religions. The religion of the dark pagans was based only on the fear of unknown, superhuman forces that control the terrible natural phenomena and difficult events in human life.

The religion of the cultured ancient peoples of Greece and Rome rose far above the fear of the ancient pagans. It arose on the need of the mind to know or invent unknown higher powers that govern the material world and the spiritual world. This is how Greek and Roman mythology arose, this is how the hosts of Greek and Roman gods were born, whom the cultural pagans imagined as leaders and masters of higher material and spiritual forces. It was only a religion of the mind, but not of the highest aspirations of the heart and spirit.

The people of Israel received from above the God-revealed religion about the One True God. But this highest religion was the property of only the best people of the people of Israel, and only they lived according to its laws, and the bulk of the Hebrews very often and easily left their faith in the One Jehovah, adopted the pagan religions of the peoples neighboring them and, together with them, worshiped the Baals and Astartes and other false gods.

The Old Testament historical books of the Bible, especially the books of Kings and Chronicles, are full of stories about these deviations from God-revealed religion. It is this portion of the Hebrews, so close to paganism, and their descendants, who are guilty of rejecting their Messiah and Savior and crucified Him on the cross. Of course, our Lord Jesus Christ had them in mind when he said that the sons of the kingdom would be cast out into outer darkness, where there is weeping and gnashing of teeth.

What shall we say about the Mohammedan religion, which has a lot of followers? Muslims worship the "one true god" - Allah - and serve as the guardians of morality. But morality, as Muslims understand it, is much lower than the whole, entirely soul captivating love for God and similar love for neighbors. And this highest form of love is the basic law of our Christian religion.

And in all nations, throughout the world, among people of different religions, there are many individual people with pure, pious and loving hearts. Such was the centurion who asked the Lord Jesus Christ in absentia, in one word, to heal his sick servant.

Such was another Roman centurion - Longinus, who led the crucifixion of the Lord Jesus, but believed in Him as the Son of God, and became a martyr for preaching about Him.

Such was also the third Roman centurion, Cornelius, about whom we read in the 10th chapter of the Acts of the Holy Apostles, how God himself miraculously commanded the Apostle Peter to seal his faith and piety with the holy mystery of baptism.

Remember forever, my dear ones, that our Lord Jesus Christ requires from us not only the fear of God and a reasonable knowledge of God, but first of all and most of all, a wholehearted love that is not shared with anyone else for Him, His beginningless Father and the Most Holy Spirit.

Remember that the true Christian religion is the religion of the pure in heart, striving for the highest and perfect truth; the religion of hearts wholly dedicated to God and yearning for eternal communion with Him, and not just a religion of fear, speculation and meditation on God. And then you will be worthy of the highest title of the sons of the Kingdom! Amen. (*from mystagogyresourcecenter.com*)

A Word From the Holy Fathers

Prooimion – Elijah, of great renown, prophet with foresight of the great works of our God, you held back the rain clouds with your word; intercede for us before the only friend of man.

When he saw the great lawlessness of man and the great love of God for man, the prophet Elijah was provoked and angered and cast pitiless words at the God of great pity, saying, “Make Your anger felt against those who now disregard You, Judge most just.” But in no way did he persuade the good Lord to chastise those who had scorned Him; for He always awaits the repentance of all men, the only friend of man.

Then when the prophet saw that all the earth was in a state of lawlessness and that the Exalted One was not angered but even allowed it, he was moved to anger, and he declared to the Merciful One, “I shall take control over and punish the impiety of those who scorn You. They have all despised Your great long-suffering; and they have not considered You as All-Merciful Father. But You love children and take pity on Your sons, for you are the only friend of man.”

“Now, I shall judge in favor of the Creator; I shall completely wipe the impious from off the earth, and I shall decree their punishment; but I fear His divine kindness, for the Lover of man is troubled by a few tears. What, then, can I think up in the face of such goodness? And how shall I counteract His mercy? Perhaps

in strengthening my decree with an oath, so that, shamed at it, the Just One will cancel my harsh sentence, and in so doing confirm my judgment that He, as the All-Powerful One, is the friend of man.”

The oath preceded the judgment and was a preamble of the decisions; but, if you wish, let us hurry to the Scripture and let us read its words. For the prophet said in his anger, as it is written, “By the life of the Lord, neither dew nor rain shall fall except at my word.” But at once the King answered Elijah, “If I see repentance and tears flowing freely, it will be impossible for me not to supply my mercy to men. I am the only friend of man.”

