

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Reader Vespers 6:30 PM

Saturday: Confession 4:30 PM

Vespers 5 PM

Sunday: Matins 8:45 AM

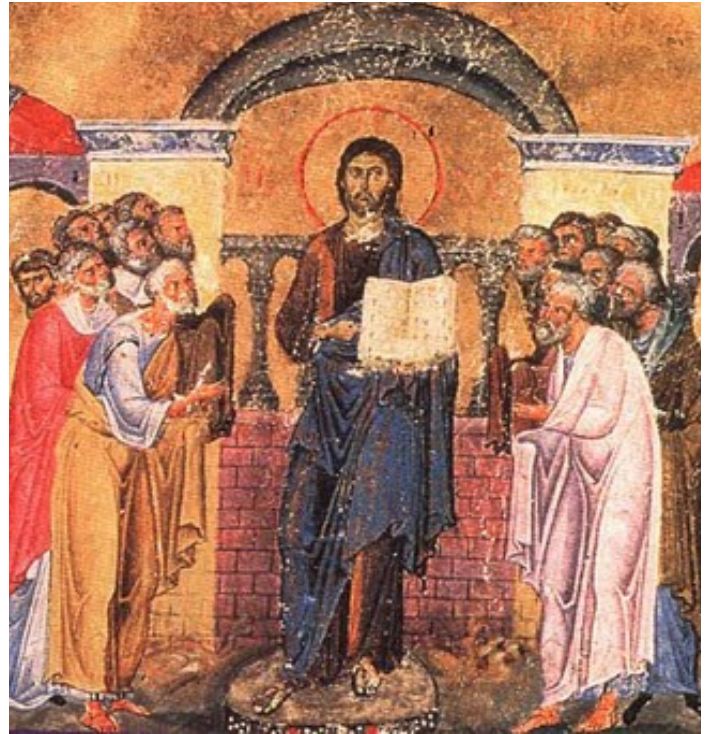
Sunday School 9:30 AM | Divine Liturgy 10 AM

**September 1, 2024 – 10th Sunday After Pentecost
Church New Year (Indiction) | St. Simeon the Stylite**

*Bless for us the Indiction of the New Year, O You Who are both Ancient and for
mankind New (namely You, O Christ).*

We should know, brethren, that the Holy Church of God celebrates today the Indiction, for three reasons.

First, because it is the new year, and many of the old Romans honored it from ancient times. In Latin the word *Indiction* means "boundary." The indiction was a proclamation made every fifteen years in the later Roman Empire, fixing the valuation of property to be used as a basis for taxation. This cycle of fifteen years began during the reign of Constantine the Great in 313 A.D. By the late fourth century it was being used to date documents throughout the Mediterranean. In the Eastern Roman Empire outside of Egypt, the first day of its year was September 23, the birthday of Augustus. During the last half of the fifth century, probably 462, this shifted to September 1, where it remained throughout the rest of the Roman Empire till 1453, and used in places beyond this time until the 16th century. In 537, Justinian decreed that all dates must include the indiction via Novella 47, which eventually caused the Roman year to begin on September 1.



Second, the Church celebrates because on this day our Lord Jesus Christ went to the Synagogue of the Jews, and was given the Book of the Prophet Isaiah, as Luke the Evangelist writes (Lk. 4). And when the Lord opened the scroll - O the wonder! - He found that place, namely the sixty-first chapter of Isaiah, in which it says the following words: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the acceptable year of the Lord." When the Lord read these words, He rolled up the scroll and gave it to the attendant. Then He sat down and said to the people: "Today the words of this prophecy have been fulfilled in your hearing." Hearing this, the people were astounded by these graceful words which came out of His mouth, as Luke the Evangelist writes.

