

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.



October 8, 2017 – 18th Sunday After Pentecost | Ven. Pelagia

**THREE HOLY RESPONSES TO SEXUAL IMMORALITY: VIRGIN
MARTYR PELAGIA, VENERABLE PELAGIA AND VENERABLE THAIS**

By John Sanidopoulos

The feast of three Saints celebrated on October 8th are lessons of repentance, purity and virtue and they serve as inspirations and guides for all Christians, though especially females, on how to flee the sin of sexual immorality.

First we have Pelagia the Virgin-Martyr of Antioch. She was a fifteen year old teenager and home alone one day when soldiers came knocking on her door. Having been accused of being a Christian and thus compelled to offer a sacrifice to the gods, she was ordered to be placed under arrest. Telling the soldiers that she wished to change her clothes before they took her, she went back in and climbed to the roof of her house from where she plunged to her death. During the time of St. John Chrysostom her feast was being very much celebrated outside of Antioch where this took place, and on this occasion he delivered a homily that explains her actions and how Christianity has given women the strength to face all manners of violence and temptations:

Even [Christian] women now poke fun at death and girls mock passing away and quite young, unmarried virgins skip into the very stings of Hades and suffer no ill effects. We experience all of these blessings because of Christ, born of a virgin. For after those blessed contraction pains and utterly awe-inspiring birth, the sinews of death were unstrung, the devil's power was disabled and from then on became contemptible to not just men but also women, and not just women, but also girls....

It is for this reason that blessed Pelagia too ran to meet death with such great delight that she did not wait for the executioners' hands nor did she go to court, but escaped their cruelty through the excess of her own enthusiasm. For while she was prepared for tortures and punishments and every kind of penalty, even so she was afraid that she would destroy the crown of her virginity. Indeed, that you might learn that she was afraid of the sexual predation of the unholy men, she got in first and snatched herself away in advance from the shameful violence. None of the [Christian] men ever attempted any such act at all. Instead they all filed into court and displayed their courage there. Yet women, by nature vulnerable to harm, conceived for themselves this manner of death. My point is that, were it possible both to preserve one's virginity and attain the crown of martyrdom, she would not have refused to go to court. But since it was utterly inevitable that one of the two would be lost, she thought it a sign of extreme stupidity, when it was possible for her to attain each victory, to depart half crowned. For this reason she was not willing to go to court or to become a spectacle for lecherous eyes, or to give opportunity for predatory eyes to revel in the sight of her own appearance and crudely insult that holy body. Instead she went from her chamber and the women's quarters to a second chamber - heaven....

Do not simply pass over what happened, but consider how it is likely that she was raised as a gentle girl, knowing nothing beyond her chamber, while soldiers were posted against her en masse, standing in front of the door, summoning her to court, dragging her into the marketplace on weighty sorts of grounds. There was no father inside, no mother present, no nurse, no female attendant, no neighbor, no female friend. Instead, she was left alone in the midst of those executioners. Is it not right that we be astonished and amazed that she had the strength to come out and answer those executioner soldiers, to open her mouth and utter a sound, just to look, stand, and breathe? Those actions were not attributable to human nature. For God's influence introduced the majority. Most assuredly, at the time she did not just idly stand around, but displayed all her personal qualities - her enthusiasm, her resolve, her nobility, her willingness, her purpose, her eagerness, her bustling energy. But it was as a result of God's help and heavenly good goodwill that all these qualities reached maturity....

In addition to what has been said, I marvel as well at how the soldiers granted her the favor, how the woman deceived the men, how they did not work out the deception. After all, one cannot say that no one effected anything of the sort. For many women, it seems, gave themselves up to a cliff or hurled themselves into the sea or drove a sword through their breast or fastened a noose. That time was full of numerous dramas of that kind. But God blinded the soldiers' hearts so that they would not openly see the deception. That is why she flew up out of the midst their nets.

Many people who have tumbled from a high roof have not suffered any ill effect. Others, in turn, despite suffering permanent disability to some part of their body, have lived for a long time after the fall. But in the case of that blessed virgin God did not allow any of these options to happen. Instead, he ordered the body to release the soul immediately and received it on the grounds that it had struggled sufficiently and completed everything. For death was not caused by the nature of the fall, but by God's command. From that point the body was not lying on a bed, but on the pavement. Yet it was not without honor as it lay on the pavement...For this reason, then, that virginal body purer than any gold lay on the pavement, on the street.