The prophet at once spoke up and put forward the rightness of his oath: “I have sworn by You,” he said, “the God of all, the most holy Lord, that rain will not be given except by my command. Whenever I see that the people have repented, I shall entreat You. It is not, then, in Your power, O most just Judge, to do away with the punishment resulting from the oath that I have made. Guard and seal it as You restrict Your tender care, O only friend of man.”

Famine besieged the land, and the inhabitants were brought to ruin, groaning and raising their hands in supplication to the All-Merciful One. The Master was distressed by a dilemma: On the one hand, He wished to open His heart to the supplicants and to hasten His compassion; But, on the other hand, He respected the oath of the prophet. He did not give rain, but He devised a pretext that would restrain and distress the spirit of the prophet, He, the only Friend of man.

The Master, seeing that the Tishbite was roused to anger by his own people, thought it right that the just man should share the punishment of hunger along with the others in order that, when he was pressed by hunger, he would decide, in line with his oath on humanitarian considerations, to put an end to the punishment. For it is in truth a fearful thing, the inexorable demands of the stomach! And in His divine wisdom, He supports through nourishment every living thing, man and beast. He is the only friend of man.

For the stomach supports nature, even when trying to transgress the laws of nature. It made an attack on the old man, craftily getting him to change his mind, but he, like an unfeeling stone, stood firm, and possessing his zealous purpose instead of eating, he was satisfied with it. Seeing him, the Judge lightened the needs for His famished friend, since He did not consider it just that the just go hungry along with the unjust and lawless ones. He alone is the friend of man.

The Merciful One in His wisdom supplied nourishment for him. He urged on the ravens, who are heartless, to furnish him with food. There is a kind of raven, bereft of pity, that does not furnish nourishment to its young, as anyone does to children, but they are nourished from Heaven. And so, when Elijah adopted the

conduct and the thought of one who hates children, God, in His great wisdom, made use of the ravens who hate their young for him who hated men. God is the only friend of man.

God discussed it with Elijah, saying, “Do not let your love of God lead you to a disposition that hates men, but look at the ravens – those who have always had a hatred for their own young. Suddenly, you see, they are very friendly to you, and they have now become changed; they have been declared messengers of my mercy in furnishing you with food. As I see you, I am not able to force your nature, your attitude toward men. I am the only friend of man.”

“Now, O prophet, you ought to respect and to imitate the tractability of beasts, the way in which those who were pitiless, respected me, the Merciful One, and were changed. I honor your love and I do not break your vow, but I am not able to endure the mourning and universal tribulation of the men whom I created. How can I endure the cries and the tears of the children and the inarticulate sounds of the beasts? For I, as Creator, have compassion for all, I, the only friend of man.”

However, the prophet was adamant, and he answered the Master, “Do not provide me with nourishment, even through your servants, the ravens, Master; I prefer, All-Holy One, to waste away with hunger. If only I punish the impious, it will be a great solace for me. I do not fear to perish along with all who deny You. Then do not pity me; do not spare me from famine; just utterly destroy those who are impious from the face of the earth, You, the only friend of man.”

When the Creator heard these words, He moved the prophet from the country and ordered the birds not to supply him with nourishment as formerly. And He sent the famished man to the house of a widow in Zarephath, saying, “I shall order a woman there to feed you.” A wise plan, for the woman to whom He sent him was a widow and a foreigner, and she was in charge of children. This was in order that the just man, on hearing that she was a foreigner would cry, “Give us rain, for You are the only friend of man.”

It was forbidden to the Jews to eat with foreigners, and for that reason He guided Elijah to the home of a woman of another race in order that, when he considered food from her as an abomination, he would at once beseech the Friend of man for rain. But Elijah did not stop to think that his place of refuge was foreign, but instead, he ran to beg nourishment from the woman. With great rudeness he said, “Woman, God commanded you to collect it for me. He alone is the only friend of man.”

But the widow, when she heard this, quickly answered the prophet, “I have no bread baked on ashes, only a handful of meal that I am going to prepare in order to eat with my children. Nothing more than this bit of meal is left – only death.” He

was moved at the response of the widow, and felt sympathy for her as he said to himself, "This widow is wasted away more than I, and she will be overcome by famine unless He appears, the only friend of man."

"Now," he said, "the conditions of this woman embarrass me, for if I am hungry, at least I am alone; but this widowed woman at whose home I am staying has children with her. Am I, her guest, to be the cause of her death? Am I to be considered by my hostess as the murderer of children? No; I direct myself to pity. I was at enmity with all, but toward her I am changed; I shall accustom my nature to glory in pity, for He remains merciful, He who is Creator of all, the only friend of man."

