

SOBORNOST

St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church
4419 Leonardtown Road
Waldorf, MD 20601

Rev. Father Joseph Edgington, Pastor
(703) 532-8017

fredgington@gmail.com
www.apostlethomas.org

American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Moleben to the Theotokos 6:00 AM

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 5:00 PM | Great Vespers 5:30 PM

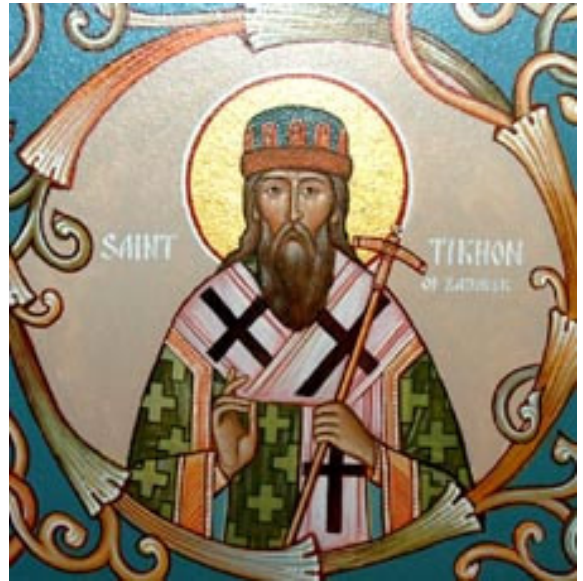
Sunday: Matins (Orthros) 8:45 AM Divine Liturgy 10:00 AM.

August 13, 2017 – 10th Sunday After Pentecost | Leavetaking of the Feast of the Transfiguration | St. Tikhon of Zadonsk

On the Leavetaking of the Transfiguration, all of the service for the Feast is repeated, except for the Entrance at Vespers, the Old Testament readings, Litya, the Polyeleos and Gospel at Matins, and the blessing of grapes at Liturgy. The Gospel and Epistle readings at Liturgy are those prescribed for the day.

Saint Tikhon of Zadonsk, Bishop of Voronezh (in the world Timothy), was born in the year 1724 in the village of Korotsk in the Novgorod diocese, into the family of the cantor Sabellius Kirillov. (A new family name, Sokolov, was given him afterwards by the head of the Novgorod seminary). His father died when Timothy was a young child, leaving the family in such poverty that his mother was barely able to make ends meet. She wanted to give him to be raised by a neighbor, a coachman, since there was nothing with which to feed the family, but his brother Peter would not permit this. Timothy often worked a whole day with the peasants for a single piece of black bread.

As a thirteen-year-old boy, he was sent to a clergy school near the Novgorod archbishop's home, and earned his keep by working with the vegetable gardeners. In 1740, he was accepted under a state grant set up for the Novgorod seminary. The youth excelled at his studies. Upon finishing seminary in 1754, he became a



teacher there, first in Greek, and later in Rhetoric and Philosophy. In the year 1758, he was tonsured with the name Tikhon. In that same year they appointed him to be prefect of the seminary. In 1759, they transferred him to Tver, elevating him to be archimandrite of the Zheltikov monastery. Later, they appointed him rector of the Tver seminary and, at the same time, head of the Otroch monastery.

His election as bishop was providential. Metropolitan Demetrius, the presiding member of the Holy Synod, had intended to transfer the young archimandrite to the Trinity-Sergiev Lavra. On the day of Pascha, at Peterburg, Archimandrite Tikhon was one of eight candidates being considered for selection as vicar-bishop for Novogorod. The lot fell on him three times. On the same day, during the Cherubic Hymn, Bishop Athanasius of Tver, without realizing it, commemorated him as a bishop while cutting out particles from the prosphora at the Table of Oblation. On May 13, 1761 he was consecrated Bishop of Keksgolma and Ladoga (i.e., a vicar bishop of the Novgorod diocese).

In 1763, Saint Tikhon was transferred to the See of Voronezh. During the four and a half years that he administered the Voronezh diocese, Saint Tikhon provided constant edification, both by his life and by his numerous pastoral guidances and soul-saving books. He wrote a whole series of works for pastors: *Concerning the Seven Holy Mysteries*, *A Supplement to the Priestly Office*, *Concerning the Mystery of Repentance*, and *An Instruction Concerning Marriage*.