In this case, therefore, we have a young girl preserving her virginity by throwing herself to her death and lying in cold blood on the pavement rather than being subject to having to lay in the bed of a soldier and possibly preserve her life.

On this day we also celebrate the feast of another Pelagia, who initially lived a very different life from the first Pelagia. Venerable Pelagia was not venerable her whole life, but only became so following her repentance and the complete abandonment of her former way of life. She also was from Antioch and a famous actress/dancer in the city. Being a pagan of great beauty she lived a life of unrestrained immorality and partying. James the Deacon, her biographer, writes the following:

And as we sat, certain of the bishops besought my master [Bishop] Nonnus that they might have some instruction from his lips: and straightway the good bishop began to speak to the wealth and health of all that heard him. And as we sat marveling at the holy learning of him, suddenly she who was the greatest of the actresses of Antioch passed by: she was the greatest dancer, and riding on a donkey; she rode with fantastic grace, so splendidly dressed that nothing could be seen upon her but gold and pearls and precious stones. The very nakedness of her feet was hidden under gold and pearls, and with her was a splendid train of young men and maidens clad in costly robes, with torques of gold about their necks. Some went before and some came after her, but of the beauty and the loveliness of

her there could be no wearying for a world of men. Passing through our midst, she filled the air with the fragrance of musk and of all scents that are sweetest. And when the bishops saw her so shamelessly ride by, bare of head and shoulder and limb, in pomp so splendid, and not so much as a veil upon her head or about her shoulders, they groaned, and in silence turned away their heads as from great and grievous sin.

But the most blessed Nonnus looked long and most intently at her. And after she had passed by he continued to look and follow her with his eyes. Then, turning his head, he looked upon the bishops sitting around him. 'Did not,' said he, 'the sight of her great beauty delight you?'

They answered him nothing. And he sank his face upon his knees, and the holy book that he held in his good hands, and his tears fell down upon his breast, and sighing heavily he said again to the bishops, 'Did not the sight of her great beauty delight you?'

But again they answered him nothing. Then he said, 'Truly, it greatly delighted me, and I was well pleased with her beauty, whom God shall set in presence of His high and terrible seat, in judgment of ourselves and our episcopate.' And again he spoke to the bishops. 'What do you think, beloved? How many hours has this woman spent in her chamber, bathing and adorning herself with all solicitude and all her mind on the stage, that there may be no stain or flaw in all that body's beauty and its wearing, that she may be a joy to all men's eyes, nor disappoint those paltry lovers of hers who are but for a day and tomorrow are not? And we who have in heaven a Father Almighty, an immortal Lover, with the promise of riches eternal and rewards beyond all reckoning, since eye has not seen nor ear has heard nor has it ascended into the heart of man to conceive the things that God has prepared for those who love Him — but what need is there of further speech? With such a promise, the vision of the Bridegroom, that great and splendid and ineffable face, whereon the Cherubim dare not look, we do not dress, we do not care so much as to wash the filth from our miserable souls, but leave them lying in their squalor.' "

Deacon John further relates how one day Bishop Nonnus was preaching in a church concerning "the judgment to come and the eternal blessedness in store." Pelagia was in the church that day. He says:

"Now it befell, by the guiding of the Divine compassion, that to this very church should come the harlot of whom he had spoken to us. And for a marvel, she who had never thought of her sins and who never had been inside a church door was suddenly stricken with the fear of God, as the good Nonnus reasoned with the people. And despairing of herself she fell to sorrowing, her tears falling in

streams, and she was in no way able to check her weeping. There and then she gave orders to two of her youths, saying, 'Stay in this place, and when the good bishop Nonnus comes out, follow him and ask where he lodges and come and tell me.' The young men did as their lady had bidden them. They followed us and came to the basilica of the Blessed Julian the Martyr, where we were staying. And then they went back to their lady and said, 'He is lodging in the basilica of the Blessed Julian the Martyr.

Upon this, she straightway sent a diptych by the same two, on which these words were written: 'To Christ's holy disciple, the devil's disciple and a woman who is a sinner. I have heard of your God, that He bowed the heavens and came down to earth, not for the good men's sake, but that He might save sinners, and that He was so humble that He drew near to publicans, and He on whom the Cherubim dare not look kept company with sinners. And you my lord, who are a great saint, although you have not looked with the eyes of the flesh on the Lord Christ Himself, who showed Himself to that Samaritan woman, and her a harlot, at the well, yet you are a worshipper of Him, for I have heard the talk of the Christians. If indeed you are a true disciple of this Christ, do not spurn me, desiring through you to see the Savior, that through you I may come at the sight of His holy face.'