The prophet replied to the widow, "You have a handful of meal, as you say. The urn will not fail you, the oil cruse will be full for you." Elijah, then, granted the blessing with his words, but the Creator at once, as generous and merciful, accomplished the deed. In bringing about the intention of the prophet – or what is more nearly true, in acting on a very good pretext – the All-Wise One granted abundance to the widow. He is the only friend of man.

God yielded to the words of the prophet, and He furnished nourishment to him and to the widow. But Elijah's heart was not entirely touched; he remained unyielding. The Merciful One, seeing the people perishing and the prophet disobedient, in His wisdom and in His justice, resorted to another plan. He showed the widow's son dying, in order that, when Elijah saw the tears and difficult circumstances of the widow, he would cry out, "Send rain, only friend of man."

But when the widow saw her son dying, she turned against the prophet, saying, "Would that I had died of starvation before I saw you. It would have been better for me to have died of famine a long time ago than for me to see my son lying there dead in your presence. Are these, then, the rewards of giving you a fine welcome? For I was happy with my children before you came, man; but you came to make me childless, in the name of the One who is the only friend of man."

The man who controlled the clouds and the rain was decidedly subdued by the widow, and this man who would control all men at his word was restrained by one woman. One wretched woman, bereft of any power, controlled like a criminal the man who thought to control the heavens with his power, at his word; and, grasping him like a mad woman, she dragged him like a murderer to a court of judgment. "Give me the child whom you have killed. I do not want your grain; do not furnish me with nourishment, you who are the only friend of man."

"You have planted bread in my stomach, but you have snatched from it the fruit and the branch, and you sold me gifts of eatables.... You craftily exchanged a life for grain and oil, but I implore you, make the exchange, and give me back what

you have taken. Could you not be satisfied with the death of your race? No, you hurried to put your touch on my house. Release the soul of my child, and take my life instead of his, and become the only friend of man.”

Elijah, pricked as though with goads, felt shame as the woman cried out, suspecting him as though he had wrested from her the life of her son, and he tried to convince her with words; but he could not. When he saw that, though he spoke in his defense, he was not believed, he lamented accordingly, and, raising his eyes to heaven, he cried out, “Alas, O Lord, blameless witness of this woman who took me in as a guest, You have stirred her up to ask me to bring her child back, You, the only friend of man.”

“I do not believe, O Savior,” the prophet cried out to the All-Powerful Lord, “that death for this child was from natural causes, as would happen to all; but it is a scheme in Your cleverness, O Blameless One. You have managed in some way to make me feel pity, of necessity, in order that I might beg You, 'Raise up the widow's son from the dead,' and then You would reply, 'Have pity on my son, Israel, now in anguish, and on all my people.' You, the only friend of man.”

The Compassionate One, who wished to save the earth, at once answered Elijah, “Now hearken carefully to my words, and heed what I say. I am suffering, and I hasten to find a release of the punishment. I struggle to give nourishment to all who are famished for I am indeed merciful. When I see the flood of tears, like a father I am moved; I feel pity for those consumed by hunger and anguish, for I wish to save sinners through their repentance – I, the only friend of man.”

“Hear me carefully, prophet, for I am very much in earnest about what you know: all men have in me a decree of mercy, and in it I agreed that I did not want to see the death of those who had made mistakes; but rather I wished their life. Do not, then, expose Me as making false promises to them, but welcome My plea. I offer My mediation to you, for only the tears of the widow have disturbed you, but I feel for all men, I, the only friend of man.”

Elijah made his mind, heart, and ears submissive to the words of the Most High, and he also brought his spirit under subjection and displayed it in these words: he said, “Let Your will be done, O Lord. Give rain and life to the one who is dead, and vivify all creation. God is life and resurrection and redemption; grant Your grace to man and beast, for You alone are able to save the world from death, You, the only friend of man.”

As soon as he had spoken, the Lord of Mercy answered him, “I accept your decision and praise it, and I hasten to honor you. I received from you grace for them; then become my mediator and dispense my grace to them, for I am under restraint not to be reconciled without you. But go, announce to them the gift of the

rain so that all my cry out, saying, 'He who formerly was pitiless now suddenly seems the only friend of man.'”

“Go quickly, then, prophet, and show yourself to Ahab. Tell him the news, and I shall command the clouds and soak the earth with their waters. Make a display of this gift, my friend, and I shall underwrite your decision, doing honor to your generosity.” As he heard this, at once the prophet did obeisance to the All High, saying to the Merciful One, “I know You to be full of pity; I know that You are long-suffering O my God, the only friend of man.”