The saint considered it essential that each priest, deacon and monk have a New Testament, and that he should read it daily. In an Encyclical, he called on pastors to perform the Holy Mysteries with reverence, with the fear of God, and love for one's neighbor. (*An Explanation of Christian Duties* was often republished in Moscow and Petersburg during the eighteenth century). At Voronezh the saint eradicated an ancient pagan custom, the celebration in honor of Yarila (a pagan god associated with the fertility of grain and cattle). In the outlying districts where military units of the Don Cossacks were dispersed, he formed a missionary commission to restore sectarians to the Orthodox Church.

In 1765, Saint Tikhon transformed the Voronezh Slavic-Latin school into a seminary. He invited experienced instructors from Kiev and Kharkhov, and planned the courses for it. He exerted much attention and effort to build up both the churches and the school, and to guide pastors to understand the need for education. The saint was unflagging in his efforts to administer the vast diocese, and he often spent nights without sleep. In 1767, poor health compelled him to give up running the diocese and withdraw for rest to the Tolshevsk monastery, at a distance 40 versts from Voronezh.

In 1769, the saint transferred to the monastery of the Theotokos in the city of Zadonsk. Having settled into this monastery, Saint Tikhon became a great teacher of the Christian life. With deep wisdom he set forth the ideal of true monasticism in his *Rule of Monastic Living* and his *Guidances to Turn from the Vanity of the World*, and in his own life he fulfilled this ideal. He kept strictly to the precepts of the Church. Zealously (almost daily) he visited the temple of God, and he often sang and read in the choir. In time, out of humility, he altogether ceased participating and serving, but merely stood in the altar, reverently making the Sign of the Cross over himself. He loved to read the Lives of the Saints and the works of the holy Fathers. He knew The Psalter by heart, and he usually read or sang the Psalms on his journeys.

The saint underwent much tribulation because he had to leave his flock. When he recovered his health, he thought about returning to the Novgorod diocese, where Metropolitan Gabriel had invited him to head the Iveron Vallaisk monastery. But when his cell-attendant mentioned this to the Elder Aaron, he declared: “Are you mad? The Mother of God does not direct him to move away from here.” The cell-attendant conveyed this to His Grace. “If that is so,” said the saint “I shall not move away from here,” and he tore up the invitation. Sometimes he journeyed to the village of Lipovka, where he celebrated church services at the Bekhteev house. The saint journeyed also to the Tolshev monastery, which he loved for its solitude.

The fruition of all his spiritual life were the books that the saint wrote while in retirement: *A Spiritual Treasury, Gathered from the World* (1770), and *On True Christianity* (1776).

The saint lived in very simple circumstances: he slept on straw, covered by a sheepskin coat. His humility was so great that he paid no attention to the workers who laughed at him as he walked about the monastery, pretending that he did not hear it. He used to say, “It is pleasing to God that even the monastery workers mock me, and I deserve it because of my sins.” He often said, “Forgiveness is better than revenge.”

Once, a fool named Kamenev struck the saint on the cheek saying, “Don’t be so haughty.” The saint, accepting this with gratitude, gave the fool three kopeks every day for the rest of his life. All his life the saint “in troubles, and sorrows, and insults... joyfully endured, mindful that there can be no crown without the victory, nor victory without effort, nor effort without struggle, nor struggle without enemies” (Ode 6 of the Canon).

Strict towards himself, the saint was indulgent towards others. On the Friday before Palm Sunday, he entered the cell of his friend the schemamonk Metrophanes, and he saw him at table together with Cosmas Ignatievich, of whom he was also fond. There was fish on the table, and his friends became upset (Fish is not permitted during Lent, except for Feast days). The saint said, "Sit down, for I know you. Love is higher than fasting." To further calm them, he ate some of their fish soup.

