

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

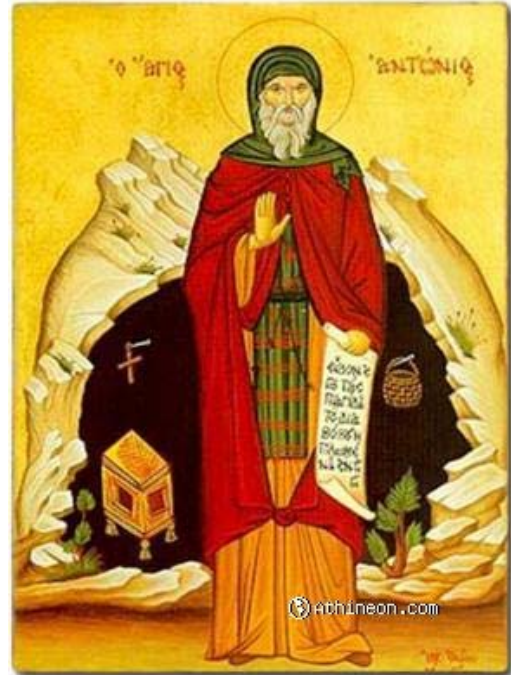
## **SERVICES**

**Saturdays: Confession 5:00 PM,**

**Great Vespers 5:30 PM**

**Sundays: Matins (Orthros) 8:45 AM**

**Divine Liturgy 10:00 AM.**



**January 17, 2016 – 33<sup>rd</sup> Sunday After Pentecost  
St. Anthony the Great**

Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in *The Life of St Anthony* by St Athanasius (Sections 16-34), could be called the first monastic Rule. He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

When St Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: “If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me” (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

Leaving his parental home, St Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life. In this period of his life St Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil. Realizing that the devil would undoubtedly attack him in another manner, St Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

St Anthony tried to accustom himself to a stricter way of life. He partook of food only after sunset, he spent all night praying until dawn. Soon he slept only every third day. But the devil would not cease his tricks, and trying to scare the monk, he appeared under the guise of monstrous phantoms. The saint however protected himself with the Life-Creating Cross. Finally the Enemy appeared to him in the guise of a frightful looking black child, and hypocritically declaring himself beaten, he thought he could tempt the saint into vanity and pride. The saint, however, vanquished the Enemy with prayer. For even greater solitude, St Anthony moved farther away from the village, into a graveyard. He asked a friend to bring him a little bread on designated days, then shut himself in a tomb. Then the devils pounced upon the saint intending to kill him, and inflicted terrible wounds upon him. By the providence of the Lord, Anthony's friend arrived the next day to bring him his food. Seeing him lying on the ground as if dead, he took him back to the village. They thought the saint was dead and prepared for his burial. At midnight, St Anthony regained consciousness and told his friend to carry him back to the tombs.

St Anthony's staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, "Where have You been, O Merciful Jesus? Why didn't You appear from the very beginning to end my pain?" The Lord replied, "I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world."

After this vision St Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age. Having gained spiritual experience in his struggle with the devil, St Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age. St Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort. St Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint's friends removed the stones from the entrance, and they went to St Anthony and besought him to take them under his guidance. Soon St Anthony's cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, St Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians. At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonder-working, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time St Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichaeian and Arian heresies. Knowing that the name of St Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But St Anthony publicly denounced Arianism

in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (May 21) and his sons wrote to St Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

St Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. “Strive to be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings.” The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to St Athanasius of Alexandria (January 18), and the other to St Serapion of Thmuis (March 21). St Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples. The Life of the famed ascetic St Anthony the Great was written by St Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of St Athanasius’ writings. St John Chrysostom recommends that this Life be read by every Christian.

“These things are insignificant compared with Anthony’s virtues,” writes St Athanasius, “but judge from them what the man of God Anthony was like. From his youth until his old age, he kept his zeal for asceticism, he did not give in to the desire for costly foods because of his age, nor did he alter his clothing because of the infirmity of his body. He did not even wash his feet with water. He remained very healthy, and he could see well because his eyes were sound and undimmed. Not one of his teeth fell out, but near the gums they had become worn due to his advanced age. He remained strong in his hands and feet... He was spoken of everywhere, and was admired by everyone, and was sought even by those who had not seen him, which is evidence of his virtue and of a soul dear to God.”

