SOBORNOST

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American Carpatho-Russian Orthodox Diocese

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

SERVICES

Wednesday: 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 9, 2025 – 22nd Sunday After Pentecost (7th Sunday of Luke) | Martyrs Onesiphorus and Porphyrius of Ephesus

Onesiphoros by horses runs to God, having as a fellow rider your household servant. On the ninth you dashed to the heavenly finishing line O athletes.*

These Saints contested during the time of Christian persecution, which took place in the reign of the emperors Diocletian and Maximian, in the year 290. Being accused of being Christians before the tyrant, and standing before his judgment seat, they confessed Christ as true God and the Maker of heaven and earth, with great bravery. Because of this confession, they endured various torments throughout their bodies. After this they were spread out over fiery coals. The renowned ones rejoiced over all these tortures and gave thanks to God, seeing that through these they would receive the rest of eternal good things. Because of this the pain of their bodies became lightened.

Those austere and double-impious tyrants, seeing how the Saints rejoiced and remained above the torments, became even more enraged. Therefore they tied their honorable feet to wild horses. Then these were sent off for a long time along thorns and thistles and jagged grounds. Thus the flesh of the brave strugglers became torn and scattered. This became the cause for their holy souls to ascend to their longed-for Lord. Then some Christians secretly took their holy relics, and buried them in a place called Pagkeanon, glorifying and blessing God. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Galatians 6:11-18 EOB

Brethren, see with what large letters I write to you with my own hand! It is those who desire to make a good showing in the flesh who are trying to compel you to be circumcised; and it only so that they may not be persecuted for the cross of Christ. Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast in your flesh. As for me, I shall find glory in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world. In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation is significant. To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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 spirite 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 Seventh Sunday of Luke

By St. John of Kronstadt

Today's Gospel, beloved brothers and sisters, preaches to us about the omnipotence of the Lord Jesus Christ, as the Giver of Life, Who gives life and breath to all, as well as health to the incurably ill and all natural and grace-filled, or natural and supernatural gifts: namely, in today's Gospel that it is said about the Lord's resurrection from the dead of the daughter of Jairus, the ruler of the synagogue, and about the healing of a bleeding woman who had been suffering from her illness for twelve years, and who could not be cured by any doctors. I will not repeat the details of the story about these miracles, because you have heard them from the Gospel you have read, but I will only try to deduce from it instruction and edification for myself and for you.

The direct teaching, directly revealed from the sacred story of the resurrection of Jairus' daughter, is that there will undoubtedly be a resurrection of the dead, for the Lord raised the dead, as is evident from the Gospel, most of all in order to show that He is the Resurrection and the Life and God of all. "I am," He says, "the Resurrection and Life" (John 11:25). The moral teaching is that we must all go through the whole time of this life with a vigilant heart and sober mind, in anticipation of the general resurrection of the dead and the terrible day of the appearance from heaven of the Lord of Glory with all His Angels at His second and terrible coming. Another teaching, also true and indubitable, although not so directly deduced from the Gospel reading heard, is that before bodily death we all die daily and every hour in our souls, falling into innumerable sins, which means that we die spiritually, and that for those who die a spiritual death there is also a spiritual or psychic resurrection, granted by the grace of the Lord Jesus Christ to all truly repentant sinners, and the rule or commandment, the moral teaching from this is that every sinner, if he wants to avoid the eternal death of the soul before the ordinary, natural, bodily death, must by unceasing repentance arise or be resurrected from spiritual death to life, that is, to accustom ourselves to live according to the commandments of the Lord, which for us are life and peace, to suppress our passions, to dominate them, to mortify them, to try to assimilate every virtue to ourselves so that it would be as it were natural for us, penetrating our whole soul, our flesh and blood, and as it were wrapped around our ribs and all our inward parts, just as in unrepentant sinners, or in general in those who sin gravely, sin and passion penetrate the whole mind, the whole heart, the whole will, all the flesh and blood, the very bones.

