

SOBORNOST

St. Thomas the Apostle Orthodox Church

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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.

December 25, 2016 – Nativity of our Lord God and Savior Jesus Christ | Christ is born! Glorify Him!

Our Lord Jesus Christ, the Savior of the world, was born of the Most Holy Virgin Mary in the city of Bethlehem during the reign of the emperor Augustus (Octavian). Caesar Augustus decreed that a universal census be made throughout his Empire, which then also included Palestinian Israel. The Jews were accustomed to be counted in the city from where their family came. The Most Holy Virgin and the Righteous Joseph, since they were descended from the house and lineage of King David, had to go to Bethlehem to be counted and taxed.

In Bethlehem they found no room at any of the city's inns. Thus, the God-Man, the Savior of the world, was born in a cave that was used as a stable. "I behold a strange and most glorious mystery," the Church sings with awe, "Heaven, a Cave; the Virgin the Throne of the Cherubim; the Manger a room, in which Christ, the God Whom nothing can contain is laid." (Irmos of the 9th Ode of the Nativity Canon).

Having given birth to the divine Infant without travail, the Most Holy Virgin "wrapped Him in swaddling clothes, and laid Him in a manger" (Luke 2:7). In the stillness of midnight (Wisdom of Solomon 18:14-15), the proclamation of the birth of the Savior of the world was heard by three shepherds watching their flocks by night.



An angel of the Lord (Saint Cyprian says this was Gabriel) came before them and said: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, Who is Christ the Lord" (Luke 2:10-11). The humble shepherds were the first to offer worship to Him Who condescended to assume the form of a humble servant for the salvation of mankind. Besides the glad tidings to the Bethlehem shepherds, the Nativity of Christ was revealed to the Magi by a wondrous star. Saint John Chrysostom and Saint Theophylactus, commenting on Saint Matthew's Gospel, say that this was no ordinary star. Rather, it was "a divine and angelic power that appeared in the form of a star." Saint Demetrius of Rostov says it was a "manifestation of divine energy" (Narrative of the Adoration of the Magi). Entering the house where the Infant lay, the Magi "fell down, and worshipped Him: and when they had opened their treasures, they presented Him gifts: gold, and frankincense, and myrrh" (Mt. 2:11).

The present Feast, commemorating the Nativity in the flesh of our Lord Jesus Christ, was established by the Church. Its origin goes back to the time of the Apostles. In the Apostolic Constitutions (Section 3, 13) it says, "Brethren, observe the feastdays; and first of all the Birth of Christ, which you are to celebrate on the twenty-fifth day of the ninth month." In another place it also says, "Celebrate the day of the Nativity of Christ, on which unseen grace is given man by the birth of the Word of God from the Virgin Mary for the salvation of the world."

In the second century Saint Clement of Alexandria also indicates that the day of the Nativity of Christ is December 25. In the third century Saint Hippolytus of Rome mentions the Feast of the Nativity of Christ, and appoints the Gospel readings for this day from the opening chapters of Saint Matthew.

In 302, during the persecution of Christians by Maximian, 20,000 Christians of Nicomedia (December 28) were burned in church on the very Feast of the Nativity of Christ. In that same century, after the persecution when the Church had received freedom of religion and had become the official religion in the Roman Empire, we find the Feast of the Nativity of Christ observed throughout the entire Church. There is evidence of this in the works of Saint Ephraim the Syrian, Saint Basil the Great, Saint Gregory the Theologian, Saint Gregory of Nyssa, Saint Ambrose of Milan, Saint John Chrysostom and other Fathers of the Church of the fourth century.