Then the good bishop Nonnus wrote back to her: 'Whatever you are is known to God, yourself, and what your purpose is, and your desire. But this I surely say to you, do not seek to tempt my weakness, for I am a man who is a sinner, serving God. If you truly indeed have a desire after divine things and a longing for goodness and faith, and wish to see me, there are other bishops with me: come, and you shall see me in their presence, for you shall not see me alone.'

She read it, this harlot, and filled with joy came hurrying to the basilica of the Blessed Julian, and sent word to us that she was coming. On hearing it, the good Nonnus called to him all the bishops who were in the place, and bade her come to him. She came in where the bishops were assembled, and flung herself on the pavement and caught the feet of the blessed Nonnus, saying, 'My lord, I ask that you follow your master the Lord Christ, and shed on me your kindness and make me a Christian. My lord, I am a sea of wickedness and an abyss of evil. I ask to be baptized.'

The good bishop Nonnus could hardly prevail on her to rise from his feet, but when she had risen he said: 'The canons of the Church, provide that no harlot shall be baptized, unless she produce certainty that she will not fall back into her old sins.' But on hearing such a judgment from the bishop, she flung herself again on the pavement and caught the feet of the good Nonnus, and washed them with her tears and wiped them with her hair, crying, 'you shall answer to God for my soul and I

shall charge you with all the evil of my deeds if you delay to baptize me in my foul sin. May you find no portion in God's house among the saints if you do not make me a stranger to my sin. May you deny God and worship idols if you do not have me born again this day, bride to Christ, and offer me to God.'

Then all the bishops and clergy who were gathered there, seeing her who was so great a sinner uttering such words in her desire after God, said in wonderment that they had never seen such faith and desire for salvation as in this harlot. And straightway they sent me, deacon and sinner, to the bishop of the city to explain the matter and beg his sanctity to send back one of his deaconesses with me. And when he heard me, he rejoiced mightily, saying, 'Truly, father revered, such work as this awaited you. I know that you will be as my mouth.' And he sent with me the lady Romana, chief of the deaconesses.

Coming in, she found her still at the feet of the good bishop Nonnus, and he could hardly persuade her to rise from his feet, saying, 'Daughter, arise, that you may be absolved.' And then he said to her, 'Confess all your sins.' She answered, 'If I were to search my whole heart I could find in myself no good thing. I know my sins, that they are heavier than the sands of the sea: the waters of it are too scant for the mass of my sin. But I trust in your God, that He will loosen the load of my wrongdoing, and will look upon me'...

Then the good bishop Nonnus again asked her, 'Your name is Pelagia?' She answered, 'Yes, lord.' And thereupon the good bishop exorcised and baptized her, and set upon her the sign of the Cross, and gave her the Body of Christ. Her godmother was the holy lady Romana, chief of the deaconesses, and she took her and went to the place for the catechumens, for so long as we should remain there. Then said to me the good bishop Nonnus, 'I tell you, brother deacon, let us rejoice today with the angels of God, and take oil beyond our custom in our food, and drink wine with joy of heart, for the salvation of this girl.'

We thus have here in the person of the Venerable Pelagia, a woman who willingly, though out of ignorance, gave herself over to a prodigal form of life, come to great repentance over her sins and abandoned completely her former life to follow Christ with her whole heart. St. John Chrysostom speaks concerning this Pelagia also, saying how she previously lived her life loosely and went on to live a life of virtue:

Have you not heard how that harlot, who went beyond all in lasciviousness, outshone all in godly reverence? I do not mean the harlot in the Gospels, but the one in our generation, who came from Phœnice, that most lawless city. For she was once a harlot among us [in Antioch], having the first honors on the stage, and great was her name everywhere, not in our city only, but even as far as the Cilicians and Cappadocians. And she ruined many estates, and overthrew many

orphans; and many accused her of sorcery, as weaving such toils not by her beauty of person only, but also by her drugs. This harlot once won even the brother of the empress, for mighty indeed was her tyranny.

But all at once, I know not how, or rather I do know well, for it was being so minded, and converting, and bringing down upon herself God's grace, she despised all those things, and having cast away the arts of the devils, mounted up to heaven. And indeed nothing was more vile than she was, when she was on the stage; nevertheless, afterwards she outshone many in exceeding continence, and having clad herself with sackcloth, all her time she thus disciplined herself. On the account of this woman both the governor was stirred up, and soldiers armed, yet they had not strength to carry her off to the stage, nor to lead her away from the virgins who had received her.

