

# 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**

**November 3, 2024 – 19<sup>th</sup> Sunday After Pentecost (7<sup>th</sup>  
Sunday of Luke) | Martyrs Aicepsimas the Bishop, Joseph  
the Presbyter, and Aithalas the Deacon of Persia**

Bishop Akepsimos headed the Christian Church in the Persian city of Naesson. His flock devotedly loved their hierarch for his ascetic life and tireless pastoral work. The emperor Sapor gave orders to seek out and kill Christian clergy. Saint Akepsimos also was arrested, being then already an eighty year old man. They took him to the city of Arbela, where he came before the judge Ardarkh – a pagan-priest of the sun-god. The holy elder refused to offer sacrifice to the Persian gods. For this he was fiercely beaten and thrown into prison, where on the following day they threw in with him, after fierce beatings, the seventy year old Presbyter Joseph and Deacon Haiphal. For three years the saints were held in confinement, and worn down by hunger and thirst. While the saints were in prison, they were cared for by the pious Christian Snandulia, who, having bribed the guards, took the martyrs home at night and eased their suffering: she washed their ulcers, wiped away the blood with clean towels, anointed them with precious myrrh, bandaged the scabs, kissed their broken hands and feet, and wept bitterly over them.



Emperor Sapor came to the temple of the god of fire, located not far from Arbela, and wanted to take a look at the three holy martyrs. Exhausted and covered with festering wounds, the saints were brought before the emperor and at his demand they again firmly refused to worship the pagan gods, instead confessing their faith in Christ. The steadfastness of the confessors irritated the torturers, and they decided to execute them: the holy bishop was beheaded, but the presbyter and deacon were sent off within the city and there to be stoned.

The execution of the presbyter Joseph was prolonged for several hours. A guard was placed near the place of execution, so that Christians would not take the body of the holy martyr. On the fourth night a strong windstorm raged near the city, – lightning killed the guard, the wind threw about stones, and the body of Saint Joseph disappeared.

The deacon Haifal was taken to the village of Patrias and there he was stoned. Christians secretly buried his body. On the grave of the saint there grew a tree, the fruit of which brought healings. (*from holytrinityorthodox.com & tatmitropoliaru*)

### **Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 11:31-12:9**

Brethren, the God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows— how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

## **Today's Gospel Lesson – Saint Luke 8:41-56 EOB**

At that time, behold, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus' feet and begged him to come to his house because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him. There was a woman who had a flow of blood for twelve years and who had spent all she had on physicians, but she could not be healed by any. She came behind him and touched the fringe of his cloak. Immediately, the flow of her blood stopped. Jesus said, "Who touched me?" As everyone was denying it, Peter and those with him said, "Master, the people are crowding and pressing against you, and you ask, 'Who touched me?'" But Jesus said, "Someone has touched me, for I perceived that power has gone out from me." When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, in the presence of all the people, she confessed to him why she had touched him, and how she had immediately been healed. He said to her, "Daughter, be of good cheer! Your faith has made you well. Go in peace." While Jesus was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, he answered, "Do not be afraid! Only believe, and she will be healed." When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, James, as well as the father of the child and her mother. All were weeping and mourning the girl, but Jesus said, "Do not weep! She is not dead, but sleeping." But they mocked him, knowing that she was dead. Jesus put them all outside, and taking the girl by the hand, he called, "Child, arise!" Her spirit returned, and she immediately got up. He ordered that something to eat should be given to her. Her parents were amazed, but he commanded them to tell no one what had been done.

## **Homily on the Gospel for the Seventh Sunday of Luke**

By St. Luke, Metropolitan of Simferopol

You have heard the Gospel reading about the resurrection by the Lord Jesus Christ of the daughter of Jairus, the leader of the synagogue. This is one of the most important miracles of Christ. The Lord performed this miracle in an amazingly simple way: He walked up to the dead girl, took her hand and said: "Child, arise!" (Luke 8:54) And she got up and sat down... Only the chosen apostles of Christ were witnesses to this miracle: Peter, James and John - and the parents of this girl. The Lord strictly told them, their parents: "See that you don't tell anyone about what happened."

Why did He forbid them speaking everywhere about His miracle and glorifying Him among people? He didn't need human glory. He acted throughout His earthly life according to the deepest dictates of His Divine heart, fulfilling what was

destined for Him to fulfill from eternity. He was so deep in Himself, so completely absorbed in the greatness of His deeds, that He did not need the praise of people, human glory, at all.