Saint John Chrysostom, in a sermon which he gave in the year 385, points out that the Feast of the Nativity of Christ is ancient, and indeed very ancient. In this same century, at the Cave of Bethlehem, made famous by the Birth of Jesus Christ, the empress Saint Helen built a church, which her mighty son Constantine adorned

after her death. In the Codex of the emperor Theodosius from 438, and of the emperor Justinian in 535, the universal celebration of the day of the Nativity of Christ was decreed by law. Thus, Nicephorus Callistus, a writer of the fourteenth century, says in his History that in the sixth century, the emperor Justinian established the celebration of the Nativity of Christ throughout all the world. Patriarch Anatolius of Constantinople in the fifth century, Sophronius and Andrew of Jerusalem in the seventh, Saints John of Damascus, Cosmas of Maium and Patriarch Germanus of Constantinople in the eighth, the Nun Cassiane in the ninth, and others whose names are unknown, wrote many sacred hymns for the Feast of the Nativity of Christ, which are still sung by the Church on this radiant festival.

During the first three centuries, in the Churches of Jerusalem, Antioch, Alexandria and Cyprus, the Nativity of Christ was combined together with the Feast of His Baptism on January 6, and called "Theophany" ("Manifestation of God"). This was because of a belief that Christ was baptized on anniversary of His birth, which may be inferred from Saint John Chrysostom's sermon on the Nativity of Christ: "it is not the day on which Christ was born which is called Theophany, but rather that day on which He was baptized."

In support of such a view, it is possible to cite the words of the Evangelist Luke who says that "Jesus began to be about thirty years of age" (Luke 3:23) when He was baptized. The joint celebration of the Nativity of Christ and His Theophany continued to the end of the fourth century in certain Eastern Churches, and until the fifth or sixth century in others.

The present order of services preserves the memory of the ancient joint celebration of the Feasts of the Nativity of Christ and Theophany. On the eve of both Feasts, there is a similar tradition that one should fast until the stars appear. The order of divine services on the eve of both feastdays and the feastdays themselves is the same.

The Nativity of Christ has long been counted as one of the Twelve Great Feasts. It is one of the greatest, most joyful and wondrous events in the history of the world. The angel said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, Who is Christ the Lord. And this shall be a sign unto you: you shall find the babe wrapped in swaddling clothes, lying in a manger. Then suddenly there was with the angel a multitude of the heavenly hosts, glorifying God and saying: Glory to God in the Highest, and on earth peace, good will toward men." Those who heard these things were astonished at what the shepherds told them concerning the Child. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:10-20).

Thus the Nativity of Christ, a most profound and extraordinary event, was accompanied by the wondrous tidings proclaimed to the shepherds and to the Magi. This is a cause of universal rejoicing for all mankind, “for the Savior is Born!”

Concurring with the witness of the Gospel, the Fathers of the Church, in their God-inspired writings, describe the Feast of the Nativity of Christ as most profound, and joyous, serving as the basis and foundation for all the other Feasts.

Christ is Born! Glorify Him!

(from oca.org)

Today’s Epistle Lesson – St. Paul’s Letter to the Galatians 4:4-7

Brethren, when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Today’s Gospel Lesson – Saint Matthew 2:1-12

After Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” When Herod the king heard *this*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet: ‘But you, Bethlehem, *in* the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler Who will shepherd My people Israel.’” Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. And he sent them to Bethlehem and said, “Go and search carefully for the young Child, and when you have found *Him*, bring back word to me, that I may come and worship Him also.” When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

On Stewardship and the Orthodox Life – Part 106:

How Much Do I Owe?



“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.” (Matthew 19: 21 RSV)

Many of the Orthodox parishes still operate under a "dues system." These are the parishes that are not only struggling financially but in a lack of ministries. In many of the preceding parishes, you will hear the question, “How much do I owe?” We, Orthodox Christians, have to stop thinking of our commitment to

Christ's Church as "a bill." The "bill" concept is nonsense. Moreover, parishes that are financially struggling provide minimal, if any, outreach to the local community.