He especially loved the common folk, and comforted them in their grievous lot, interceding with the landowners, and moving them to compassion. He gave away his pension, and gifts from admirers, to the poor. By his deeds of self-denial and love of soul, the saint advanced in contemplation of Heaven and foresaw the future. In 1778, he had a vision in his sleep: the Mother of God stood in the clouds, and near Her were the Apostles Peter and Paul. On bended knees, the saint prayed to the All-Pure Virgin for the peace of the whole world. The Apostle Paul loudly exclaimed: "When they shall say, peace and safety; then sudden destruction will come upon them" (I Thess. 5:3). The saint fell asleep in trembling and in tears. The following year, he again saw the Mother of God in the air and several people near Her. The saint knelt down, and near him four others in white garments also fell to their knees. The saint entreated the All-Pure for someone, that She would not leave him (the saint did not tell his cell-attendant who the four people were, nor for whom the request was made). She answered, "Let it be as you ask."

Saint Tikhon prophesied much about the future, particularly the victory of Russia over the French in 1812. More than once they saw the saint in spiritual rapture, with a transformed and luminous face, but he forbade them to speak about this. For three years before his repose he prayed each day, "Tell me, O Lord, of my end." And a quiet voice in the morning dawn said, "It will be on a Sunday." In that same year, he saw in a dream a beautiful meadow with wondrous palaces upon it. He wanted to go inside, but they said to him: "In three years, you may enter. For now, continue your labors." After this the saint secluded himself in his cell and admitted only a few friends.

Both clothing and a grave were prepared for the time of his death. He often came to weep over his coffin, while standing hidden from people in a closet. A year and three months before his death, in a vivid dream, it seemed to the saint that he was standing in the monastery church. A priest of his acquaintance was carrying the Divine Infant, covered with a veil, out of the altar through the Royal Doors. The saint approached and kissed the Infant on the right cheek, and he felt himself stricken on the left. Awakening, the saint sensed a numbness in his left cheek, his left leg, and a trembling in his left hand. He accepted this illness with joy.

Shortly before his death, the saint saw in a dream a high and twisting ladder and he heard a command to climb it. “At first, I was afraid because of weakness,” he told his friend Cosmas. “But when I started to go climb, the people standing around the ladder lifted me higher and higher, up to the very clouds.” “The ladder,” said Cosmas, “is the way to the Heavenly Kingdom. Those who helped were those you have helped by your advice, and they remember you.” The saint said with tears, “I thought so, too. I feel that my end is near.” He frequently received the Holy Mysteries during his illness. Saint Tikhon died, as was revealed to him, on Sunday August 13, 1783, at the age of fifty-nine. The first uncovering of his relics occurred on May 14, 1846. Saint Tikhon’s glorification took place on Sunday August 13, 1861. The OCA monastery in South Canaan, PA (just up the road from Taylor, where the myrrh-streaming Kardiotissa icon resides) is dedicated to him. *(from oca.org)*

Today’s Epistle Lesson – St. Paul’s First Letter to the Corinthians 4:9-16

Brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts.

Today’s Gospel Lesson – Saint Matthew 17:14-23

At that time, when they had come to the multitude, a man came to Him, kneeling down to Him and saying, “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him.” Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the

disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

A Word From the Holy Fathers

Let us see what the signs of love for God are, so that we may not have a false dream of love instead of love itself. In nothing does a man deceive himself so much as in love. The signs of this love are:

1. God Himself indicates this, saying, "He who has My commandments and keeps them, he it is who loves Me" (Jn. 14:21). For the true lover of God will preserve himself from everything that is repugnant to God, and hastens to fulfil everything that is pleasing to God. Therefore he keeps His holy commandments. From this it follows that those Christians who neglect the commandments have no love for God. Such are the malicious and those who harm others in any way. Such are the profligate, adulterers and all defilers. Such are robbers, bandits, thieves, and all those who unjustly appropriate the goods of others. Such are slanderers and those who curse others. Such are the sly, the crooked, the guileful, deceivers and hypocrites.

Such are sorcerers and those that call on them. Such are all evildoers. All such love neither the Law of God nor God himself. They love themselves and their own appetites, but not God or His holy Law.

2. A manifest sign of love for God is a heartfelt gladness in God, for we rejoice in what we love. Likewise love of God cannot exist without joy, and whenever a man feels the sweetness of the love of God within his heart, he rejoices in God. For so sweet a virtue as love cannot be felt without joy. As honey sweetens our throat when we taste of it, so the love of God makes our heart glad when we taste and see that the Lord is good (LXX-Ps. 33:9 [KJV-Ps. 34:8]). Such joy in God is found in many places in Holy Scriptures, and is portrayed most of all in the holy Psalms. This joy is spiritual and heavenly, and is a foretaste of the sweetness of eternal life.