He knew that Divine glory was inherent in Him, and by such a constant prohibition on disclosing miracles, He taught us that we should not chase after human praise, after human glory.

And us? How we love these praises, how we long for them! How we strain our ears to greedily seize words that contain approval for us, any expression of respect for us: we value nothing more than praise and glory. The Holy Apostle Paul says that human glory is insignificant, vain, and it is not what we should seek. We must be guided in everything and always by the fear of God and the deepest dictates of our conscience.

And if we are so inclined, if only for the fear of God, if only for the desire to become higher in the eyes of God motivates us to action, then we will not seek human praise, just as all the saints did not seek it. They not only did not seek praise, but avoided it with all their might, for they said that praise and glory are harmful to our souls; that if a person always hears praise for himself, sees expressions of respect for him, then he considers his goal achieved, and his zeal for the glory of God, for serving eternal truth, weakens. He becomes vain, fame-loving, and then gradually loses his dignity. The natural consequence of this is a decrease in praise from people: people feel and understand that he is a seeker of praise, and ultimately their respect for him decreases and is lost. And when the praise from people dries up, he becomes a self-praiser, and this is disgusting in the eyes of people: all self-exaltation is disgusting to people.

The saints considered all the praises of people, all human glory, dangerous and harmful to their hearts, and avoided them; they went into forests and deserts so as not to hear vain praise. But we are not like that, we do not remember the words spoken by the Lord Jesus Christ: "When you have done everything commanded you, say: 'We are worthless servants, because we did what was our duty'" (Luke 17:10). We are obliged to do good to our neighbors, we are obliged to follow the path of truth, and if we fulfill these duties, then we must feel like slaves worth nothing, only having fulfilled our duty.

We will not seek human praise, we will wait only for praise from God and we will receive it - we will receive it when we despise the vain glory and honor given by people, but we will be filled with the feeling with which the Apostle Paul was always imbued with, saying: "Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the high calling of God in Christ Jesus" (Phil. 3:13–14).

He forgot all the great things he had done; did not remember his achievements on the path of truth. He strove forward, forward, forward, endlessly forward. This striving forward, the indispensable desire to go further and further along the path of Christ, which he always experienced, was so great that he despised human glory, never sought it, always strived forward, forward and forward...

Likewise, we should not seek praise and honor from people, remembering that they are harmful and corrupt our hearts. We must remember and always say that we are worthless slaves if we fulfill what is commanded to us from the Lord. May the hearts of all of you be filled with these feelings. Do not seek praise, glory and honor, live modestly and quietly, considering yourself unworthy slaves.

In the event that the inevitable fall comes - for God allows the righteous to fall - we will fall like a man standing not on the top of a mountain, but in the plain: and the fall will be easy and harmless, like the fall of a child who falls like a ball and, like a ball, stands up easily. May God teach you to get up easily after every sinful fall!  
*(trans. John Sanidopoulos)*

## **Homilies on the Lord's Prayer, also Known as the "Our Father"**

by Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

*(continued from last week)* "Release us from our debts, as we release our debtors"

Every prayer has four elements, namely doxology, thanksgiving, repentance and supplication. We see these also in the Lord's Prayer. With the fifth request of this prayer - "and release us from our debts, as we release our debtors" - we are supplicating God to forgive the sins we have committed as we also forgive those who have sinned against us.

Here we can identify two points that Christ shows us with this request. The first is that we must ask forgiveness from God for the sins that we commit and by this we show our repentance, and the second point is that we should be distinguished by not having the remembrance of wrongs committed against us. He thus shows us the way and the preconditions under which we will receive the remission of our sins.

The first point refers to the repentance that must exist after we have been baptized. Because this prayer begins with the invocation of God as Father, which becomes a living reality after Baptism, this means that this prayer refers to Christians who are members of the Church. And of course this means that a person through the Mystery of Holy Baptism is spiritually regenerated, but because they are prone to passions and sins, this is why sins are committed after Baptism. Yet here the great love and philanthropy of God is shown, since He is ready to forgive our sins, as long as we flee to His philanthropy. God is not a feudal lord, but a God of love and philanthropy, mercy, compassion and a God of all comfort. This is why we often say in church: "For You are a God Who is merciful and philanthropic."