Financial and time commitments go hand-in-hand. Spreading Orthodoxy to the community is what the Orthodox Church is all about. We cannot keep Orthodoxy a secret and not tell others. Nor can we keep our parishes ethnic ghettos on the margins of communities. Both are sins. We are commanded to give generously and joyfully in return for the gifts that God has given us. Don't look at your commitment to the church as a bill, a transaction, but as an opportunity to willingly and cheerfully share the many blessing God has given you. If you must know what is required of you, here it is, **EVERYTHING!** God wants it all! Christ told the rich man (Matthew 19: 16-22) if he was to be perfect, sell it all and join me, give me all your time, talents and wealth.

The Old Testament system of tithing is used by many parishes and is a good minimum standard for stewardship. The GOA for instance in their Uniform Parish Regulations, Article 18, Section 1 states, “Stewardship is recommended to be 10% of one's annual income as stated in the Holy Scriptures to help meet the financial obligation of the Parish.” Life circumstances and stages impose financial and time burdens on all of us. It may be difficult to meet a tithing standard financially and with your time, but the standard used should be proportional based on what God has blessed you. If it cannot be ten percent, try five percent. If nothing else, begin at one percent and make a commitment to raise it one percent each year until you have reached your goal. Holy Scripture tells us the rich man was to give one hundred percent, Joachim (the Father of the Theotokos) sixty-six percent, Zacchaeus fifty percent plus four times any which he wronged.

Be a cheerful giver, give your time, talent and resources. Give in proportion to what you received not some fixed arbitrary number that you happen to choose.

Bill Marianes, GOA, a Stewardship Calling Evangelist, hits the nail on the head, "I believe stewardship is what you do with all the gifts God gave you. ALL of those gifts. So if you want to be judged as a great steward, then be generous with all the gifts that you have been given by your Father. Or you can choose not to live the kind of life Christ taught, and you can just do whatever you want to do." Each day look in the mirror and ask yourself if you are giving back to God in proportion to what He has given you. Only two know the answer, you and God! (*from acrod.org*)

A Word From the Holy Fathers

The only-begotten Son of God, brethren, begotten in eternity of the Father without a mother, was born in time of a mother without a father. That first begetting is an unfathomable mystery of the Holy Trinity in eternity, and the second is the unfathomable mystery of God's power and love for mankind in time. The greatest mystery in time corresponds to the greatest mystery in eternity. Without entering into this greatest mystery with the small taper of our understanding, let us be content, brethren, with the knowledge that our salvation had its origin not from man or from earth, but from the greatest heights of the divine invisible world. So great is God's mercy, and so great is the dignity of man, that the Son of God Himself came down from eternity into time, from heaven to earth, from the throne of glory to the shepherd's cave, solely to save mankind, to cleanse men from sin and to return them to Paradise. I came forth from the Father, where I had everything, and am come into the world, which cannot give Me anything. The Lord was born in a cave to show that the whole world is one dark cave, which He alone can illumine. The Lord was born in Bethlehem - and Bethlehem means "the House of Bread" - to show that He is the only Bread of Life worthy of true men. O Lord Jesus, the Pre-eternal Son of the Living God and the Son of the Virgin Mary, enlighten us and nourish us with Yourself. To You be glory and praise forever. Amen.

– St. Nikolai Velimirovich

NATIVITY SERMON OF ST. JOHN CHRYSOSTOM

I behold a new and wondrous mystery! My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn.

The Angels sing! The Archangels blend their voices in harmony! The Cherubim hymn their joyful praise! The Seraphim exalt His glory!

All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised. Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun,

enfolds within itself on every side, the Sun of Justice. And ask not how: for where God wills, the order of nature yields. For He willed, He had the power, He descended, He redeemed; all things move in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity did He become man, nor through increase did He become God from man; but being the Word He became flesh, His nature, because of impassibility, remaining unchanged...