3. The true lover of God disdains the world and all that is in the world, and strives toward God, his most beloved. He counts honor, glory, riches, and all the comforts of this world which the sons of this age seek, as nothing. For him only God, the uncreated and most beloved good, suffices. In Him alone he finds perfect honor,

glory, riches and comfort. For him God alone is the pearl without price, for the sake of which he holds everything else as little. Such a one desires nothing in heaven or on earth besides God. Such love is portrayed in the very words of the Psalter, "For what have I in heaven? And besides Thee what have I desired upon earth? My heart and my flesh have failed, O God of my heart, and God is my portion forever" (LXX-Ps. 72:25 [KJV-Ps. 73:25]). He uses food, drink, clothing, and everything else only as needful, and not for sensual pleasure.

From this it follows that whoever loves the world does not love God. According to the witness of the Apostle, "If any man loves the world, the love of the Father is not in him" (1 Jn. 2:15). Such are those who find pleasure only in the pride and pomp of this world, in rich homes, in rich carriages, in rich tables, in dressing in rich clothing, to be glorified and admired by all, and so on. Such people love the "lust of the flesh, the lust of the eyes, and the pride of life" (1 Jn. 2:16) which are all repugnant to God, but they do not love God.

4. The true lover of God keeps God ever in mind, and His love toward us and His benefactions. We see this even in human love, for we often remember the one we love. So whoever loves God remembers Him, thinks of Him, and finds consolation in Him, and is enrapt in Him. For wherever his treasure is, there his heart is also (Mt. 6:21). To him the priceless and most beloved treasury is God. Therefore his heart also holds itself inseparably before Him. Whence it is that he also remembers His holy name often and with love. For the heart filled with the love of God reveals outward signs of love. From this we see that those who forget God do not love Him, for forgetfulness is a manifest sign of no love for God. The lover can never forget his beloved.

5. One who loves, desires never to be separated from the one he loves. Many Christians desire to be with Christ the Lord when He is glorified, but they do not wish to be with Him in dishonor and reproach, nor to carry their cross. They entreat Him that they may come into His Kingdom, but they do not wish to suffer in the world, and thereby they show that their heart is not right and that they do not truly love Christ. And to tell the truth, they love themselves more than Christ. For this reason the Lord says, "He who does not take up his cross, and follow after Me, is not worthy of Me" (Mt. 10:38). A true friend is known in misfortune. He is our true friend and one who loves us who does not forsake us in misfortune. Likewise the true lover of Christ is he who abides with Christ in this world, and cleaves to Him in his heart, and uncomplainingly endures the cross with Him, and desires to be with Him inseparably in the age to come. Such a one says unto Christ, "It is good for me to cleave unto God" (LXX-Ps. 72:28 [KJV-Ps. 73:28]).

6. A sign of the love of God is love for neighbor. He who truly loves God also loves his neighbor. He who loves the lover loves what is loved by him. The source of love for neighbor is love for God, but the love of God is known from love for neighbor. Hence it is apparent that he who does not love his neighbor does not love God either. As the Apostle teaches, "If a man say, I love God, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God Whom he has not seen? And this commandment we have from Him, that he who loves God loves his brother also" (1 Jn. 4:20-21). These are the signs of love for God hidden in the heart of a man.

Dear Christians, let us repent and turn away from the vanity of the world, and cleanse our hearts with repentance and contrition, that the love of God may abide in us. "God is love; and he that dwells in love dwells in God, and God in him" (1 Jn. 4:16). God is the supreme good from Whom every good thing flows, and all blessing that is and ever shall be. Without God all blessedness is cursedness and woe, life is death, joy and sweetness are bitterness. To live with God is happiness in misfortune, riches in poverty, glory in dishonor, and consolation in sorrow.