Brothers and sisters! Spiritual resurrection is necessary for us, that is, we need to take care with all our might to raise our souls from sinful death before bodily death; for otherwise, spiritual death will be eternal. Do you want to see the terrible,

disgusting image of sinful death that embraces the sinner? Listen to the universal teacher Saint John Chrysostom about this: "The soul given over to sin stinks disgustingly. It becomes like a coffin, containing every stench. And to be a grave for him in whom Christ lived and the Holy Spirit worked, in whom so many Mysteries were accomplished - what a disaster! What weeping and lamentation is worthy of this, when the members of Christ, that is, Christians, become a sepulchre full of impurity! Consider how you were born, what you were honored with, what clothes you received; how He was made an incorruptible, beautiful temple, adorned not with gold or pearls, but with the Holy Spirit, which is incomparably more precious than that. Consider that in the city they do not keep a single coffin with a dead person; therefore you cannot appear in the heavenly city. If this is forbidden here, then all the more there. Or better yet, even here they would laugh at you if you began to carry a dead man, and not only would they laugh, but they would also run away from you. Tell me, if someone were to carry a dead body with him everywhere, would not everyone immediately retreat and flee from it? Think thus in the present case. You present a far more terrible spectacle, you carry everywhere a soul dead from sins, a soul given over to decay. Who will pity such a person? If you do not pity your soul, will anyone else pity such a cruel and destructive enemy to himself? If someone buried a dead body in your bedroom or dining room, what would you not do? But you bury your soul not in the dining room or in the bedroom, but among the members of Christ, and you are not afraid lest a thousand thunders and lightnings from heaven strike your head? How dare you go to the church of God and to the Holy Temples, being filled inside with such a disgusting stench?

If someone were to bring a dead person into the royal chambers and lay him there, he would suffer the most severe punishment. But you enter the sacred precincts and fill the house of God with such a stench; think what punishment you will undergo? But you do not feel the stench? This is the extreme degree of the disease! This means that your disease is incurable; that it is much worse than the disease of those whose body rots and gives off a bad smell. This latter disease makes one feel like a sufferer and does not deserve any blame, even worthy of pity, but the former is worthy of disgust and torment. Think what you say when you sing: 'Let my prayer be set forth as incense before You' (Psalm 140:2). So if not incense, but foul smoke ascends from you and from your deeds, then what punishment are you worthy of undergoing?" But enough from Chrysostom. I have borrowed all that has been said above from the universal teacher in order to more clearly and strikingly, more graphically characterize the spiritual death that every sinner dies daily, and which, however, many do not feel, and therefore do not see their danger, and do not care about repentance and correction.

Concerning the healing by Jesus Christ of a woman whom no doctors could cure, I will tell myself and you this moral lesson, that in all spiritual and physical ailments and infirmities we must first of all turn with a prayer of faith, in heartfelt repentance, to our almighty Physician of souls and bodies, the Lord Jesus Christ, who is quick to intercede and save. The woman with an issue of blood, by faith alone, received from the Lord healing in one moment from a long-term, grave infirmity. We also will not be denied any of His mercy, when we constantly, with undoubting faith, in sincere repentance resort to Him in sorrows and illnesses. He Himself says to us: "Call upon Me in the day of your trouble, and I will deliver you" (Ps. 18:7, 33:5), and you will glorify Me. To Him be glory and power forever and ever. Amen. (*Translated by John Sanidopoulos*)

Homily on the Resurrection Troparion in Tone 5

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

The troparia of the Church, especially those composed by the great Father and foremost theologian, Saint John of Damascus, contain the entire theology of the Church. They are not emotional troparia, but theological. This is also the case with the Resurrection Apolytikion in plagal of the first tone (=*Tone 5 – Ed.*) which we chanted today, and it is as follows:

> Τόν συνάναρχον Λόγον Πατρί καί Πνεύματι, τόν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοί καί προσκυνήσωμεν, ὅτι ηὐδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καί θάνατον ὑπομεῖναι, καί ἐγεῖραι τούς τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.
>
> Let us, the faithful, praise and worship the Word eternal with the Father and the Spirit; He was born of the Virgin for our salvation; He willingly ascended the Cross in the flesh and suffered death; He raised the dead by His glorious Resurrection.