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb. Yet He has not forsaken His angels, nor left them deprived of His care, nor because of His Incarnation has he departed from the Godhead. And behold kings have come, that they might adore the heavenly King of glory; soldiers, that they might serve the Leader of the Hosts of Heaven; women, that they might adore Him Who was born of a woman so that He might change the pains of childbirth into joy; virgins, to the Son of the Virgin, beholding with joy, that He Who is the Giver of milk, Who has decreed that the fountains of the breast pour forth in ready streams, receives from a Virgin Mother the food of infancy; infants, that they may adore Him Who became a little child, so that out of the mouth of infants and of sucklings, He might perfect praise; children, to the Child Who raised up martyrs through the rage of Herod; men, to Him Who became man, that He might heal the miseries of His servants; shepherds, to the Good Shepherd Who has laid down His life for His sheep; priests, to Him Who has become a High Priest according to the order of Melchisedech; servants, to Him Who took upon Himself the form of a servant that He might bless our servitude with the reward of freedom; fisherman, to Him Who from amongst fishermen chose catchers of men; publicans, to Him Who from amongst them named a chosen Evangelist; sinful women, to Him Who exposed His feet to the tears of the repentant; and that I may embrace them all together, all sinners have come, that they may look upon the Lamb of God who takes away the sins of the world.

Since therefore all rejoice, I too desire to rejoice. I too wish to share the choral dance, to celebrate the festival. But I take my part, not plucking the harp, not shaking the Thyrsian staff, not with the music of the pipes, nor holding a torch, but holding in my arms the cradle of Christ. For this is all my hope, this my life, this my salvation, this my pipe, my harp. And bearing it I come, and having from its power received the gift of speech, I too, with the angels, sing: Glory to God in the Highest; and with the shepherds, and on earth peace to men of good will. (*from johnsanidopoulos.com*)

What Do I Want for Christmas This Year?

It's a question we get asked a lot, and it's a question that gets harder to answer as I get older. I have an Amazon wishlist, of course. But, really, I do know what would make me feel like it was a really *good* Christmas. I know exactly what I want. I'm afraid it's a long list.

Here's what I want:

- I want for Christians to be in church worshipping the Lord, God and Savior Who was born for our sakes to destroy the power of death.
- I want for families to pursue peace and family harmony by making Jesus Christ central in their family schedules.
- I want to pray a lot better and a lot more consistently.
- I want for Christians to stop acting like politics is more important than prayer.
- I want for petty, transient things to stop mattering so much to me and to my country.
- I want for people who say that their faith really matters to them to start acting like it.
- I want for husbands and wives to see that they don't have to solve everything or even feel in love.
- I want for husbands and wives to see that their spouse isn't responsible to make them feel happy.
- I want for husbands and wives to see that they don't even have to be best friends.
- I want for parents to see that their kids aren't responsible to make them feel successful or adequate or appreciated.
- I want for parents to believe that an education in Christian life for their children is their first and only real task as parents.
- I want for pilgrimage to be more critical and more consistent than vacation.
- I want for spiritual life to be "a thing," that is, a thing that people are working on—a project rather than an accessory.
- I want for my spiritual life to be my *biggest* project.
- I want to hear more Christians saying to co-workers, coaches, teachers, friends and family these two sentences together: *I can't. We have church.*

- I want to meet kids who know more about the people in the Bible than the people in a cartoon, a sports team or a video game.
- I want to be automatically kind rather than automatically defensive.
- I want to see church members whose first question is “How can I help?” rather than “You know what we should be doing?”
- I want for the government of my country to stop acting like it can and should fix everything.
- I want for me and my countrymen to stop acting like we can and should fix everything.
- I want for the average annual gift to the church even to rival the average annual cost of cable TV or eating out.
- I want people to see that history, especially Church history, matters.
- I want people to see that doctrine matters and has a real effect on life.
- I want people to see that morality isn’t something holding you down but something giving you strength.
- I want prayer to be more about meeting God and less about asking something from God.
- I want people to know that God really does love them just as they are.
- I want people to see that God’s love doesn’t leave them as they are.
- I want for hope to be understood as something we have in the resurrection of Jesus, not in “the future of our country,” any political outcome or personal ambition.
- I want to see myself as a minor character in Jesus’ story rather than Him as a minor character in *my* story.
- I want the story of the death-conquering King of Kings to be what defines us more than any other story.