In the year 544 the relics of St Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of St Julian. *(from oca.org)*

### **Today's Epistle Lesson – St. Paul's Letter to the Hebrews 13:17-21**

Brethren, obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably. But I especially urge *you* to do this, that I may be restored to you the sooner. Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in us what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

### **Today's Gospel Lesson – Saint Luke 6:17-23**

At that time, Jesus stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed *them* all. Then He lifted up His eyes toward His disciples, and said: “Blessed *are you* poor, for yours is the kingdom of God. Blessed *are you* who hunger now, for you shall be filled. Blessed *are you* who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile *you*, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, for in like manner their fathers did to the prophets.”

### *A Word From the Holy Fathers*

When the holy Abba Anthony lived in the desert he was beset by despondency, and attacked by many sinful thoughts. He said to God, 'Lord, I want to be saved but these thoughts do not leave me alone; what shall I do in my affliction? How can I be saved?' A short while afterwards, when he got up to go out, Anthony saw a man like himself sitting at his work, getting up from his work to pray, then sitting down and plaiting a rope, then getting up again to pray. It was an angel of the Lord sent to correct and reassure him. He heard the angel saying to him, 'Do this and you will be saved.' At these words, Anthony was filled with joy and courage. He did this, and he was saved.

Someone asked Abba Anthony, 'What must one do in order to please God?' The old man replied, 'Pay attention to what I tell you: whoever you may be, always have God before your eyes; whatever you do, do it according to the testimony of the holy Scriptures; in whatever place you live, do not easily leave it. Keep these three precepts and you will be saved.'

– Sayings of the Desert Fathers

## On Stewardship and the Orthodox Life –

### Part 49: Yours of Your Own



*“But who am I, and what is my people, that we should be able thus to offer willingly? For all things come from thee, and of thy own have we given thee.”* (1 Chronicles 29:14 RSV)

It had been King David’s lifelong dream to build a permanent dwelling-place for God: a temple rather than a temporary, movable tent. How David felt about this dream can be clearly seen in Psalm 131: *“Remember David, O Lord, and all his meekness. How he swore to the Lord, and vowed to the God of Jacob: ‘I shall not enter my dwelling, I shall not recline on my bed, I shall not close my eyes in sleep, nor my eyelids for dozing, nor give any rest to my temples, until I find a place for the Lord...’”* (Psalm 131:1-5).

When the time came for King David to pass his kingship along to his son, Solomon, David gathered all the people. He spoke to them about his dream to build a temple to the Lord. He left this task to Solomon. But, before King David did so, he announced that he would be the first to give of his great riches for the building of this temple. He then called on all the people: *“Who then will offer willingly, consecrating himself today to the Lord?”* (1 Chronicles 29:6 RSV)

The people responded with gift after gift – large gift after large gift. *“Then the people rejoiced because these had given willingly, for with a whole heart they had offered freely to the LORD; David the king also rejoiced greatly.”* (1 Chronicles 29:9 RSV) And David prayed: *“O LORD our God, all this abundance that we have provided for building thee a house for thy holy name comes from thy hand and is all thy own.”* (1 Chronicles 29:14 RSV)

We are reminded each time we serve God in the Divine Liturgy, *“We offer unto You, Yours of Your own, in behalf of all, and for all.”* These words are based on David’s prayer. After all that had happened to King David, and all he had suffered in his lifetime, from the sins of adultery and murder to the loss of his own beloved son Absalom, David could still acknowledge *“...all this... comes from thy hand and is all thy own.”*

Some people say that God is hard on us by claiming for Himself what seems to belong to us. But we can bring God nothing that is not already His. Not only did God create everything that seems to be ours, He has also made all things new through the death and resurrection of Christ. It is not only useless to claim anything, money, talent, possessions, even or own lives, as our own – it is a lie: *For all things come from thee, and of thy own have we given thee.* (from [acrod.org](http://acrod.org))



ACRY CHAPTER #25  
POTOMAC, MARYLAND  
TRUTH T-SHIRTS FUNDRAISER FOR 2016 ACRY CONVENTION



Glory be to Jesus Christ!