The prophet, respecting the command, hastened to Ahab and told him the good news, as the Merciful One had told him. At once, the clouds, at the order of the Creator, pregnant with water, passed over the air, sending down rain in streams. The earth rejoiced and praised the Lord, and the woman received her resurrected child. He rejoiced with all the others, and the earth shouted with joy to the only friend of man.

Then, after a certain amount of time had passed, Elijah saw man’s sin, and he took thought as to how an even harsher punishment might be inflicted. The Merciful One, observing this, said to the prophet: “I know the zeal that you have for righteousness, and I know your intention, but I feel for the sinners whenever they suffer beyond all measure. But you, as blameless, grow angry, and are not able to endure it. Yet I cannot endure that anyone be destroyed; I am the only Friend of man.”

But after this, the Master, seeing that Elijah was harsh toward men and that he was disturbed about the race of man, separated him from the earth, saying: “Be set apart from the dwelling of men. But I, as One who pities, shall descend to men and become man. Depart, then, from the earth, since you are not able to endure the sins of men, while I, a heavenly being, shall be with the sinners, and save them from their sins, I, the only Friend of man.”

“If, as I have said, prophet, you are unable to live with men who have sinned, then, come, and with Me inhabit the domain of My friends; there is no sin there. But I shall descend, since I am able to take on my shoulders the lost sheep, and to cry to the fallen: ‘All you who are sinners, come, hurry to Me and find rest, for I have come, not to punish those whom I created, but to snatch sinners from iniquity; I, the only Friend of man.’”

And so, Elijah, sent off to heaven, appeared as the prototype of the future, for the Tishbite was translated in a chariot of fire, as it is written. Christ ascended in clouds among the powerful. But Elijah sent down his mantle from on high to Elisha, while Christ sent to the apostles His Holy Spirit whom we have all received

when we received baptism. Through it we are sanctified, as He taught all of us, He who is the only friend of man.

– St. Romanos the Melodist, *Kontakion 45 “On Elijah”*

[The Prophet Elijah was commemorated yesterday, July 20. – *Ed.*]

Saints Symeon the Fool for Christ and John of Emesa

*In life you played one who was stupid, Father Symeon, your end utterly escaping the notice of the sensible serpent. * You seized the desert, O John, blessed one, in solitude laboring the passions of the flesh. * Feigning non-sensibility the sensible Symeon died on the twenty-first.*

These Saints were from Edessa which is in Syria, and flourished during the reign of Emperor Justin I (518-527). At one time they went to Jerusalem, to see and venerate at the Exaltation of the Honorable Cross. Afterwards they did not return to their homeland, but arrived at the Monastery of Saint Gerasimos of Jordan, where they were favorably received by the then God-bearing Abbot, whose name was Nikon. There they received the holy schema of monastics. Before their seven days were completed, which is customarily kept by newly-tonsured monastics, during which time they remain within the Monastery, they departed the Monastery and went into the desert, and they dwelt there for forty years, undertaking all forms of asceticism and hardship.

Though John remained in the desert until the end of his life, Symeon returned to Jerusalem, and after venerating the Life-bearing Tomb of the Lord, he prayed that the people of the world would not understand his secret labor of foolishness, which he considered undertaking as long as he was in this present life. He therefore went to the city of Emesa, and appeared to be stupid and foolish, and with this apparent stupidity worked many miracles, which, when they took place, only those who were wise and of a sharp mind recognized. When this renowned man departed to the Lord, these things came to be known by all. For one person narrated a miracle that took place through the Saint, while another person narrated another, and so on. These things became commonly known for the benefit and learning of all.

We will not mention here all the miracles the Saint worked, since they can be found at length in his Life [*available [here](#) – Ed.*], but we do need to narrate one of his later miracles. When the Saint reposed, two men lifted up his relic, without having been cleaned, cared for, chanted over or censed, and they brought it to the cemetery to be buried. As they were passing by the house of a Hebrew, the relic of the Saint appeared to be much praised and glorified by a crowd of people, with sweet melodious chants, so that when the Hebrew heard these, he leaned out of his house to see, but he only saw those two men who carried the relic, which moved

him to say: "Blessed are you, O fool, for although you had no man to chant for you, you have Angels to honor you with their angelic hymns." He therefore left his house and went to bury the body of the Saint with his own hands. When these days had passed, John his fellow ascetic came, and he found that he had departed to the Lord. (*from johnsanidopoulos.com*)

Uncovering of the Relics of Righteous Princess Anna of Kashin

The Holy right-believing Princess Anna of Kashin (Euphrosynē in monasticism) reposed on October 2, 1368.