These are some things that I want. I think any one of them would really make my Christmas.

What do **you** want for Christmas this year?

Fr. Andrew Stephen Damick

PATRIARCHAL ENCYCLICAL FOR CHRISTMAS

+BARTHOLOMEW

By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch, to the Plenitude of the Church:

Grace, Mercy and Peace from the Savior Christ Born in Bethlehem

“Christ's incarnation is my own recreation” (Gregory the Theologian)

Beloved brothers and sisters, dear children in the Lord,

We praise and glorify the God in Trinity, who deemed us worthy once again this year to reach the great feast of the Nativity in the flesh of the Son and Word of God the Father in “little Bethlehem.”

The holy Church is celebrating with fullness of joy, for Christ “assumed flesh” through His incarnation (John Chrysostom) and rendered the Church “an adornment for the world.” (Origen) Indeed, the entire human race, and even “all of creation,” rejoices over this divine blessing. “All of creation is today filled with joy because Christ is born of a Virgin.” (Matins)

In contrast to the “unmoved mover” of the ancient Greeks, our God is the communion of love and lovingly moves in time toward humankind and the world. “In this is love, not that we loved God but that He loved us.” (1 John 4.10)

The pre-eternal Word of the Father, who granted “being” to humankind, now grants us “well being” through His incarnation. “This is the reason behind the feast; this is why we celebrate today: namely, God's descent to us so that we might ascend—or return—to God . . . in order that, by laying aside the old man, we may assume the new man; and in order that, by dying to Adam, we might therefore live in Christ; in order that we might be with Christ, be crucified with Him, be buried with Him, and arise with Him.” (Gregory the Theologian) The way of deification through grace is henceforth open to everyone coming into the world. All of us are “capable of containing God.” “There is neither Jew nor Greek, neither slave nor free man, neither male nor female; for all of you are one in Christ Jesus.” (Gal. 3.28)

Unfortunately, the Gospel of Christmas is once again proclaimed to a world where the racket of weapons is heard, where unprovoked violence against individuals and peoples is enacted, and where inequality and social justice prevail. It is unbearable to witness the state of countless children, victims of military conflict, irregular situations, manifold exploitations, persecutions and discriminations, as well as hunger, poverty and painful dispossession. Last April, we had the opportunity in Lesbos to witness with our own eyes—together with His Holiness Pope Francis of

Rome and His Beatitude Archbishop Ieronymos of Athens and All Greece—the tragic circumstances of refugees and immigrants, and especially the acute problems of the suffering children, innocents and defenseless victims of military violence, as well as the racial and religious discrimination and injustice, all of which are constantly increasing.

The feast of God's Word, who became an infant—the child Jesus, whose disappearance is pursued by worldly authority, according to the Evangelist Matthew (Matt 2.13)—is a reminder and invitation for us to care for children, to protect these vulnerable victims and to respect the sacredness of childhood.

Of course, children and sensitive souls are also threatened in economically developed and politically stable countries of the world, whether by the immense crisis of marriage and family, or by diverse interventions as well as the use of physical or spiritual force. A child's soul is altered by the influential consumption of electronic media, especially television and the internet, and by the radical transformation of communication. Unbridled economics transfigures them from a young age into consumers, while the pursuit of pleasure rapidly vanishes their innocence.

In light of these dangers, the Holy and Great Council of the Orthodox Church addressed children and young people “with particular love and affection” (Prov. 8) by including the following in its Encyclical:

Amid the medley of mutually contradictory definitions of childhood, our most holy Church presents the words of our Lord: “Unless you turn and become like children, you will never enter the kingdom of heaven” (Matt 18.3) and “whoever does not receive the kingdom of God like a child shall not enter it (Luke 18.17), as well as what our Savior says about those who “prevent” (Luke 18.16) children from approaching Him and about those who “scandalize” them (Matt 18.6).