As you may or may not be aware, ACRY Chapter #25 of Holy Resurrection Orthodox Church, Potomac, Maryland will be hosting the 2016 ACRY Convention. They are currently running a fundraiser for this event in the form of inspirational "TRUTH" T-Shirts, pictured above. What better way to celebrate the upcoming holidays but to offer a special stocking stuffer sale!!!!

YOUTH – Small, Medium and Large = \$10.00

Colors: Irish Green and Black

WOMEN – Small, Medium, Large = \$12.00 (XXL = \$15.00)

Colors: Kelly Green and Navy Blue

MEN – Small, Medium Large, XL = \$12.00 (XXL, XXXL = \$15.00)

Colors: Black and Royal Blue

Free shipping on bulk orders of 10 shirts or more.

Individual orders shipping is \$2.00 per shirt.

Our parish will be placing ONE order and submitting ONE check, so anyone wishing to order needs to fill out a form and make checks payable to St. Thomas. All order forms and questions can be directed to Shannon McNeil.



## Individual Assessments for 2016

Dear Fellow Parishioners,

Thanks be to God, we have reached the New Year, and with that comes our responsibility to be good stewards of all that He has entrusted to us; our environment, our parish and our Diocese.

To support our Diocese, each individual age eighteen and older (except for high school and undergraduate college students) is asked to contribute \$68.00 in 2016.

We (St Thomas Parish) have paid the 2016 assessments in full for each parishioner when we received the bill from the Diocese. We trust that each person in turn will re-pay us during the year. If you do not pay your assessment, you are taking funds from our operating income. Last year we had to take \$1,055.00 from our operating income and that created most of our shortfall for 2015. Your assessment are used to support the following basic needs of our Diocese:

- Our Diocesan Bishop Gregory. We are an Apostolic Church; without a Bishop whose Ordination and teachings are directly traceable to our Lord's Apostles, we cannot exist as a parish of the Holy Orthodox Church!
- The General Administration of our Diocese, its apostolates and charities;
- Christ the Savior Seminary for the formation of the future Priests of our Diocese;
- The Church Messenger - the production and distribution of our monthly Diocesan Newspaper (If you are not receiving the Messenger, please let us know);
- The Mission Fund, which assists in the establishment and support of new mission parishes (We at St. Thomas have been the beneficiaries of this fund on more than one occasion – most recently in the form of a generous interest-free loan toward the construction of our new church building), and;
- The maintenance of our Diocesan Cathedral church in Johnstown, PA, the home parish of our Diocesan Bishop and Chancellor.
- If you are unsure whether your 2015 Assessment has been paid in full, please see or call Dana Dewey, Trustee, at (301) 481-3445.

Thank you in advance for your timely and generous support of our God-saved Diocese.

Yours in Christ,

Kari David, Treasurer

Dana Dewey, Trustee



## ANNUAL PARISH RETREAT, SKI TRIP TO WEST VIRGINIA



THINK SNOW! Mark your calendar for **11-13 March 2016** to join our annual parish retreat to Davis, West Virginia, for a weekend of fellowship, skiing and fun at Timberline Resort and Blackwater Falls State Park. All families and guests are welcome. **PLEASE ATTEND A SHORT ORGANIZATIONAL MEETING AFTER LITURGY ON 14 FEBRUARY.** *See Dana Dewey if you are interested, but cannot attend this meeting.* This very affordable trip has been planned for those who have never skied before, and for experienced skiers, too. It's also a great opportunity for any non-skiers to get away for a relaxing weekend in the scenic Canaan Valley area of wild and wonderful West Virginia! We'll stay at Canaan Valley Baptist Church in Davis, WV. We'll have use of their fellowship hall, kitchen, Sunday school rooms, and bathrooms, including showers. Timberline resort has a great family style atmosphere, and several recent improvements. It has a 1,000+ foot vertical drop, with trails for accomplished skiers and beginners alike – from the double diamond "Drop" to the gentle, two mile long "Salamander," and lots of intermediates in between. We'll ski 9AM to 4:30PM on Saturday and on Sunday morning we'll conduct our own worship service at our host Church, and have an optional tour of nearby Blackwater Falls State Park before returning home. All first time skiers must take a lesson before getting on a lift! We want a perfect safety record, and this is where it starts! You can get a free lesson from our certified instructor, Al Harvey, and his crew of helpers. They will also help you throughout the day - ask them to watch you, and to offer helpful tips that can make your skiing easier, safer, and more enjoyable. Experienced skiers will only need a quick safety check run on the beginners' slope before hitting the slopes with their buddies. Spread the word and THINK SNOW!