Without God there cannot be true repose, peace and consolation. Therefore love Him as your supreme good and blessedness, love Him above every creature, above father and mother, above wife and children, and above your own self. Cleave to Him alone in your heart, and above all, desire Him alone because He is your eternal good and blessedness without Whom there is neither life or blessedness in this age or the next. – St. Tikhon of Zadonsk, *Journey to Heaven: Counsels on the Particular Duties of Every Christian*

On Stewardship and the Orthodox Life – Part 147:



The Biblical connotation of Stewardship

“Will man rob God? Yet you are robbing me. But you say, ‘How are we robbing thee?’ In your tithes and offerings.” (Malachi 3:8 RSV)

In 2010, the Diocesan Stewardship Commission after much research provided the Diocese with a true Biblical connotation of Stewardship which reads: **“Orthodox Christian Stewardship is a Christ-centered lifestyle, which acknowledges accountability, reverence, and responsibility before God. Orthodox Christian Stewardship is a call to**

all of the faithful to share *willingly and cheerfully* the gifts that God has bestowed on them including sharing these gifts for God’s work in His Church.”

What a wonderful definition of Stewardship. And although this definition has been circulating through the Diocese for almost seven years now we find that when the word “stewardship” is brought up, most people immediately fall back on the Western Christian concept of “MONEY.” Where in the Commission’s definition do you see, “give us money.” What it says is to *center your life around Christ*, put Him first, before all things. Don’t just give Christ an hour or two on Sunday or a Feast Day and then go back to your secular lives forgetting what you just heard and experienced in the Liturgy.

Accountability, reverence, and responsibility; what in the world does that mean? It means that the way you live your life will be accountable to God at the awesome judgment seat! You ask for a good accounting at that awesome judgment seat every Sunday in the Liturgy, that is if you are paying attention.

You are responsible for the gifts that God has given you not to do as you want with them but to use them on your journey to salvation (Theosis) as well as to **share with others** on their journey. They are to be used for the glory of God, not for your personal comfort. You are responsible for using the time and talents He has given you to help others by teaching adult classes, youth ministry, Sunday school, active in prayer groups as well as Bible discussion groups. You are expected to welcome visitors and strangers into the church, make them feel wanted and at home so that the Holy Spirit might work in them. You are admonished to provide financial support to your parish for operating expenses as well as Orthodox Outreach to the community.

The Church is **not** a place you come just to be enriched, partaking of the Body and Blood of Our Savior, and then go home to your secular life and comforts. You made a **covenant** with God when you were Baptized, and you recommit to this covenant each time you enter the Church and cross yourself. That covenant was to be a member of the body of Christ, the Church. That commitment is to do **EVERYTHING** within your power to help the Church and each and every member of the church. It takes work: it takes **PARTICIPATION**. There is that word again, participation, “being in communion.”

You are to do this *willingly and cheerfully* for God loves a cheerful giver! Folks, your salvation is in the balance here. The Commission states that “Stewardship is a Way of Life.” That sums it all up, it can also have a subtitle, “Stewardship is a Way of Salvation.” If you are not giving in proportion to what you have received for the glory of God and the service of your neighbor, then you are not following Christ’s new commandment, (John 13:34), “to love your neighbor as I have loved you.” If you are not practicing the commandments, then your salvation is in jeopardy.

If you can't remember the beautiful, Biblical definition of Stewardship that the Commission wrote, Bill Marianes, GOA, summed it up this way, **“What are you doing with the gifts that God has given you?”** Are you using them for the glory of God or your comforts? (*from acrod.org*)

Also Commemorated Today: Uncovering of the relics of the Venerable Maximus of Moscow the Fool-for-Christ



Saint Maximus of Moscow, the Fool for Christ. Nothing is known about his parents, or the time and place of birth. Saint Maximus chose one of the most difficult and thorny paths to salvation, having taken upon himself the guise of a fool for the sake of Christ. Summer and winter Maximus walked about almost naked, enduring both heat and cold. He had a saying, “The winter is fierce, but Paradise is sweet.”

Russia loved its holy fools, it esteemed their deep humility, it heeded their wisdom, expressed in the proverbial sayings of the people's language. And everyone heeded the holy fools, from the Great Princes down to the least beggar.