On July 21, 1649, Archbishop Jonah of Kazan and some of the local clergy opened Saint Anna's tomb, and noticed that her relics were incorrupt. Several miracles of healing occurred at that time. The clergy and citizens of Kashin petitioned Tsar Alexei (reigned 1645-1676) to order an examination of Princess Anna's relics.

In 1650, a Council of the Russian Church met and decided to number Princess Anna among the Saints, ordering a Church Service to be composed for her, and that she be venerated throughout Russia. The solemn transfer of her relics from the wooden Dormition Cathedral to the stone Resurrection Cathedral took place on June 12, 1650.

In 1677 Patriarch Joachim proposed to the Moscow Council that Saint Anna's veneration throughout Russia should be discontinued because of the Old Believer Schism, which made use of her name for its own purposes. When she was buried, her hand was positioned to make the Sign of the Cross with two fingers, rather than three. Therefore, only her local veneration was permitted. However, the memory of Saint Anna, whom God had glorified, could not be erased by a decree. People continued to love and venerate her, and many miracles took place at her tomb.

Finally, the Church-wide veneration of Saint Anna was restored on June 12, 1909. During the Soviet period, however, the relics of Saint Anna were taken from the Cathedral and moved several times. Finally on June 25, 1993, her relics were returned to Kashin's Resurrection Cathedral. (*from oca.org*)

Also Commemorated Today

Ven. [Onuphrius](#) the Silent of the Kiev Caves (12th c.)

St. [Onesimus](#), recluse of the Kiev Caves (13th c.)

New Hieromartyr Peter (1938)

New Hieromartyrs Simo Banjac and Milan Stojisavljevic and his son Martyr Milan of Glamoc, Serbia (1941-45)

New Hieroconfessor [Theodosius](#), schema-igumen of Minvody (1948)

Three [Martyrs](#) of Melitene

Martyrs [Justus and Matthias](#)

Martyr [Eugenios](#)
Martyrs [Theodore and George](#)
St. [Manuel](#) II Palaiologos, Emperor of the Romans (1425)
Uncovering of the relics (1649) of Venerable [Anna](#) of Kashin (1337).
Martyrs [Victor](#), Alexander, Felician, and Longinus of Marseilles (c. 290)
Martyr Acacius of Constantinople
Ven. Eleutherius of "Dry Hill"
St. [Parthenius](#) of Radovizlios, bishop (1777)
St. Anna, mother of Ven. Sabbas the Serbian
Hieromartyr Zoticus of Comana in Armenia (204)
Martyrs [Trophimus and Theophilus](#) and 13 who suffered at Rome together with them (308).
Martyr Bargabdesian, deacon, at Arbela in Assyria (354)
St. Paul, bishop, and St. John, presbyter, ascetics near Edessa (5th c.)
St. [Arbogast](#) of Strasbourg, Bishop (678)
Martyr [Julia](#) of Troyes, with Claudius, Justus, Jucundinis, and companions (c. 273)
St. [Constantine](#), abbot of Monte Cassino (c. 560)
Sts. [John and Benignus](#), monks of Moyenmoutier (France)(707)
St. [Wastrada](#), mother of St. Gregory of Utreched (c. 760)
Ven. [Praxedes](#) of Rome (2nd c.)

Camp Nazareth Wishlist

Dear Diocesan Faithful, the 2024 Camp Nazareth Wishlist is now out! Please sponsor one of the items on the list (or even part of one) and help Camp fulfill its Wishlist goal for 2024. Some of the items are related to the Campers, some to the Staff, some to the Kitchen, some to the Camp Church, and some for Programming and New Internship Positions. The Camp Wishlist is a great way for you to support the Camp in its mission. You can access the Wishlist by clicking this link: [2024 Camp Nazareth Wishlist](#). Once you sponsor/reserve an item (or part of an item), you will be sent an email with instructions about how to give towards the item. You will be directed to the "Donate" Tab or the "Support Camp Nazareth" Button on the Camp Website Homepage (campnazareth.org) to make your contribution. Just remember to put in the Memo line the name of the item you are sponsoring. Again, please help us make it to our goal of having each item sponsored by visiting the Wishlist link above.

Social Team for July 28

Team 7 – Samouris, Maher. Thank you!

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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. Nectaros & la, 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.)