## **ELDER EPHRAIM OF ARIZONA**

### **ON THE REMEMBRANCE OF GOD, AND ON GOOD THOUGHTS**

It is not so easy for the demons to harm a person who keeps the constant remembrance of God in his soul. They can tempt him, but it is difficult for them to harm him. This is because he does not permit them to trip him up, for he is armed with the weapon of the constant remembrance of God. Whoever has his soul's eyes open and sees God is not easily harmed by the enemies. The very spiritual men of old did not need spiritual books. They did not have such a great need to read many patristic books, because they constantly meditated upon things about God. Whatever they saw immediately gave them an opportunity to meditate upon something, to discover something unknown. All of creation was a university for them. Wherever they turned their eyes, they saw something to meditate upon—sometimes the providence of God, other times His wisdom; sometimes His judgment, other times His teachings, and so on. With the eyes of their soul they saw invisible things. Meditating upon them filled their hearts with spiritual knowledge.

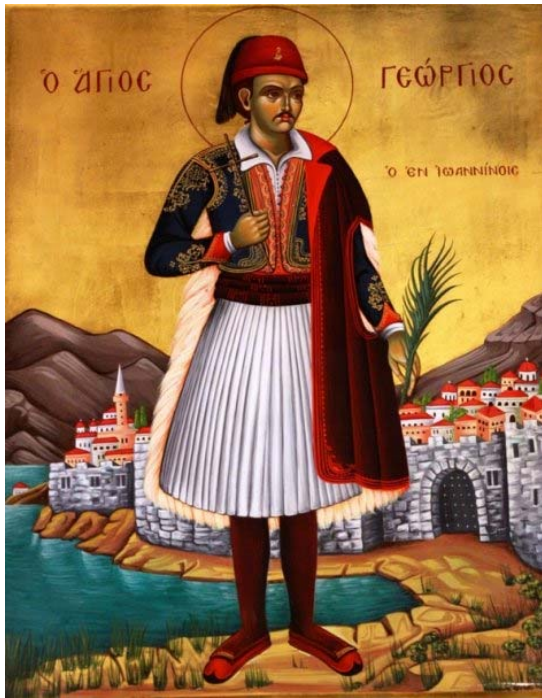
We people of today—since we do not have the eyes of our soul open—do not have the ability to remain in the spiritual meditation. Even when we do see something, we need religious books to know something about God. The minds of these spiritual men were so strong that they could conceive thoughts and ideas with deep wisdom. Our minds are so weak that they can barely retain anything. The Fathers then were, for the most part, simple people; yet, they acquired full knowledge, because the Holy Spirit helped them understand the Scriptures.

The remembrance of God is an all-powerful weapon, a mighty suit of armor against Satan and the various sins. When the mind ceases to remember God and meditate upon divine things, man is overcome by negligence, indolence, forgetfulness, and then by evil desires! If you see your mind rushing towards the world, know that your soul lacks divine consolation, which is why it turns to the world for consolation.

When a person's soul is warm towards God, he is enlightened and feels compunction, and it is impossible for his mind to incline towards the world at the same time. The soul inclines towards the world when it is not united, in a sense, with God. The mind is an area, a place. If God does not occupy it, then the enemy will occupy it. This place cannot remain empty, having neither God nor evil, sin, temptation, or the activity of Satan. The mind is like a mill that is turning. Whatever is thrown into the funnel, which leads to the millstones below, will come out as flour of that type. If you throw wheat in, you will get wheat flour. If you throw thorns in, you will get thorn flour—a harmful substance. The mill is always