There is also a third reason why the Church remembers the Indiction today, and celebrates the beginning of the new year: that is, in the hymns and prayers which we offer to God on this feast, we ask that God be gracious to us and bless the new year, and that He grant it prosperity and full of all the physical good things. And that He illumine our intellects, that we pass the entire year in purity and with a good conscience, and that we be well pleasing to God by keeping His commandments, so that by this we may acquire eternal heavenly good things. *(from johnsanidopoulos.com)*

Saint Simeon the Stylite

Our Venerable Father Simeon the Stylites and Archimandrite was born in Antioch, Syria of poor settled parents and in his youth shepherded flocks. When he was thirteen years old, he fervently prayed to God that He would show him the way of salvation. And after prayer he had a vision: he dreamed that he was digging in the ground as if for the foundation of a building. And the youth hears a voice: "dig deeper". Simeon works harder and digs deeper and deeper into the ground. Thinking that he dug the hole deep enough he stops digging, but the same voice again orders him to dig deeper. The same was repeated three times. Then Simeon began to dig without stopping, while the same voice stopped him with the words: "it is already enough; but now, if you want to build, build, but work diligently; for without effort you will not be successful in anything".

The youth learned from this vision that the work for receiving salvation is continuous and unrelenting. "Having abandoned all earthly things", he secretly left his parental home and accepted monasticism in the neighboring monastery. Here he spent some time in severe ascetical efforts of fasting, unceasing prayer and monastic obedience, and then, "despising all temporary things", he retired to the desert, where he abided for three years, enclosed in a narrow cave. The fame of his

unusual ascetical efforts drew many visitors to him who desired only to touch the clothes of the holy man. But when St. Meletius of Antioch saw the devotee chained to a stone, he did not praise his material bonds, saying that a man can govern himself without bonds by the power of his will.

Simeon immediately removed his bonds and decided to begin a new order of ascetical effort: he built for himself a pillar six cubits high and getting up on it, he continually abided in fasting, sometimes "accepting food once a night throughout the forty-day fast", and raised prayers to the One living in Heaven. Subsequently the Venerable Simeon increased the height of the pillar more and more, and there endured in his ascetical efforts many burdens, soaking in the rain, burning in the sun, being tormented by the cold, eating the juice of seeds and water.

Having destroyed "works of passion through abstinence", the Venerable Simeon by the power of grace residing in him healed diseases and foresaw the future through God. Thousands of people, coming, bowed down before the pillar of the Venerable One, asking for his blessing. Even the pagans, seeing the unusually committed one, became convinced in the truth of Christianity and accepted baptism. The counsels of the Venerable Simeon were listened to with piety and were followed as if inspired by God. The Emperor Theodosius the Younger implicitly obeyed his words; the Emperor Marcian secretly dressed as an ordinary person visited the wonderfully committed one and used his spiritual conversations. Not only the people but also the angels marveled at the ascetical efforts of the Venerable One, according to the Church, and even the demons were frightened by his patience.

Glorified by his great efforts of piety, gifts of working wonders and insight, the Venerable Simeon died in deep old age in the year 459. The Holy Church, singing of the patience and ascetical efforts of the Venerable Simeon, calls him "the celestial man, the terrestrial angel and the universal vigilant lamp". His relics were posited in Antioch. Part of them was later transferred to Constantinople. The Venerable Martha, the mother of the Venerable Simeon, died in about the year 428 and was buried at the pillar of her son.

In the letter of Saint Symeon the Stylite to Bishop Basil of Antioch, he encourages him with the following words to be faithful to the decisions of the Fourth Ecumenical Synod: "Wherefore be strong and brave in the cause of true piety, as was also Joshua the son of Nun, the servant of the Lord, in behalf of the children of Israel."

Both Saint Symeon the Stylite and the Righteous Joshua the Son of Nun are celebrated in the Orthodox Church on September 1st, supreme models of the Christian life on the ecclesiastical new year, for being examples of humble obedience, steadfast faithfulness, and relentless fighters against the enemies of the

Lord. (from *S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900), Translated by Archpriest Eugene D. Tarris and johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's First Letter to Timothy 2:1-7 EOB

My son Timothy, I encourage that first of all, petitions, prayers, intercessions and thanksgivings be made for all: for kings and all in high places, so that we may lead a quiet and peaceful life in all godliness and piety. Indeed, this is good and acceptable in the sight of God our Savior who desires all people to be saved and to come to the full knowledge of the truth. There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all - this testimony [was given] in its own times. I was appointed a preacher and an apostle of these things (I am telling the truth in Christ, not lying), a teacher of the Gentiles in faith and truth.