This Apolytikion is a synopsis of the entire orthodox theology about Christ, and so the doctrines of the Church become one hymn, which we chant triumphantly in plagal of the first tone, which is a festive and joyful tone.

This troparion speaks of the co-unorignate Word together with the Father and the Holy Spirit, Who became man, and is the God-man Christ, Who is truly God and truly man, in Whom the two natures, divine and human, became united "inconfusedly, unchangeably, indivisibly, inseparably," as the Fourth Ecumenical Synod in Chalcedon in 451 dogmatized, which decided this on the basis of the terminology of the Holy Apostles and the experience of the Holy Fathers.

We confess that the Word of God is true God, co-unorignate with the Father and the Holy Spirit. God the Word is not inferior to the Father or to the Holy Spirit,

there is not a time when He did not exist, as Arius thought, who was condemned by the First Ecumenical Synod. He is not an energy of the Father, but the Word and co-unorignate with the Father and the Holy Spirit.

This Word was incarnated by the Panagia, who was a Virgin and was conceived through the Holy Spirit, which is why she is called the Theotokos. The Panagia did not give birth to a man who later became sanctified and then God, but she gave birth to the true God of true God.

The incarnate Son and Word of God received flesh that was mortal and impassioned in order to die for us, not to atone the wrath of God the Father, but to conquer death in His deified Body so that it may become a medicine for us to conquer death in our being through His power.

Christ endured death, even though He was immortal in His divine nature, but this was not an event that should have remained in His life, rather it also raised or resurrected the dead. Even when Christ died on the Cross, disturbing events took place, such as a great earthquake, the curtain of the Temple was torn in two, the graves of the reposed opened, and many bodies were resurrected and entered the Holy City, Jerusalem, after the Resurrection of Christ. This also confirms the eschatological resurrection of all people. For when Christ comes at His Second Coming, all will be raised and stand before Him in order to be judged by Him.

Christ is perfect God and perfect man, He is the God-man Christ, He is the measure of all interpretations, in heaven and on earth, the only thing "new under the sun," and there is nothing higher than Him.

What awesome mysteries we live within the Church! How dizzying is life that surrounds us! One wonders however: How do we chant such great events, that touch upon the theology of the mystery of the divine economy, the future resurrection of the dead, without us having spiritual understanding? And why, although we chant about them, are we so sad about the small and daily events that take place in our lives? Why, even though we have such a great God, do we live as if we are orphans?

We must be Christians spiritually, and must truly rejoice not only every Sunday, but in our entire lives, because we have communion with the God-man Christ. (*from johnsanidopoulos.com*)

A Word From the Holy Fathers

Our purpose in life is to become perfect and holy. It is to become children of God and to inherit the Kingdom of Heaven. Let us be careful, lest we are deprived of the future life due to this present life; lest we disregard the purpose of our life due to worldly cares and concerns.

Fasting, vigil, and prayer on their own are incapable of giving rise to the desired fruits of virtue, because they are not in themselves our goal in life; rather, they are the means for us to attain the goal.

Decorate your vigil lamps with virtues. Struggle to expel the passions from your soul. Purge your heart of every filth and preserve it in purity so that the Lord may come and dwell within you, and so that the Holy Spirit may fill you with His divine gifts. My beloved children, these should be your entire concern and preoccupation. These should comprise your ceaseless purpose and desire. This is what you should pray for to God.

Seek the Lord daily; but seek Him within your heart, not outside of your heart. And when you find Him, stand before Him in fear and awe, just as the Cherubim and Seraphim do, because your heart has become the throne of God. In order to find the Lord, however, humble yourselves to the ground, because the Lord detests the proud, whereas He loves and visits them who possess a humble heart.