This woman having been counted worthy of the unutterable mysteries, and having exhibited a diligence proportionate to the grace (given her) so ended her life, having washed off all through grace, and after her baptism having shown forth much self-restraint. For she did not even allow a mere sight of herself to those who were once her lovers when they had come for this, having shut herself up, and having passed many years, as it were, in a prison. Thus the last shall be first, and the first last; thus we need a fervent soul in every case, and there is nothing to hinder one from becoming great and admirable.

And last, but certainly not least, we celebrate today Venerable Thais (or Taisia), the former harlot of Egypt. Written by an anonymous author yet found in *The Lausiac History* of St. Palladius, the following extraordinary story of repentance is told:

There was a certain harlot called Thais and she was so beautiful that many for her sake sold all that they had and reduced themselves to utter poverty; quarrels arose among her lovers and often the doorstep of this girl's house was soaked in the blood of young men. When Abba Paphnutius heard about it, he put on secular clothes and went to see her in a certain city in Egypt. He handed her a silver piece as the price for committing sin. She accepted the price and said, 'Let us go inside.'

When he went in, he sat down on the bed which was draped with precious covers and he invited her, saying, 'If there is a more private chamber, let us go in there.' She said, 'There is one, but if it is people you are afraid of, no one ever enters this room; except, of course, for God, for there is no place that is hidden from the eyes of divinity.' "When the old man heard this, he said to her, 'So you know there is a God?' She answered him, 'I know about God and about the eternal kingdom and also about the future torments of sinners'. 'But if you know this,' he said, 'why are

you causing the loss of so many souls so that you will be condemned to render an account not only of your own sins but of theirs as well?'

When Thais heard this, she threw herself at the feet of Paphnutius and begged him with tears, 'Give me a penance, Father, for I trust to find forgiveness by your prayers. I beg you to wait for just three hours, and after that, wherever you tell me to go, I will go, and whatever you tell me to do, I will do it.' So Paphnutius arranged a meeting place with her and she went out and collected together all the goods that she had received by her sins and piled them all together in the middle of the city, while all the people watched, saying, 'Come here, all of you who have sinned with me, and see how I am burning whatever you gave me.' The value of it was forty pounds.

When it was all consumed, she went to the place that the elder had arranged with her. Then he sought out a monastery of virgins and took her into a small cell, sealing the door with lead and leaving only a small opening through which food could be passed to her and he ordered her to be given daily a little bread and a little water by the sisters of the monastery. When Thais realized that the door was sealed with lead, she said to him, 'Father, where do you want me to urinate?' and he replied, 'In the cell, as you deserve.' Then she asked him how she should pray to God, and he said to her, 'You are not worthy to name God, or to take his divine name upon your lips, or to lift up your hands to heaven, for your lips are full of sin and your hands are stained with iniquity; only stand facing towards the east and repeat often only this: 'You who made me, have mercy upon me.'

When she had been enclosed in this way for three years, Paphnutius began to be anxious, and so he went to see Abba Antony, to ask him if her sins had been forgiven by the Lord or not. When he arrived, he recounted the affair to him in detail, and Abba Antony called together all his disciples and they agreed to keep vigil all night and each of them to persist in prayer so that God might reveal to one of them the truth of the matter about which Paphnutius had come. Each retired to his cell and took up continuous prayer.

Then Paul [the Simple], the great disciple of St. Anthony, suddenly saw in the sky a bed adorned with precious cloths and guarded by three virgins whose faces shone with brightness. Then Paul said to them; 'Surely so great a glory can only be for my father Antony?' but a voice spoke to him saying, 'This is not for your father Antony, but for the harlot Thais.' Paul went quickly and reported what he had heard and seen and Paphnutius recognized the will of God and set off for the monastery where the girl was enclosed.

He began to open the door for her which he had sealed up, but she begged to be left shut up in there. When the door was open he said to her, 'Come out, for God

has forgiven you your sins.' She replied, 'I call God to witness that since I came in here my sins have always been before my eyes as a burden; they have never been out of my sight and I have always wept to see them.' Abba Paphnutius said to her, 'God has forgiven your sins not because of your penances but because you have always had the remembrance of your sins in your soul.' When he had taken Thais out, she lived for fifteen days and then passed away in peace.

When I read the inspiring life of St. Thais, I think of that last statement: "God has forgiven your sins not because of your penances, but because you have always had the remembrance of your sins in your soul." It makes me wonder of how often we fail to remember our sins following our repentance, causing us to lose the humility which is born from repentance. Because ultimately it is not mere repentance that saves, but the fruits of that repentance which are humility, love and mercy.