Today's Gospel Lesson – Saint Luke 4:16-22 EOB

At that time, Jesus came to Nazareth, where he had been brought up. As was his custom, he entered into the synagogue on the Sabbath day and stood up to read. The scroll of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written: The Spirit of the Lord is upon me, because he has anointed me to preach Good News to the poor. He has sent me to heal the broken-hearted, to proclaim release to the captives, recovery of sight to the blind, to deliver those who are crushed, and to proclaim the favorable year of the Lord. He closed the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. He began to tell them, "Today, this Scripture has been fulfilled in your hearing." All testified about him and marveled at the gracious words which came out of his mouth; and they said, "Is this not Joseph's son?"

Homily for the Indiction

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Today the Church celebrates the feast of the Indiction, which is the first day of the new church year. It is an ancient tradition to mark the beginning of the New Year on September 1st. This practice was observed in the Byzantine Empire until the fall of Constantinople in 1453, and in Russia until the reign of Peter the 1st.

The word "indiction" means "a proclamation," and its origins can be found in the Roman Empire. September 1st in the Roman Empire marked the beginning of the fiscal year, and the Emperor would make a proclamation on that day with the aim of facilitating tax collections.

Yet even earlier than this, the beginning of September was seen as the beginning of a New Year for the Hebrew tribes. It was a time when harvests for the year were collected and stored, and trumpets were sounded and prayers given in thanksgiving to God for the past year's harvest, and God was beseeched to bless the winter months ahead. So, the Hebrew civil year, as we read in Exodus, begins in September.

But there is a deeper spiritual meaning to the feast of the Indiction. On this feast, the Church, through the hymns, the prayers, and the Scripture readings of today, draws us to reflect on how we, as Orthodox Christians, view time in relation to our spiritual life and our salvation.

Before the coming of Christ, most of humanity saw time as something cyclical. Certainly the Greeks saw the world this way. The seasons change in a round of cycles, people are born, grow old, and pass away. The sun rises and sets. And all of this in perpetuity, with no necessary beginning and no necessary end. It was not generally thought that history *had* an end – that it was going somewhere. Yet with the coming of Christ and the spread of Christianity, the world began to see things differently. Indeed, time *does* have a beginning, and history certainly *does* have an end. And not only does history have an end, but it has a *purpose* as well! A purpose, as well as a meaning.

As Christians, we know that all will end in the Last Judgment and the Resurrection. Jesus will return, the dead will be raised, and we will enter into a new existence. We will enter into eternity. This is the End.

And in the Gospel reading today, we have a beginning. In the Gospel of Luke, we hear of how Christ came to Nazareth. He went into the synagogue on the Sabbath day, and stood up to read. When He was handed the book of the prophet Isaiah, He did not open it randomly, but He found a specific passage and He read:

The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives. And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the Lord. (Luke 4:16-19)

And He said to those present:

Today this Scripture is fulfilled in your hearing. (Luke 4:21)

It is the Church tradition that this event took place on September 1st, and so it was on this date that Christ began to proclaim the good news of His mission on this earth. And Jesus tells His listeners that this prophecy has been fulfilled, and history is moving towards its End. In the fullness of time, God sent His Son into the world

to proclaim the Good News, saying: “*Today* this scripture has been fulfilled in your hearing.”

And so God sent His Son in time *to redeem the time*, and to bring us to salvation. And so time matters, and has been given to us for our salvation – to make use of it in order that we might draw closer to God. It is for this reason why we have times and seasons for feasts and fasts, so that we may redeem the time and participate in “this acceptable year of the Lord.” And each moment, and each minute, is important and not to be wasted. This moment has meaning because time has meaning. This moment has purpose because time has purpose. Will I use this moment to draw closer to God, and thus draw closer to eternal life in Christ? Or will I choose earthly life? A life that ultimately leads to death and decay in the passions and darkness of my own self-centeredness? And when our time is up, will I find myself at the wedding banquet in the Kingdom? Or will I find myself in the outer darkness due to my own negligence – of my own choosing.