– St. Nectarios of Aegina

Venerable Theoktiste of Lesvos

Offspring of Lesvos virgin Theoktiste, you approached God the Creator as an all-beautiful bride.

Theoktiste was born on the island of Lesvos and was tonsured a nun at the age of seventeen. The savage Saracens attacked this island and enslaved all who fell into their hands including Theoktiste and her sister. When the Saracens brought the slaves to the market place on the island of Paros, Theoktiste escaped from the crowd and hid in an abandoned church in the middle of the island known today as Panagia Ekatontapyliani where she lived a life of asceticism for thirty-five years. She entered into rest in the year 881. Her life was recorded by Niketas the Magistrate in the early 10th century.

Life of Saint Theoktiste of Lesvos by Niketas Magistros (early 10th cent.)

...A few years ago some hunters came here from Euboea, for the island of Paros has an abundance of game, deer, and wild goats. One of the hunters, a pious man who was very much concerned with his salvation, recounted an extraordinary story of the majesty of God Who performs at times strange and wondrous works. “Once upon a time,” said this hunter, “I came here to hunt and, as was my custom always, I went up to worship and pray at the holy church of the Mother of God. Having said my prayers, I looked around and saw a few lupine seeds soaking in water in a shallow hole in the ground – for they grow on this island, just as other plants grow on other islands. One island produces an abundance of fennel with its widely spreading shoots, while another produces only rue, and another savory or thyme or

some other herb. But each island has its special product that grows and flourishes there better than anything else – as I was saying, I saw the lupine seeds being softened and I reckoned that someone, no doubt, had placed them in that hole and that he must be a holy man to live in this wilderness. I was thinking of this as I hastened to catch up with my companions who had already advanced into the forest, and I was praying that I would come across this great quarry, for I was hoping to gain therefrom something very important.

Having bagged a lot of game, we started our return to the ship. But while my companions walked in the direction of the sea, I turned aside to pursue the object of my prayer. I went into the Church of our Lady and, as I was praying, I saw to the right of the church's holy altar something that resembled a thread being blown by the wind. I thought at the moment that I was seeing a spider's web, but when I decided to step forward and determine what was there, I heard a voice saying, 'Stay man! Do not go further, nor come closer! For being a woman, I am ashamed to show myself to you in my nakedness.' When I heard this I was astounded by the unexpected voice and wished to flee. For the hairs rose on my flesh and were sharper than a thorn. For when something unexpected appears suddenly, it enthralls the spirit, and even if one thinks of himself as fearless, when taken by surprise, he stands with his mouth agape. When I recovered, I plucked up courage to ask who she was and how she came to be living in the wilderness. Again a voice reached me saying, 'Throw me a cloak, I beg you, and when I have covered myself, I will not hesitate to tell all that God bids me.' Right away I took off my outer garment, left it and ran out the door. She took it, put it on, and when I returned after a while, I saw her standing in her original position.

She had the shape of a woman but the appearance of a superhuman being. Her hair was white; her face was black with an underlying tinge of whiteness; the skin alone kept the bones in place, for there was hardly any flesh. She was almost a shadow, the shape alone resembling a human being. When I saw this, I was afraid, I trembled, I reproached myself, I cursed the ill-timing of this encounter, for by being over-curious I was left behind by my companions. Trembling all over, I threw myself on the ground, begged for her prayers, and entreated her to bless me. She first turned towards the east, wishing perhaps to set my mind at ease so that I would not suppose she was an apparition, and stretching up her hands she prayed in a faint whisper. Then she turned to me and said, 'May God have mercy on you, sir! But for what reason did you come to this wilderness? What necessity has brought you to an uninhabited island? But seeing that the divine will brought you here – for the sake of my humility, I believe – I will tell you all about my life, as you requested.