Blessed Maximus lived at a difficult time for the Russian people. Tatar incursions, droughts, epidemics were endemic and people perished. The saint said to the unfortunate, “Not everything is by the weave of the wool, some is opposite... They have won the fight, submit, and bow lower. Weep not, you who are beaten; but weep, you who are unbeaten. Let us show tolerance, and in this at least, we shall be human. Gradually, even green wood will burn. God will grant salvation if we bear all with patience.”

But the saint did not only speak words of consolation. His angry denunciations frightened the mighty of his world. Blessed Maximus would often say to the rich and illustrious, “The house has an icon corner, but the conscience is for sale. Everyone makes the Sign of the Cross, not everyone prays. God sees every wrong. He will not deceive you, nor will you deceive Him.”

Blessed Maximus died on November 11, 1434 and was buried at the church of the holy Princes Boris and Gleb. Miraculous healings began occurring from the relics of God's saint. In an encyclical of 1547, Metropolitan Macarius enjoined “the singing and celebration at Moscow for the new Wonderworker Maximus, Fool-for-Christ.” That same year on August 13 the incorrupt relics of Blessed Maximus were uncovered. The church of Saints Boris and Gleb, where the saint was buried, burned in the year 1568. On the site a new church was built, which they consecrated in the name of Saint Maximus, Fool-for-Christ. The venerable relics of Saint Maximus were placed in this church. (*from oca.org*)

15TH WASHINGTON SEPTEMBER 15, 16, 17 UKRAINIAN FESTIVAL



Friday 5-8 pm
Saturday 11 am-9 pm
Sunday 11 am-Dusk

UKRAINIAN DANCE ENSEMBLES
VASYL POPADIUK, Violin Virtuoso, Canada
SOLOMIA GOROKHIVSKA, Violin & ANDREI PIDKIVKA, Flutes, DC
LARISA PASTUCHIV-MARTIN, Bandura, DC
SOLOMIA DUTKEWYCH, Vocalist, DC

Saturday, upon program completion
enjoy an outdoor zabava

!! COSSACKS & CANNONS !!

Ukrainian Exhibits & Vendors
Children's Activities • Crafts
Varenyky (Pierogies) • Borsch • Kielbasa & Sauerkraut
Holubtsi (stuffed cabbage) • Shashlyky (kabobs)
Variety of Ukrainian Pastries • Kozak Beer Garden

On the grounds of:
St. Andrew Ukrainian Orthodox Cathedral
15100 New Hampshire Avenue
Silver Spring, MD 20905

For More Information contact Festival Office at
301.384.9192 or vera@ukrainefestdc.com

FREE PARKING & ADMISSION

www.UkraineFestDC.com



ATM
AVAILABLE
CREDIT CARDS
ACCEPTED

Parish News

1. We will celebrate the Dormition of the Theotokos tomorrow evening with a Vespers Liturgy at 7:00. Please observe at least a three hour fast if you plan to receive the Eucharist.

2. Dear Family in Christ: In light of an American Assembly of Bishops' study, a 200 page document that identifies the best practices for parish life, we've come to realize that we need to know more about what our parishioners think and how we operate. We all want a rich parish life, to grow in Christ, yet there are sometimes unseen barriers that keep us from realizing it at St. Thomas.

Since it's difficult to learn the truth in polite, casual conversation, the leadership team is supporting this anonymous (online) survey that will allow each of us to be completely honest about parish life without fear of judgment or reprisal. Please help us to grow in Christ by sharing your thoughts in the form of an anonymous survey that ties into the best practices recommended by the American Orthodox Bishops. We will have the survey open next weekend through the end of September, and then we'll meet as a parish in October to start acting on the survey results. Your participation in this initiative is important because the Church is Christ's living body, and we can't function without you!

Yours In Christ, Fr. Joseph, the Parish Council, Josh and Kelsey Moore (survey team)

The Gazebo Is Up!

Saturday's weather was perfect, and a large crew made for quick work. Below, Fr. Joseph blesses the completed structure as Kelsey Moore looks on.



Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

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Twitter: <https://twitter.com/acrodnews>

You Tube: <https://youtube.com/acroddiocese>

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbyteria Katie Baker and family, Santiago Alzugaray, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Luke Cooper, Tina Crull, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Deanna Jarrett, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, Josh Moore, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Subdcn. Nectaros and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)