After the sin of Adam and Eve, mankind was wounded in their entire being, they were deeply injured. It is characteristic that the sacred hymnographer, in referring to the desire of the Apostle Thomas to see the side of Christ, presents him as saying: "I saw the side that healed the great injury of mankind." Man truly was the great injury that was healed by the side of Christ, because from there poured forth blood and water, which are the two basic mysteries of the Church - Holy Baptism (water) and Divine Communion (blood).

Because the injury of man was very deep, for this reason it is not healed easily and quickly. And because after Holy Baptism man sins again, this is why God's philanthropy is again manifested and in this way the grace of adoption is renewed that is received through Holy Baptism. Hence, repentance is identified with a second baptism. And of course, repentance means a complete change of the mind of man. The nous that was darkened through sin and does not have communion with God must revert back to its previous position in order to be illumined. Here again we see the great love of God towards us, since He judges us worthy of forgiveness when we have sinned again, after being given the gift of Holy Baptism.

The second point relates to the manner and precondition for our forgiveness from God, and at the same time it indicates the virtue of not having the remembrance of wrongs. Somehow God, in order to forgive us, He has us as an example. If we forgive the faults of our brethren, then He will forgive our faults. In some way we must first show philanthropy and not have the remembrance of wrongs towards our brethren, and God will follow. If a person is hard and stubborn with his brethren, then their heart cannot feel the love and philanthropy of God. God loves the entire world - righteous and sinners - but the hardhearted and unmoved cannot see and feel the love of God towards them. Thus, with forgiveness towards others, we purify our hearts, and we prepare them to receive the philanthropy of God.

This request reminds us of the parable of the debtor of many talents that was told by Christ. The debtor was punished, because even though he asked God to forgive him of his many debts, he himself did not give the same forgiveness to his fellow servant for his even smaller debts.

In the Divine Liturgy we ask forgiveness from God for all our faults, but we must also be ready to grant forgiveness to our brethren for all they are blameworthy against us. And because the Lord's Prayer, the "Our Father", is recited before the Divine Communion of the Body and Blood of Christ, this is why this prayer is also a preparation for its reception. To commune of the Immaculate Mysteries we ask God's forgiveness of our venial sins - because this prayer does not abolish the Mystery of Sacred Confession - but we also assure God that we have also given forgiveness to those who have wronged us, slandered us and harmed us.

But we must beware lest we give God false assurances. In such a case we jeopardize our salvation and the forgiveness of our many sins. *(to be continued next week)* *(Translated by John Sanidopoulos)*

## A Word From the Holy Fathers

Prooimion – Like the woman with the issue of blood, I fall down before You, Lord, so that You will deliver me from distress, O Lover of Man, and grant to me forgiveness for my failures, in order that I may cry out to You with contrition of heart, “Savior, save me!”

I hymn You in odes, O exalted King, since You do not deprive me of Your glory; for you overlook my sins, wishing to find me repentant, You who are in Your nature sinless; hence I beg that Your longsuffering produce in me conversion and not presumption, for I cry, “Savior, save me!”

You walked upon the earth with feet of incorruption, dispensing healing to all; for You gave sight to the blind, muscular control to the weakened by the touch of Your hand, and by a word, by Your will alone; and this the woman with the issue of blood had heard. She came to You to be saved, silent in speech, but crying out earnestly to You with her hand, “Savior, save me!”

Unnoticed she came to You, O Savior, for indeed she considered You only a man, but when she was cured, she was taught that You are God and man; secretly she touched the hem of Your garment, laying hold on it with her hand, fearful in spirit. She thought that she would rob you with her hand; but she was robbed by You as she cried to You, “Savior, save me!”

Listener, do you wish to know clearly how the Savior was robbed and also robbed her? The woman knew what she had to do, and because of the theft kept silence, for if she had made herself known, the enemy would have found out about the deliverance of the young woman and cast her into despair; hence Christ heard her say silently, “Savior, save me!”

The woman with the issue of blood, it seems to me, not only reasoned in this way, but said to herself, “How shall I be seen by the All-seeing One, as I come bearing the shame of my sins? If the blameless One sees the issue of blood, he will cast me away as impure, and this will be more terrible than my disease, if he turns away from me as I cry to Him, 'Savior, save me!'”