It seems that we, in the modern 21st century, have more and more of *everything*, yet we complain that we have less and less of one thing – time. However, do we really use our time wisely? Do we “redeem the time,” sanctifying it and offering it to the Lord in thanksgiving and gratitude? Or do we squander and waste it in any myriad of distractions, mindless entertainments and frivolities? Is our time eaten away by cares of this world, with no thought of Eternity and our immortal souls. Let us not waste time, and today, let us make a good beginning. Let us take to heart the words of the great luminary of North America, St. Herman of Alaska, who exhorts us saying: “For our good, for our happiness, at least let us give a vow to ourselves, that from this day, from this hour, from this minute we shall strive above all else to love God and to fulfill His Holy Will.” Amen. (*from holycross.org*)

A Word From the Holy Fathers

Prooimion I – Worthy praise is due you, Forerunner, since you died for eternal life as one who hated the temporal life.

Prooimion II – The honored beheading of the Forerunner became a certain divine dispensation in order that he might herald the arrival of the Savior to those in Hades; consequently, let Herod who asked for the impious murder lament, for he did not love the everlasting, eternal age of god, but a false and temporal one.

The birthday feast of Herod appeared wicked to everyone, since, in the midst of the banqueters, the head of the Faster was brought in as a dish of food. Grief was mixed with joy, and bitter wailing was joined with laughter when the platter bearing the head of the Baptist came into the sight of all, as the child had asked. And because of their wantonness, lamentation fell on all of those dining at the time

with the king; for this gave no pleasure to them nor to Herod himself; for it is written that he was sorry, but not with genuine grief – but a false and temporary one.

For Herod did not remain in a state of grief nor prolong it, but he took thought of just what he had before; and at once acted impiously in order that he might enjoy the one whom he seduced. For the adulteress, not the maiden, sought to cut off the head of the offspring of the barren woman. Indeed, before the beheading she quickly revealed her plan to her daughter, when she called out to her, “Come, my child, join in the celebration for your mother, for I have a secret word to disclose to you. I shall make my plan clear to you: I desire to destroy the son of Zaccharias, for he gave me a blow that was lasting and not just temporary.”

When the young girl heard the very wicked scheme, she shuddered and cried out, “O mother, what a terrible suffering is yours. Give up this incurable thing, for if you wish to find a cure, you make for yourself a more difficult wound. With inner reflections, put your suggestions to rest; may it never become the destruction of our race, for you are not the only one who will receive doom from it, but also Herod, and I, and our descendants. If John dies, all things become dead, and we are buried alive, leaving behind an evil memory, which is eternal and not temporary.”

“What has happened to you, my child? What suddenly is the matter with you? Why did you spare John and prefer to your mother the one who hates our life? Perhaps, my child, you are ignorant of what he suggested to Herod about me, when he said, 'It is not allowed that you have the wife of Philip, your brother; put her away!' Therefore I wish to cut off the inconvenient freedom of speech of the daring fellow, if I have the opportunity. I shall destroy his tongue, or, rather, his head, and then I shall not grieve, for I possess in safety my life, which is transitory.”

“We shall be sinning, mother, not against others, but against ourselves and our life, just as Jezebel, wishing to destroy the righteous Elijah, rather destroyed herself. Elijah earnestly and John lawfully accused us. The hermit spoke out with sternness, giving advice to Herod: 'It is not allowed.' The Thesbite, with gentleness, shut out the clouds from Ahab; for it did not rain. Therefore, my lady, now bury your scheme and destroy this pit, lest you commit a dishonor that is eternal and not transitory.”

“Learn from me, you wicked girl; do not try to advise me before you have learned everything in full. Now it eludes you; you do not understand, nor are you able to, for truly the Baptist continues to insult me, and if he seems to live, everyone will assume freedom of speech against me and say against me what he wishes as

though I were some chance person, not as the queen, as the wife of an ordinary individual, and not of an august person; but peace, my child, I know better than you and many people what is expedient. I know how to possess honor that is lasting and not temporary.”