So on October 8th we celebrate the lives of three Saints: one virgin teenager who gave her life to preserve her virginity, one famous actress/dancer who had willingly lived a licentious life but came to bare the fruits of repentance, and one harlot who knew the judgments of God yet continued in immorality until she obediently lived out her penance for her sins away from the wandering eyes of men. All were confirmed Saints of the Church having been manifestly approved by God by displaying their great love for Him Who inspires virtue in every humble soul. (*adapted from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 9:6-11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. *So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."* Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness, while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

Today's Gospel Lesson – Saint Luke 7:11-16

At that time, Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and

touched the open coffin, and those who carried *him* stood still. And He said, “Young man, I say to you, arise.” So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.”

A Word From the Holy Fathers

Jesus really suffered for all men; for the Cross was no illusion, otherwise our redemption is an illusion also. His death was not a mere show, for then our salvation would also be a fiction. If His death was but a show, they were true who said, We remember that that deceiver said, while He was yet alive, After three days I rise again. His Passion then was real: for He was really crucified, and we are not ashamed of it. He was crucified, and we do not deny it; rather, I glory to speak of it. For though I should now deny it, here is Golgotha to confute me, near which we are now assembled; the wood of the Cross confutes me, which was afterwards distributed piecemeal from hence to all the world. I confess the Cross, because I know of the Resurrection; for if, after being crucified, He had remained as He was, I would have perhaps not confessed it, for I might have concealed both it and my Master; but now that the Resurrection has followed the Cross, I am not ashamed to declare it....

Let us not then be ashamed to confess the Crucified. Let the Cross be our seal made with boldness by our fingers on our brow, and on everything; over the bread we eat, and the cups we drink; in our comings in, and goings out; before our sleep, when we lie down and when we rise up; when we are in the way, and when we are still. Great is that preservative; it is without price, for the sake of the poor; without toil, for the sick; since also its grace is from God. It is the Sign of the faithful, and the dread of devils: for He triumphed over them in it, having made a show of them openly; for when they see the Cross they are reminded of the Crucified; they are afraid of Him, who bruised the heads of the dragon. Do not despise the Seal, because of the freeness of the gift; rather, honor your Benefactor....

If any say that the Cross is an illusion, turn away from him. Abhor those who say that Christ was crucified to our fancy only; for if so, and if salvation is from the Cross, then salvation is a fancy also. If the Cross is fancy, the Resurrection is fancy also; but if Christ is not risen, we are yet in our sins. If the Cross is fancy, the Ascension also is fancy; and if the Ascension is fancy, then is the second coming also fancy, and everything is henceforth unsubstantial.

– St. Cyril of Jerusalem, *Catechetical Lectures* 13.4, 13.36, 13.37

FALL YOUNG ADULT RETREAT

“Trusting the Process”

Camp Nazareth

Mercer, PA

Friday - Sunday October 27-29, 2017

About the theme: If there were another way to make it (another way out), if there were another way to heaven, to joy, peace, fulfillment, truth to life, to salvation, Jesus Christ would have told us. Instead He tells us only that the way – His way to make it, is one of holiness, of repentance, it is the way of forgiveness and of love. With this in mind, how are we to engage this journey towards Him? How are we to be encouraged to humble and to overcome ourselves and to focus our mindset towards this destiny? Do we have the tools to do this? Are we truly aware of the power and effects of our smallest actions and decisions on this cosmic process, and the cosmos itself? And can we really, in our day-to-day, 21st century American lives, really make it?

Guest Speaker:

Mr. Jacob Saylor

Director - Youth & Young Adults, Guest Lecturer



Jacob is the Pastoral Assistant at Assumption Church in Scottsdale, AZ. He has worked extensively in field of Orthodox youth and young adult ministry since 2007. Jacob received a B.A. from University of South Carolina in Philosophy & Religious Studies and his Masters of Divinity in 2010 from Holy Cross School of Theology. Following his studies, Jacob worked as youth director of Holy Trinity Greek Orthodox Church in San Francisco from 2011-2015, during which time he also served as program director for the Metropolis of San Francisco Summer Camp (2013-2016). Invested in ministering to as many youth, families, and young adults as possible, Jacob has created, developed, and contributed to numerous programs and curriculums across our Orthodox Church in North America, and has been blessed to be further allowed to lead, organize, and guest lecture at various regional, Metropolis, and national youth, young adult, and youth worker events, retreats, and workshops year round.