“On seeing me, all the people pushed me away. 'Now where are you going?' they cried to me; 'Just consider, woman, your shame; know who you are and whom you now wish to approach, the impure to the pure! Go away and purify yourself of your filth, and when you have rubbed off your stain, then you will run to Him crying out, 'Savior, save me!'””

“Do you men, perhaps, wish to be harder on me than my misfortune? Am I, then, acting as though ruled by ignorance? I know that He is pure, it is for this reason I have come to Him in order to be relieved of the shame of the stain; do not therefore prevent me from gathering strength for myself. I beg you to allow me to cry out, 'Savior, save me!'”

“You do not know what you ask, woman; go away so that we shall not all come under blame. If we allow you to go, we shall all be considered guilty of dishonor; if the ones accompanying Him see you again going near Him, they will blame us for scorning Him, and they will consider us foolish, when you cry out, 'Savior, save me!'”

“It is you, wretches, who have been ruled by jealousy; and that is why you do not wish me to be saved. The spring gushes forth for all; for what reason do you block it? See, I go to my Creator, and if He is made angry, He will not be under reproach; but if He saves me from my disease, you will feel shame when I cry out, 'Savior, save me!'”

“You are witnesses of His healings; and why do you forbid those who approach? Each day He calls out and begs, 'Come to me all who are weary and heavy laden, for I shall give you rest!' He rejoices in giving the gift of health to all, and why do you bully me, preventing me, as though under pretext of respect, from crying out to Him, 'Savior, save me!'”

“Why did I appear before you? Because I shall receive healing, as you know not. Are you the initiated followers of Christ? Why do you follow Him gloomily? You tread on the heels of the Immaculate One; hence, withdraw, for even without you He is not alone. You breath forth a breath of jealousy, of murder; that is why you prevent me from crying out, 'Savior, save me!'”

These, I think, were the words of the woman with the issue of blood to those who wanted to scare her away. Secretly she touched the hem of His garment; she tried to rob Him as though He were a man, He who in His divinity knows no sleep. However, Christ bore being robbed – He who of old stole the side of Adam in Eden, He who formed the woman now crying out to Him, “Savior, save me!”

He who knows all things from before time, Who was not unaware of what she suffered, turning to His disciples, said, “Who has just now touched the hem of my garment? Who has taken whatever she desired? How, then, do you guard My treasure? While you, my disciples, were being watchful lest I be robbed, I was despoiled by a hand crying out, 'Savior, save me!'”

“By whom was this done? You ought to know, my friends; I just now revealed to you the dramatic act, and now I shall disclose how the one who stole made use of



my power; without words she came to me crying, and clinging to my robe like a message, she took possession of healing as she cried to me, 'Savior, save me!'"

"She who came near me received healing, for she plundered the power from me. Why do you say to me, Simon Bar-Jonah, that crowds of people were pressing me? They do not touch my divinity, but she, in touching my visible robe, clearly grasped my divine nature, and took possession of health as she cried to me, 'Savior, save me!'"

When she saw that she was not unobserved, the woman reasoned as follows, and said, "Now that I am purified of my stain, I shall be seen by my Savior, Jesus, for I am no longer afraid, for it is by His will that I have accomplished this. What He willed, this I did; for in faith I came crying out to Him, 'Savior, save me!'"

"Surely the Creator was not ignorant of what I did, for He supported me, as He is indeed merciful. Merely by touching Him, I reaped healing, since He was gladly despoiled; therefore I am not afraid now of being seen as I announce to my God that He is the healer of the sick and the Savior of souls and the Master of nature to whom I cry, 'Savior, save me!'"

"I fled for refuge to You, a good physician, casting aside my shame. Do not stir up Your anger against me, and do not be annoyed with Your servant, for I have accomplished what You willed; for before I considered doing this deed, You were preparing me for it. You knew my heart as I cried out to You, "Savior, save me!"

"Now, O woman, be strengthened in your faith; since you despoiled me of my own will, henceforth take courage; for it was not for the sake of showing you that I brought you into the midst of the people, but in order that I might assure them that I rejoice in being despoiled. I did not reproach you. Henceforth, then, be of good health, you who up until the end of your malady cried out to me, 'Savior, save me!'"

"This is not the work of my hand, but the accomplishment of your faith; for many have touched my garment, but they did not gain the power, since they did not bring faith; but you, when you touched me with much faith, gained for yourself health; and hence I have brought you before all, that you might cry out, 'Savior, save me!'"