“I ask you, mother, when do you plan that this be brought about – in daylight, or in darkness? For your impious scheme is more worthy of night. By whom will it be accomplished? Who would not grow numb at slaying a prophet of Christ?” “You, as daughter, go along with the one who bore you to destroy my enemy and become my right arm.” “I beg of you, mother, let not the earth receive the harmless blood of the wise man from wretched me. As Zaccharias was slain, now John is to be cut off; indeed, I shall not be of service. Never shall I receive a wound that is eternal and not temporary.”

“Is John to be given preference by you, O wretched and miserable one, over the one who bore you in her bosom? Does the Baptist appear to you folly in greater need? Is it not to shame my breasts, which gave you nourishment? Would that they had not! For why did I, against my own interests, seek to nourish her who, through her rebellion, would be hostile to me? Why was I constrained to union with the king for the sake of saving the one would be giving me distress? But why do I distress myself in advance? Let my command be done, and what I wish will be accomplished; and though you are unwilling, you will do my will for the time being.”

“Now I shall keep still, and I shall not show the miserable girl what I am planning; she who was brought into the world for my punishment will never see and understand the undertaking that is on my heart.” While these things were considered and said many times by the mother, the daughter remained in silence. But the mother whispered to her husband, saying, “Husband, it is the time of your birthday; make it a day of joyous festivity; let us rejoice in your old age, for your brother, taking my youth, wickedly destroyed me for life for temporary pleasure.”

Herod, then, beguiled by the words of the plotter, broke into a hearty laugh, and, stupid fellow, he raised his voice as he laughed and said, “My wife and consort, in this your love charm I take pleasure. Then, if I shall celebrate my birthday, what gift will you give me that is worthy of me?” “What shall I offer you? Myself, your servant, and again I shall have my daughter dance for you. She has given you much pleasure, and truly I shall enliven for you your birthday, a day, O king, that you will pass in passing pleasure.”

The thrice-accursed day of his wretched birth was coming to a close for the lawless one, a day that Job himself cursed as he spoke, just as Zechariah mentioned: “That day will be darkness and not light.” And if this was said about the day because the

light for those in darkness was on the cross, still it was appropriate for Herod's day, since on that day a friend of light was slain. Indeed, he who slew him is not; but he who was slain is, and after death he speaks and draws all men to life which is everlasting and not temporary.

After Herod uttered all of these words, he did as he pleased for his birthday; as it is written, he prepared a great feast for his friends and the nobles, the commanders and advisers, all of them together. When the meal was joyfully completed, and as the feasters were happily banqueting, suddenly the table was turned into a snare, and the food became an offense for them, since once they knew the hidden snare of the Baptist, they did not utterly destroy it, but continued to behold it for a transitory pleasure.

When she saw that all were drunk, the extremely tricky Herodias, as she found the occasion that she sought, said to herself, "See the time that I have been searching for; now what I wanted will be accomplished, and the one who calls me adulteress will be put to death. Come, now, my child, I shall on this day offer you as a very fine gift to Herod who is obedient to us. Go, my child, make merry with your dancing the king and all his friends; turn the heart of his majesty toward us, and soon, just like the drawn bow we shall gain honor that is lasting and not temporary."

With these words, the wicket woman changed the mind of the little girl, and when she was adorned for the shameful deed, she cast around her dishonor as a cloak. The friends of Herod greatly praised the beauty of the maiden. As they recognized the indomitable will and the purpose of the mother, they secretly said, "Do you see the intention of the harlot, Herodias, How she wants to show the child she has produced as like herself? She has not been satisfied with her own shame, but she has defiled her own child before us for our passing pleasure."

"True is the saying of wisdom: 'The children of adulteresses will be without issue, and the seed of the lawless will be destroyed in the end.' Just so with this young girl. For the time being she is shamed; after a short time and many times more, she will do worse." While all these things were said secretly, the wicked deeds came after these words, for the young maiden, as she danced in the midst of the revelers, filled their mouths with cries: "O king Herod," they said, "how graceful is this dancer! She has in her spirit a mode of movement of passing pleasure."

The king, overcome by the praise of all who admired the maiden, then swore before all, "Whatever you ask of me, I shall give you in return for this dance." the child came up to her mother and said to her, "What shall I ask him?" "Ask him, my child, for the head of John the Baptist, since I am in want of this alone." "Woe is me, mother; would that my feet had been cut off and that I had not run to find

out from you; would that I had been gagged and had not asked you what was appropriate to do; would that I had kept silent forever and not for a time.”