Again I prostrated myself on the ground, begging her to go on with her story, and she began to tell me about herself thus: 'My homeland is Lesvos, the city of Methymna. My name is Theoktiste and I am a nun by profession. Having been orphaned while still a very young child, I was entrusted to a nunnery by my relatives and assumed the monastic habit. When I was nearly eighteen years of age, I went to a village near the city to visit my sister during the Pascha season, for she lived near that village with her husband. But one night, Arabs from Crete under their leader, the notorious Nisiris, raided and took everyone prisoner. At dawn, after chanting the song of victory, they set sail and came to anchor at this island (of Paros). They brought out the prisoners, and started to assess and settle the price of each prisoner. But I made up an excuse and, going toward the forest, I fled running into the interior of the island. Indeed, I did not stop running until I had torn my feet to pieces, piercing them with stones and sharp twigs, and had stained the ground with my blood. Exhausted finally, I collapsed half-dead and spent the whole night in misery, unable to bear the pain from my wounds. But in the morning when I saw the abominable people sailing away, I was released from all pain and filled with so much joy as I cannot describe. And since that time – a little over thirty-five years already – I have lived here, subsisting on lupine seeds and other herbs that grow in the wilderness, or rather on the word of God, keeping in mind the divine saying that *man shall not live by bread alone but by every word that proceeds out of the mouth of God*. I am naked, of course, for the ragged habit in which I was taken prisoner was torn to pieces, but I am dressed and covered by the hand of God which sustains the Universe.' With these words, she raised her eyes to heaven and gave thanks. She stood at a distance for a while and then, as she saw me staring at the ground very quietly, not even daring to look at her, she started to speak again: 'I have told you my story, sir. I ask you now to repay me with one favor for the Lord's sake. Whenever in the coming year you are going to sail to this island for hunting (I know for sure that you will be back, God willing), place in a clean vessel a portion of the most pure gifts, the body of our Lord Jesus Christ. For since I began to live in the wilderness I have not had the privilege of receiving this gift.' Having said this and enjoined me not to tell anyone at all about our meeting, she sent me back to my companions with her blessing. I agreed to fulfill all her requests and left rejoicing because God had satisfied my longing, finding me worthy to attain such treasure.

In accordance with the command of the blessed woman, when I was again ready to go hunting with my companions for deer and wild goats – the latter are numerous on the island of Paros and grow bigger than on any other island, a marvel to behold and describe. For their skin is almost like that of deer, but they are bigger in size than deer and their horn is up to sixteen palms long. Unlike that of deer, it is not embellished with offshoots and branches, but the entire horn is straight and

protrudes in one piece – as I was just saying, when I was about to sail away and go on a hunt, I took in a small box a portion of the divine flesh of the Lord to bring to the blessed one. But when I reached the island and turned aside to the house of the Mother of God, I failed to find her. Whether she was there but hiding because some of my companions had come up with me to the church, or was not there I cannot tell; only that I did not find her. The others then hurried to the forest to start hunting, but I slipped away and returned to the church. Right away, the holy woman appeared wearing the cloak which she received from me on my previous visit. As I threw myself on the ground, she ran toward me and in tears called to me from afar. 'Never do that, sir, when you are carrying the divine gift! Do not burn me, wretched that I am, by dishonoring the divine.' Taking hold of my tunic, she helped me to my feet and I took from my bosom the small box with the Lord's flesh. And she, falling to the ground, received the divine eucharist and lamenting and watering the earth with her tears, cried out, 'Lord, now let Your servant depart; for my eyes have seen Your salvation. For I have received in my hands the forgiveness of my sins. Now I shall go wherever Your power ordains.' Having said this, she stretched up her hands to heaven for a long time and sent me back to my companions with her blessing."