The mystery of Christmas is crystallized in the words of the festive Kontakion: “For us, a new child was born, God before all ages.” The divine Word as child and the child as God is revealed to the world with “the pure heart” and simplicity of a child. Children comprehend truths, which “wise and prudent” people are unable to approach. As Elytis observes in his poem *From one's neighbor*: “You can build Jerusalem out of children alone!”

Beloved brothers and sisters in the Lord,

We appeal to all of you to respect the identity and sacredness of childhood. In light of the global refugee crisis that especially affects the rights of children; in light of the plague of child mortality, hunger and child labor, child abuse and psychological violence, as well as the dangers of altering children's souls through

their uncontrolled exposure to the influence of contemporary electronic means of communication and their subjection to consumerism, we declare 2017 as the Year of Protection of the Sacredness of Childhood, inviting everyone to recognize and respect the rights and integrity of children.

As underlined in another significant document of the Holy and Great Council, the Church of Christ does not look to “judging and condemning the world” with its word (John 3.17; 12.47), “but rather to offer to the world the guidance of the Gospel of the Kingdom of God, namely, the hope and assurance that evil, no matter its form, does not have the last word in history and must not be allowed to dictate its course.” (The Mission of the Orthodox Church in the Contemporary World)

Therefore, we venerate our Savior with humility and compunction, for He has visited us from on high; we praise with divine song the immensity of the sacred Incarnation; we kneel down before the All-Holy Theotokos, who holds the child Jesus; and we address from the sleepless Phanar the festive greeting to all children of the Church of Constantinople, both near and afar: “Christ is born; glorify Him. Christ has come from heaven; come out to meet Him,” together with our paternal wishes and patriarchal prayer.

“Be strong in the grace of Christ Jesus.” (2 Tim. 2.1) Let us all strive together with faith and sincere love in the good struggle of new life in the Church, adhering to all that the Lord has commanded. For He is with us “all the days of our life, to the end of the ages.” (Matt 28.20)

Christmas 2016

+**BARTHOLOMEW** of Constantinople

Fervent supplicant of all before God

Troparion of the forefeast, in Tone 4:

At that time Mary registered with the venerable Joseph in Bethlehem since she was of the house of David. She was with child, having conceived without seed. When the time for her delivery drew near, they could find no room in the inn but the cave seemed a joyful palace for the Queen. Christ is born to renew the likeness that had been lost of old.

Kontakion of the forefeast, in Tone 3:

Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word Who is in all eternity. Rejoice, therefore, universe, when you hear it heralded. With the angels and the shepherds, glorify Him Who chose to be seen as a newborn babe while remaining God in all eternity.

Giving Good Gifts

In this Nativity season, we have an opportunity to help establish a young family in their first apartment. So, if you have beds, couches, chairs, tables, TVs, microwaves, and other working furniture and household items, please let us know who you are and what you have on the sign-up sheet in the social hall. The need is imminent so don't delay! Please contact Dennis Thomidis at (443) 975-1247 or thomidg@comcast.net if you need items picked up. If you can bring the items to the Church anytime during the week, Dennis will meet you at the Church.



January Anniversaries and Birthdays

Anniversaries:

George & Voula Chrisovergis 16th
Mark & Karen Blaydoe 18th



Birthdays:

Amira Madison 3rd

Anne Rosario 13th

Benjamin Sacksen 27th

Luke Connour 3rd

Andrew McNeil 17th

Katerina Dewey 29th

John Rodzianko 30th

Addison Robinson 3rd

Dana Dewey 22nd

Anastasia Kopan 29th

Last Sunday, we celebrated December birthdays and anniversaries. Luke Cooper and Gabriela Howl were on hand to celebrate. May God grant them many blessed years!



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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, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Cary Cooper, Curtis Cooper, Luke Cooper, Tina Crull, Ron Dominiecki, Linda A. Georgiev, Heather Himler, Alex Holthus, 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, Alex & Valentina Makowelski, Susan Matula, 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, 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.)