And so, it was necessary for the maiden to speak; but she did not utter any of these things clearly, for it was a bitter weed from thistle-bearing earth and bitter root, and it bore fatal disease. Herod, when he tasted it, did not spit it out, but held it within him. Therefore, since he did not digest it, he disgorged murder and vomited forth the beheading of the divine Forerunner. These deeds created a punishment for the one who did the murder and bestowed honor on those who revered the beheaded one. For the slayer was destroyed, but the faithful who did him honor are still alive and procure for themselves life that is eternal and not temporary.

O son of a priest and child of a barren prophetess, John, creature of the desert, when we remember your fasting give us strength that we may fast. Let us become imitators of you, indeed to the extent in which each of us has the strength. For the stomach is not the master of any one of us, but we are always in control of the stomach, according to Paul: “Food is for the stomach, and the stomach is for food.” We are Christ's. As He fasted voluntarily, He took away from us the ancient hunger that Adam felt as a craving for temporary pleasure.

– St. Romanos the Melodist, *O.39, On the Beheading of John the Baptist*

[*The beheading of John the Baptist was commemorated this past Thursday, August 29. - Ed.*]

The 40 Holy Virgin-Martyrs of Adrianopolis as Models for Our Lives

By Protopresbyter Fr. George Papavarnavas

Saint Ammoun was a Deacon at Adrianople in Thrace and was the teacher and spiritual guide of the Forty Venerable Virgin Martyrs. The exact period in which they lived is not mentioned in the Synaxaria, but it is certain they lived during the persecutions of the early Christian centuries. Deacon Ammoun and his forty disciples were arrested by the ruler of Adrianople named Vavdos for refusing to sacrifice to idols, and were then taken to the governor of Thrace named Licinius. They boldly confessed their faith and endured horrible torture with admirable bravery and unceasing prayer. What is striking is that the tyrant applied to the forty martyrs and their Teacher a different form of death. The first ten he burned alive, the next eight he beheaded, and the next ten he killed with the sword after striking them in the mouth then stabbing them in the heart. Finally, of the last twelve, six of them died after heated metal balls were put into their mouths, and six were stabbed with knives. Their Teacher was killed after they put a burning cap over his head, though another source says he was beheaded.

To follow, it seems appropriate to provide the names of the Venerable Virgin Martyrs, especially for those that may bear their name, to celebrate their memory and invoke their intercessions: Adamantine, Athena, Akrive, Antigone, Arivea, Aspasia, Aphrodite, Dione, Dodone, Elpinike, Erasmia, Erato, Ermeneia, Everterpe, Thaleia, Theano, Theano, Theonymphe, Theophane, Kalliroe, Kalliste, Kleio, Kleonike, Kleopatra, Koralia, Lambro, Margarita, Marianthe, Melpomene, Moscho, Ourania, Pandora, Penelope, Polymnia, Polynike, Sapfo, Terpsichore, Troada, Haido, and Harikleia.

Information pertaining to the life and works of the Saints may be limited, but it is enough to give us the opportunity to emphasize the following:

First. These holy women knew very well that there could be no healthy spiritual life without guidance from an experienced spiritual guide, because serious mistakes could occur that have tragic consequences for people in their eternal future. Also, one cannot obtain knowledge without qualified teachers or receive proper exercise of the sport without the appropriate coaches. The teacher of the spiritual life admonishes and teaches with both words and more so by their life and works, because he does not offer dry cerebral knowledge, but life experience.

It is commonly accepted that the personality of teachers, at all levels of learning, have a significant impact on students. Together with the knowledge they offer, they primarily offer themselves, and they certainly influence to a small or great extent, positively or negatively, the personality of their students. For this reason, extreme caution is required because there are many cases where their behavior has left an indelible stamp on the psyche of children throughout their lives.