[The sailor returned for a final blessing, and found her dead. He cut off her hand for a relic and tried to take it with him, but the ship was unable to go far from the island until he returned it. - Ed.] (*abridged from johnsanidopoulos.com*)

Saint Nectarios the Wonderworker, Bishop of Pentapolis

Saint Nektarios was born in Selyvria of Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labor, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nektarios. Under the patronage of Patriarch Sophronius of Alexandria, Nektarios went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nektarios showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nektarios was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling him he was going to exalt him very high.

On January 15, 1889, in the same Church of Saint Nicholas, Nektarios was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nektarios' swift ascent through the degrees of

ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nektarios had it in his heart to become Patriarch. Since the people loved Nektarios, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nektarios of his duties; in July of the same year, he commanded Nektarios to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboia; then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons his unwearying labours to educate fitting men for the priesthood, his generous alms deeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many.

At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nektarios is especially renowned for his healings of cancer for sufferers in all parts of the world. (*from johnsanidopoulos.com*)

Also Commemorated Today

[*Follow the links below for more information. - Ed.*]

Venerable Matrona, abbess, of Constantinople (492).
New Hieromartyrs Parthenius bishop of Ananiev, Constantine, Demetrius, Nestor, Theodore, Constantine, Victor, Elias priests, Joseph deacon & Hieromartyr Alexis (1937).
Venerable Onesiphorus the Confessor of the Kiev Caves (1148).
Martyr Alexander of Thessalonica (305).
Martyr Anthony of Apamea (5th c.).

Venerable John the Short of Egypt (422).
Venerables Eustolia (610) and Sosipatra (635) of Constantinople.
Icon of the Most Holy Theotokos "The Quick Hearer of Mt. Athos" (10th c.).
Venerable Simeon Metaphrastes of Constantinople (960).
Venerables Euthymius (990) and Neophytus, the Serbians of Mt. Athos (Greek).
Martyrs Narses and Artemonos (Greek).
Martyrs Christopher and Maura
St. Helladius, monk (Greek).
St. Benen (Benignus) of Ireland, Bishop of Armagh, Saint Patrick's chanter (c. 468)
St. Pabo, Founder of Llanbabon Monastery in Anglesey, Wales (510)
St. Agrippinus, bishop of Naples (Italy)
St. Ursinus, bishop of Bourges (3rd c.) (France)
St. Vitonus (Vanne, Vaune), bishop of Verdun (France)(525)

Social Team for November 16

Team 11 – Jake and Hillary Maher, Kenneth Garner, Gabriel Vera. Thank you!

Pray for our priests and seminarians!

Prayer is powerful, and we need more priests in our Diocese. Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch. The seminarians are: Deacon Peter Sodini, Deacon Maximus Cannaverde, Bradley Shaffer, Nicholas Cizin, John Bonnewicz-Coffey, John Fedornock III, Clay Raburn, Spyridon Raburn and Ignatios Leonardo (please also pray for Joshua Horner, who is taking a break from seminary to work full-time). We started this four years ago, and we already see its fruit – Fr. Seamus was on this list the last time I ran it!

Prayer for vocations

Master of all, You promised us, “I will be with you always, even until the very end of the world,” and You have taught, “I will build My Church and the gates of hell shall not prevail against it.” Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age “vessels of clay” to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Seamus, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch, and seminarians Deacon Peter Sodini, Deacon Maximus Cannaverde, Bradley Shaffer, Nicholas Cizin, John Bonnewicz-Coffey, John Fedornock III, Clay Raburn, Spyridon Raburn, Ignatios Leonardo and Joshua Horner. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

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Diocesan Website: http://www.acrod.org
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In Your Prayers – Please Remember… His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Seamus & Family, Fr. Joseph & Family, His Grace Bishop Neofitos of Eldoret and Northern Kenya, Patty Blaydoe, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Alaina Espinal, Angelo Espinal, Linda A. Georgiev, Sandi Hebel, Howl family, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Dennis Thomidis, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Middle East, the newly reposed handmaiden of God Anna Oswald, and those in need of our prayers. (Please advise Fr. Seamus of changes.)