\$75 per person

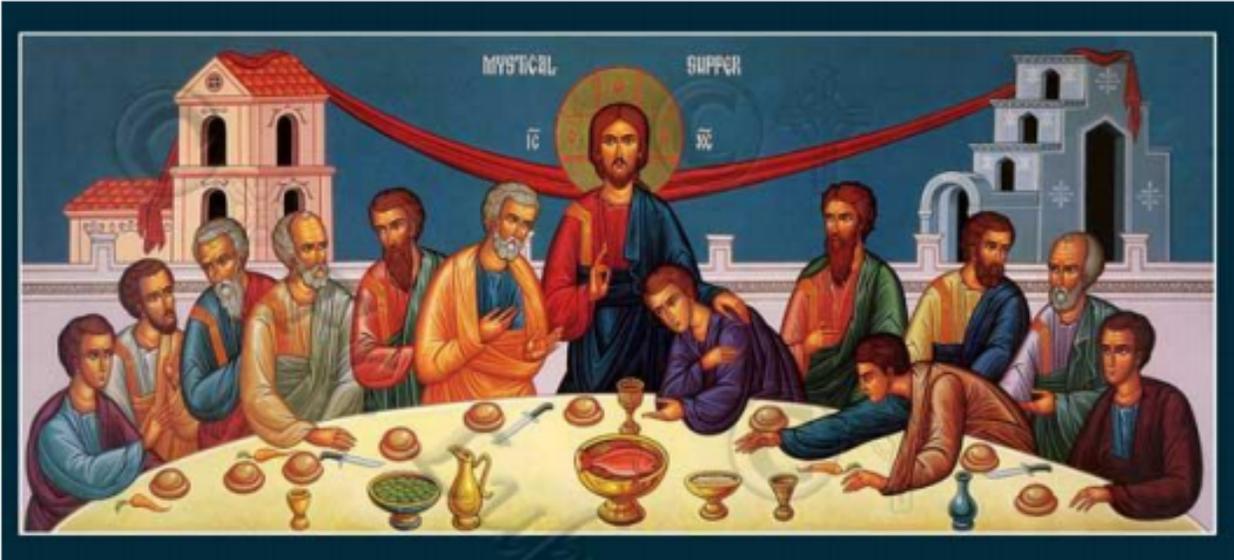
Online registration: campnazareth.org or pittsburgh.goarch.org

Financial-need scholarships available, contact your diocese.

For more info: YoungAdultRetreats@gmail.com or Phone: 724.662.4840 or 412.621.8543



Three Ways to KNOW the BODY of CHRIST:



Incarnation, Mission, Sacrament



Very Rev., Dr. Chad Hatfield
President, St. Vladimir's Seminary



Holy Archangels Orthodox Church
47 Spa Road, Annapolis

Saturday, 4 November, 1 p.m.



Registration: www.OrthodoxAnnapolis.org

Bishop Gregory's 5th Anniversary Information

Monday, November 27, 2017

5:00 PM Prayers of Thanksgiving for His Grace at the Holiday Inn

5:15 PM Cash Bar & Hors d'oeuvres

6:00 PM Dinner

Hotel Information: Holiday Inn, 250 Market Street, Johnstown, PA - 814 535-7777

\$94.99 + Tax Book Under 'ACROD' No Later Than November 6, 2017

Meals: Salmon or Filet Mignon - \$50

Child Appropriate Meal – 12 Years and Younger - \$20

(If more than one member in a family is attending, please list each name separately. Banquet reservations may be made with the Chancery either by individuals or through your parish.)

Name	Parish City	Salmon	Filet Mignon	Child's Meal
	Waldorf			

Return this form with checks NO LATER than Monday, November 6, 2017 (necessary for memento ordering purposes). Make checks payable to ACROD, 312 Garfield Street, Johnstown, PA 15906 ("Bishop's Anniversary" on Memo Line)

September Treasurer's Report

Glory to Jesus Christ!

For the month of September 2017:

Income: \$11,718.50 | Expenses: \$9,228.00 | Income over expenses: \$2,490.50

Thanks to your generosity, this month we donated \$899.00 to the IOCC to help the hurricane victims in Texas and Florida. Of the \$899.00; \$399.00 was collected on two Sundays and Father donated \$500.00 from his discretionary fund. In addition, we will send 12 cleanup buckets to the hurricane victims. Thank you for helping those in need and being good stewards of God's house.

Kari

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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, Mary Diane David, 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, 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.)