Second. True education is that education that appeals to the whole human being, it is psychosomatic, and it is not only for the brain to load it with knowledge. Certainly they will offer necessary knowledge, but it is primarily beneficial to give them a correct orientation. That is, to show how they will actualize the purpose of their existence, which is not just in a place of Higher Education or a vocational occupation, but rather their restoration of communion with God, with other people, and all of creation.

Progressive education is that education which is not divorced from the tradition of the land, but it serves to help young people, particularly to learn about it and experience it. Because progress is respect for tradition and the inclusion of "service" in new shapes that correspond to modern times. Today, unfortunately, one can observe in our land the confusion of identifying tradition with conservation, but this is a great mistake. Tradition is one thing while conservation is another. Conservation is a contempt for each new element of tradition, the respect for everything old without discrimination, and the agonizing effort of being

trapped in outdated methods of the past. Tradition is not a static situation, but dynamic growth and progress. We continuously proceed dynamically forward, without underrating or despising our roots and our culture.

It should also be noted that what also needs to take place in our land, in addition to improving our educational system, is to define clearly and plainly the content and purpose of education. To clear up what kind of education we want for our children and what kind of citizens we want to give to our society. Will it be a traditional and progressive education that will help to heal man of his passions or will it stimulate and raise and infuriate their passions? Will they be citizens who will know the purpose of their existence and the way to achieve it, as well as how to overcome death and give them the ability to taste the fullness of true life, or people without meaning or purpose, giving them methods to increase their material goods, by whatever means necessary, and to live locked in the prison of self-interest, regardless of everything else?

The holy martyrs, as carriers of progressive education, that leads to the realization of the purpose of human existence and indeed the enjoyment of life, help us to give the right answer. (*from johnsanidopoulos.com*)

Also Commemorated Today

The [Synaxis](#) of the Most Holy Theotokos in the Miasini Monastery
Virgin-martyrs Tatiana and Natalia (1937).

Martyr [Aeithalas](#) of Persia (380).

Martyrs [Callista](#) and her brothers [Evodus](#) and Hermogenes, at Nicomedia (309).

Righteous [Joshua](#) the Son of Nun (1400 B.C.).

Venerable Meletius the Younger of Thebes (1095-1124).

St. [Meletius](#) the New of Cappadocia (1105)

New Martyr [Angelis](#) of Constantinople (1680) (Greek).

Venerable [Nicholas](#) of Courtaliatis in Crete, monk (1670) (Greek).

Venerable [Symeon](#) the New Stylite, Bishop George of Mytilene, and Monk David of Lesbos

St. [Evanthia](#) (Greek).

St. [Verena](#) of Zurzach (350) (Switzerland).

St. [Aegidius](#) (Giles, Gilles) of Camargue (590) (Gaul).

St. [Agia](#) (Aia), mother of St. Lupus of Sens (6th c.)

St. [Arcanus](#), founder of Sansepolcro Monastery in Tuscany (c. 1050)

St. [Constantius](#), bishop of Aquino (Italy)(c. 520)

St. [Firminus](#), third bishop of Amiens (4th c.)(Picardy)

St. [Haido](#) of Stanos (1820-21).

St. [Lupus](#) (Leu), bishop of Sens, and his mother Agia (Aia) (Burgundy)(6th/7th c.)

St. [Lythan](#) of Llandaff, Wales
St. Drithelm, hermit of Maelros
St. Fiacre of Breuil
+-St Silin, Abbot of Meifod
St. [Nivard](#), bishop of Reims (France)(c. 670)
St. [Priscus](#) of the LXX (c. 66)
Sts. [Priscus](#), bishop, and preists Castrensis, Tammarus, Rosius, Heraclius, Secundinus, Adjutor, Mark, Augustus, Elpidius, Canion, and Vindonius, exiles to southern Italy from N. Africa (unk)
Martyr [Regulus](#) of Tuscany (c. 545)
St. [Sixtus](#), first bishop of Reims (France) (c. 300)
Hieromartyr [Terentian](#), bishop of Todi (Italy) (118)
Hieromartyrs [Vincent](#) of Xaintes, bishop of Dax, & his deacon Laetus (France) (5th c.)
Commemoration of the Great [Fire](#) in Constantinople in 465

Social Team for September 8

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. Nectaros & 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.)