O incomprehensible Son of God, incarnate for us as Lover of man, as You have delivered her just now from the issue of blood, deliver me from my sins, for You alone are free from sin. By the prayers and intercessions of Your saints, for You alone are powerful, incline my heart always to meditate on Your words so that I cry out, "Savior, save me!"

– St. Romanus the Melodist, *Kontakion O.12 On the Woman with the Issue of Blood*

## **St. Winifred of Trefynnon (Holywell) in Wales**

St. Winifred, whose name in her own language was Gwenfrewi, was born in North Wales in the early seventh century, when Christendom was still whole, and many great saints were living on the British Isles. She was of noble lineage, a descendant of the early Welsh kings of Powys, and the only daughter of Tyfid, Lord of the townships of Abeluyc (Trefynnon, later named Holywell), Maenwen & Gwenffynnon in Tegeingl. Her mother's brother was St. Beuno, Abbot of Clynnog Fawr in Gwynedd. After difficulties he had encountered from the local princes of Clynnog, St. Beuno sought refuge with his sister's family, and thus received land from her husband, Tyfid. From an early age, Winifred was instructed in the spiritual life by her uncle, and her sole desire was to dedicate herself to God and become a nun. She lived under St. Beuno's care, near a chapel he had built in her native town of Abeluyc.

One Sunday, while St. Beuno was serving the Liturgy at the church, Winifred was alone in her house. A prince named Caradog was riding by, and stopped at the house to ask for a drink of water. Winifred was very beautiful, and Caradog was stricken with the desire to have her in marriage. The maiden's resolve to preserve her virginity and become a nun was unshakeable, however, so the prince attempted to take her by force. Winifred struggled free and ran toward the church, but Caradog soon caught up with her on his horse. Out of anger at the refusal, he struck off her head with his sword. Her severed head rolled down the hillside to the churchyard. When her uncle and the congregation—which probably included Winifred's other kin—saw what had happened, they were horrified. The wicked Caradog fell dead on the spot. (Other historical sources say that Caradog was killed by Winifred's brother, Owain, as an act of revenge.)

A spring of healing water sprang forth at the place where St. Winifred's head fell. St. Beuno took Winifred's head and replaced it to her body, then prayed to God that she be restored whole. By St. Beuno's prayers, Winifred came back to life. The two sat on a rock which was later named, "St. Beuno's rock," and her uncle told her that anyone seeking help through her prayers at that spot would find it. A red mark remained around her neck, as a remnant of her miraculous restoration.

With her parents' blessing, Winifred soon received the monastic tonsure at her uncle's hand. St. Beuno advised Winifred to remain at that church to live the monastic life, which she did, eventually gathering around her eleven honorable virgins, and instructing them in the Christian faith. St. Beuno himself became a missionary, traveling west to Ireland.

St. Winifred made a pilgrimage to Rome, and was greatly influenced by the order of monastic life there. When she returned home, she called a synod known as the "Synod of Winifred," attended by other Christian ascetics of Wales, Dumnonia,

and the North. The common ascetic practice in Wales at the time was the eremitic life. At the synod, all agreed that the safety of the coenobitic life she led was preferable to the solitary life. Thus, after seven years in Abeluyc, Winifred decided to go out and help establish other coenobitic communities. It is said that two hermits she approached with the idea, Sts. Diheufyr and Sadwrn, were not interested in what seemed to them an innovation. It was not until she reached Gwytherin that she was welcomed by her mother's cousin, St. Eleri. Here, Winifred was presented to his mother, St. Tenoï, and together they established a double monastery in the village. Winifred eventually succeeded St. Tenoï as abbess there.

St. Winifred reposed on November 3, 660 AD, and was buried in the monastic cemetery.

Recently a fragment of an eighth-century reliquary from Gwytherin, the Arch Gwenfrewi (Winifred's Casket), was found, witnessing her status as a recognized saint almost from the moment of her death, the earliest such surviving evidence for any Welsh saint.