turning; the mind of man is always working—like a mill. Do you want to have good results? Put good material into the mill. Do you want to find compunction, tears, joy, peace, etc.? Put good thoughts into the mill of your mind—for example, thoughts about the soul, about the Judgment, the remembrance of death, and so on—and then you will get corresponding spiritual results! But if a person puts sinful thoughts into the mill of his mind, he will definitely have sin as a result. The material that will be given to the mind depends on the intentions of man. And these intentions will be either commended or censured. We should always strive to have salvific thoughts and beneficial images in our mind, so that we do not leave room for Satan to throw in his garbage—sinful thoughts and fantasies! (*from full-of-grace-and-truth.blogspot.com*)

### **Also Commemorated Today: New-Martyr George of Ioannina**



The memory of the New Martyr George, who was martyred in Ioannina, is honored every year with the appropriate dignity in his birthplace Aghios Georgios, Grevena (previously Tsourchli or Torfli). The village had changed its name in honor of the saint in 1927.

On the 17th of January, a day our Church honors the feast of St. Anthony the Great, it was also the day that the New Martyr George, at the age of 30 in 1838 came to a martyr's death by hanging in the city of Ioannina.

The gallows were set up in the busy Ioannina square of “Kormanio”, which is opposite the great Castle entrance (pictured below). The square now bears the New Martyr's name.

The New Martyr George was one of the last victims of the forced recruitment of Christian boys by the Ottomans (they were known as Janissaries). This happened when he was 12 years old. Nevertheless, he was able to preserve his Christian faith untainted; a faith for which he was martyred despite the Turkish environs of Ioannina considering him to be a Turk and employing him in the Turkish army as a horse groom, with the name “Infidel (Giaour) Hasan”.

The New Martyr George, who was modest in his ways, always wore the traditional long foustanela of his village and an embroidered waistcoat, with which he is depicted in icons.

A new phase in his life started in October 1836, when he decided to get engaged and then marry on the feast of St. Demetrios a Christian girl from Ioannina, Eleni. They had a son together, born in December 1837, who was baptized in keeping with Christian tradition on the 7th January 1838, giving him the name John in honor of St. John the Baptist whose feast day it was.

All this, of course, provoked his persecution and eventually his death by martyrdom. Despite being tortured by the Turks to make him deny his Christian faith, the saint confessed with courage: "I was never a Turk, I was always a Christian." He even said this at the gallows, which he faced with composure and bravery.

His last words are typical. When his Turkish tormentors asked him "What are you?" before pulling up the gallows, George asked that his hands be untied. He made the sign of the cross and said, "I am a Christian and I shall die a Christian, I bow before my Christ and my Lady Theotokos." Then, turning to the Christians who stood there he said, "Forgive me brethren, and God will forgive you." The body of the Saint hung on the gallows for three days, without, however, decaying; an incident that made even the Turks believe in his holiness and allowed him to be buried with the greatest honor. One Turkish woman, while his body was hanging, had even taken one of his socks and ran to place it on another sick Turkish woman, and she was immediately healed.

George, the New Martyr, was officially recognized as a saint on the 19th of September 1839 by the Holy Synod of the Patriarchate of Constantinople under Patriarch Gregorios and eleven synodical bishops. In the end the Patriarchate asked that secretly the celebration of the Saint be on the 17th of January which also honors Saint Anthony so that it didn't look to the Turks that a new day of celebration had been set for the Martyr. However, he had already been accepted as a saint by the Christians of the area from the time of his death. Not only that, but according to some witnesses many Muslims who lived in the area of Ioannina also recognized his holiness.

Many biographies and services were written for the New Martyr George, amongst them the one by the monk Gerasimos Mikragiannitis, which mentions amongst other things: "This distinguished New Martyr of Christ, George, was the son of devout and virtuous parents, Constantine and Vasiliki, from a certain village of the province of Grevena, commonly called "Tsourchli" now called "St. George". His father, a poor man, obtaining life's necessities by farming, who had George and brought him up in piety, could not educate him because of poverty. With no experience of formal learning, nevertheless, he was orphaned of his parents at a young age and he lived with his brothers for a time. In these circumstances, he

moved to Ioannina, where he earned his living as a waged worker, with simple manners, modest decency, gentle and kind, and not absent from marveling at the house of the Lord in his season.”