Veneration of the saint was mainly limited to Wales until the late eleventh, early twelfth century, when it began spreading throughout the British Isles. Other wells have been recorded as dedicated to her, including one in Dublin, Ireland. In 1136 her relics were translated to an ornate shrine in Shrewsbury, while her original tomb was retained at Gwytherin and a fragment at Holywell. The spring that had broken forth in Holywell on the site where her severed head fell is still active; the temperature of the water never changes, summer or winter, and the supply remains constant regardless of drought or flood in the locality. It is so clear that the pebbles at the bottom are distinctly seen to be stained as though with blood. It is lined with fragrant moss, the *Jungermannia opevoides*. (from *johnsanidopoulos.com*)

### **Also Commemorated Today**

New Hieromartyrs Basil, Peter, Basil, Alexander, Vladimir, Sergius, Nicholas, Vicentius, John, Peter, Alexander, Paul, Cosmas priests and Simeon deacon (1937).

New Hieromartyr [Alexis](#) (Buy), bishop of Voronezh (1937)

Virgin-martyr Evdokia (1938).

New Hieromartyr Sergius deacon (1942).

Martyrs [Atticus](#), Agapius, Eudoxius, Carterius, Istucarius (Styrax), Pactobius (Tobias), and Nictopolion, at Sebaste (320).

Venerable [Acephsimas](#), hermit of Cyrrhus in Syria (4th c.).

St. [Snandulia](#) of Persia (380).

Venerable [Anna](#), daughter of Prince Vsevolod I Yaroslavich (Ukraine) (1112).

Venerable [Elias](#) of Egypt.

St. [Achaemonides](#), (or Hormisdas), confessor, of Persia (4th).

St. [Winifred](#) of Treffynon (Holywell), N. Wales, (630) (Celtic & British).  
St. [Theodore](#), confessor, bishop of Ancyra (8-9th c.) (Greek).  
New Martyr Hieromonk [George](#) of Neopolis, Asia Minor (1797) (Greek).  
Martyrs [Dacius](#), Severus, Andronas, Theodotus, and Theodota (Greek).  
Holy [Nine](#) Martyrs slain by the sword  
Holy [28](#) Martyrs slain by fire  
St. [Hubert](#) of Maastricht (727) (Neth.).  
New Martyr [Apostolos](#) of Agios Lavrentios (1686)  
Venerable [Nicholas](#), Radiant Star of the Georgians (1308) (Georgia).  
St. [Pimen](#) of Zographou, Mt. Athos (16th-17th c.).  
St. [Pirmin](#) (Pirminius) of Reichenau, bishop and monastic founder (753) (Germany).  
St. [Vulganius](#) (Wulganus, Vulmar) of Arras, Hermit (704)  
St. [Rumwold](#), Infant Prince of Northumbria (c. 650)  
St. [Cristiolus](#) of Wales (7<sup>th</sup> c.)  
St. [Elerius](#) ([Elwy](#)), Prior in North Wales (6<sup>th</sup> or 7<sup>th</sup> c.)  
St. [Englat](#) ([Englatius](#)), Abbot (bishop) of Tarves, Scotland (Englatius, Tanglen) (966)  
St. [Guenhael](#) of [Landevenec](#), Abbot (550)  
St. [Gwyddfarch](#), Hermit of Moel yr Ancr, Wales (7<sup>th</sup> c.)  
[Coemhan](#) (Kavan) of Eanach-truim (Anatrim), abbot, Ireland (c. 600)  
St. [Levenez](#), mother of St. Gwenael (Brittany) (6<sup>th</sup> c.)  
Sts. [Acheric](#) and William, hermits of Vosges (c. 860)  
St. [Domnus](#), Archbishop of Vienne (7<sup>th</sup> c.)  
St. [Florus](#), bishop of Lodève (c. 389)  
St. [Gaudiosus](#), bishop of Tarazona (Spain)(c. 585)  
St. [Hermengaudius](#) (Ermengol), bishop of Urgell (Spain)(1035)  
Martyr [Papulius](#) (Papoul) of Tolouse (c. 303)  
Many [Martyrs](#) of Saragossa (Spain)(c. 303)  
St. [Sylvia](#) of Rome, mother of St. Gregory the Dialogist (c. 572)  
Hieromartyrs [Valentine](#) (priest) and Hilary (deacon) of Viterbo (Italy)(c. 303)  
St. [Valentinian](#), bishop of Salerno (Italy)(c. 500)

## Social Team for November 10

Team 2 is up next week – Carrie LaMere, John Nelson, Michael Black. Thank you!

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)