The first icon of the Saint was made on 30 January 1838, only a few days after his Martyrdom, commissioned by the Hieromonk Chrysanthos Lainos, who is mentioned as his spiritual father and guide. In this icon the saint is depicted in his traditional clothes, holding a Cross in his right hand and in his left a palm branch and a scroll with the petition: “Do not separate me from the glory of Your martyrs, my sweetest Jesus, because I am consumed by Your love, but also strengthened by Your great mercy, O Christ.”

On October 26, 1971 his relics were exhumed and placed in the newly built Church of St. George the New Martyr. Fr. Mitrophanes, a monk from the Holy Mountain and native of Epirus who composed a service to the saint, was at the translation of the relics and was given a small portion by the bishop. A year later, Fr. Mitrophanes told the bishop that he had seen New Martyr George appear during the vigil on Mount Athos for the saint's feast day and the relic began to give off a wonderful fragrance.

New Martyr George's widow, Elena, married again and had other children. Their son John fathered a son whom he named George and who later became a monk. John also had a second child, who settled in Mytilini, returning in 1934 to sell the family home to the local diocese.

The house was made into a chapel-museum, and is open daily. It is held in such reverence that during World War 2 local Orthodox Christians kept all-night vigils there, praying for the protection of the city. The museum contains a display of the saint's belongings, which include a watch, a red feast-day vest, leggings, and a small decorated box.

### **Troparion in Tone 5**

Let us praise George, the martyr of Christ, Ioannina's boast and protector. For he contested steadfastly and conquered the enemy in power of the spirit. He now intercedes unceasingly that our souls may find mercy.

### **Kontakion in Tone Four**

O George, the city of Ioannina rejoices that through your contest it possesses the treasure of your relics. *(from johnsanidopoulos.com)*





## St. Nennius of Ireland

St. Nennius became a disciple of St. Finnian of Clonard in Meath, and is venerated as one of the Twelve Apostles of Ireland. In his youth, Nennius was a Christian who was single-hearted for God, and received his first training under St. Fiace, Bishop of Leinster. He left Clonard to become a hermit on the isle of Inismuighesamb on Lake Erne, Ulster, where many sought his spiritual direction and he founded a monastery (6th century). (*from celticsaints.org*)

## Parish News

- ❖ Holy Water was consecrated on Theophany. If you would like to take some home for personal use, please bring a container to fill. Please contact Fr. Joseph or Pani Stacey if you would like your house blessed.

## AMAZONSMILE

The on-line shopping store, Amazon.com will donate 0.5% of the price of your eligible AmazonSmile purchases to American Carpatho-Russian Orthodox Greek Catholic Diocese of the USA whenever you shop on AmazonSmile. AmazonSmile is the same Amazon you know – same products, same prices, same service. Simply go to the home page of our Diocesan website ([www.acrod.org](http://www.acrod.org)) and click on the AmazonSmile button in the far left column and then shop as usual.

## SAVE THE DATE

The March for Life is a [peaceful, prayerful, and \[massive\] rally](#) that takes place every year in Washington, D.C., on the sorrowful anniversary of the Supreme Court decision \*Roe v. Wade\* that legalized abortion in the United States over forty years ago. Participants process from the National Mall to the Supreme Court Building where, at the end of the route, Orthodox Christians gather together with our archpastors and clergy to offer memorial prayers in memory of the departed unborn. This will occur on Friday, January 22. Please see Fr. Joseph for details.

***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, Fr. John & Pani Betty Jean Baranik, Presbytera Katie Baker and family, Fr. Kenneth Bachofsky, Fr. Michael Kleban, Alicia Barosio and family, Millie Borys, Jeffrey Carey, Xenia Chillkovich, Ramius Connour, Curtis Cooper, Tina Crull, Linda A. Georgiev, Heather Himler, Alex Holthus, Cameron Houk, Helen Janowiak, John M. Janowiak, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Alex & Valentina Makowelski, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, John Sparks, Daria Virvan, Lydia Vita, Christine, Marshall, Nathaniel, 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.)