

SOBORNOST

St. Thomas the Apostle Orthodox Church

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

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

fredgington@gmail.com
www.apostlethomas.org

American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Moleben to the Theotokos 6:00 AM

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 5:00 PM

Great Vespers 5:30 PM

Sunday: Matins (Orthros) 8:45 AM

Children's Sunday School 9:30 AM

Divine Liturgy 10:00 AM.

November 12, 2017 – 23rd Sunday After Pentecost

St. John the Merciful, Patriarch of Alexandria & Venerable Nilus the Faster of Sinai

Saint John the Merciful, Patriarch of Alexandria, was born on Cyprus in the seventh century into the family of the illustrious dignitary Epiphanius. At the wish of his parents he entered into marriage and had children. When the wife and the children of the saint died, he became a monk. He was zealous in fasting and prayer, and had great love for those around him.

His spiritual exploits won him honor among men, and even the emperor revered him. When the Patriarchal throne of Alexandria fell vacant, the emperor Heraclius and all the clergy begged Saint John to occupy the Patriarchal throne.

The saint worthily assumed his archpastoral service, concerning himself with the moral and dogmatic welfare of his flock. As patriarch he denounced every soul-destroying heresy, and drove out from Alexandria the Monophysite Phyllonos of Antioch. He considered his chief task to be charitable and to give help all those in need. At the beginning of his patriarchal service he ordered his stewards to compile a list of all the poor and downtrodden in Alexandria, which turned out to



be over seven thousand men. The saint ordered that all of these unfortunates be provided for each day out of the church's treasury.

Twice during the week, on Wednesdays and Fridays, he emerged from the doors of the patriarchal cathedral, and sitting on the church portico, he received everyone in need. He settled quarrels, helped the wronged, and distributed alms. Three times a week he visited the sick-houses, and rendered assistance to the suffering. It was during this period that the emperor Heraclius led a tremendous army against the Persian emperor Chosroes II. The Persians ravaged and burned Jerusalem, taking a multitude of captives. The holy Patriarch John gave a large portion of the church treasury for their ransom.

The saint never refused suppliants. One day, when the saint was visiting the sick, he met a beggar and commanded that he be given six silver coins. The beggar changed his clothes, ran on ahead of the Patriarch, and again asked for alms. Saint John gave him six more silver coins. When, however, the beggar sought charity a third time, and the servants began to chase the fellow away, the Patriarch ordered that he be given twelve pieces of silver, saying, "Perhaps he is Christ putting me to the test." Twice the saint gave money to a merchant that had suffered shipwreck, and a third time gave him a ship belonging to the Patriarchate and filled with grain, with which the merchant had a successful journey and repaid his obligations.

Saint John the Merciful was known for his gentle attitude towards people. Once, the saint was compelled to excommunicate two clergymen for a certain time because of some offense. One of them repented, but the other fellow became angry with the Patriarch and fell into greater sins. The saint wanted to summon him and calm him with kind words, but it slipped his mind. When he was celebrating the Divine Liturgy, the saint was suddenly reminded by the words of the Gospel: "If you bring your gift to the altar and remember that your brother has something against you, leave your gift before the altar ... first, be reconciled with your brother, and then come and offer your gift" (Mt. 5:23-24). The saint came out of the altar, called the offending clergyman to him, and falling down on his knees before him in front of all the people he asked forgiveness. The cleric, filled with remorse, repented of his sin, corrected himself, and afterwards was found worthy to be ordained to the priesthood.

There was a time when a certain citizen insulted George, the Patriarch's nephew. George asked the saint to avenge the wrong. The saint promised to deal with the offender so that all of Alexandria would marvel at what he had done. This calmed George, and Saint John began to instruct him, speaking of the necessity for meekness and humility. Then he summoned the man who insulted George. When Saint John learned that the man lived in a house owned by the church, he declared

that he would excuse him from paying rent for an entire year. Alexandria indeed was amazed by such a “revenge,” and George learned from his uncle how to forgive offenses and to bear insults for God’s sake.

Saint John, a strict ascetic and man of prayer, was always mindful of his soul, and of death. He ordered a coffin for himself, but told the craftsmen not to finish it. Instead, he would have them come each feastday and ask if it was time to finish the work. Saint John was persuaded to accompany the governor Nicetas on a visit to the emperor in Constantinople. While on his way to visit the earthly king, he dreamed of a resplendent man who said to him, “The King of Kings summons you.” He sailed to his native island of Cyprus, and died at Amanthos, the saint peacefully fell asleep in the Lord (616-620).

Saint Nilus the Faster of Sinai, a native of Constantinople, lived during the fifth century and was a disciple of Saint John Chrysostom. Having received a fine education, the saint was appointed to the important post of prefect of the capital while still a young man. During this period, Nilus was married and had children, but the pomp of courtly life bothered the couple. Saint John Chrysostom exerted a tremendous influence upon their lives and their strivings. The spouses decided to separate and devote themselves to the monastic life.

The wife and daughter of Nilus went to one of the women’s monasteries in Egypt, and Saint Nilus and his son Theodulus went to Sinai, where they settled in a cave dug out by their own hands. For forty years this cave served as the dwelling of Saint Nilus. By fasting, prayer and works, the monk attained a high degree of spiritual perfection. People began to come to him from every occupation and social rank from the emperor down to the farmer, and each found counsel and comfort from the saint.

At Sinai, Saint Nilus wrote many soul-profitting works to guide Christians on the path of salvation. In one of his letters there is an angry denunciation of the emperor Arcadius, who had exiled Saint John Chrysostom. The ascetic works of the venerable Nilus are widely known: they are perfectly executed in form, profoundly Orthodox in content, and are clear and lucid in expression. His Ascetic Discourse is found in Volume I of the English Philokalia.

Saint Nilus suffered many misfortunes in the wilderness. Once, Saracens captured his son Theodulus, whom they intended to offer as a sacrifice to their pagan gods. Through the prayers of the saint the Lord saved Theodulus, and his father found him with the Bishop of Emessa, who had ransomed the young man from the barbarians. This bishop ordained both of them as presbyters. After ordination they returned to Sinai, where they lived as ascetics together until the death of Saint Nilus. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Ephesians 2:4-10

Brethren, God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Today's Gospel Lesson – Saint Luke 10:25-37

At that time, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

A Word From the Holy Fathers

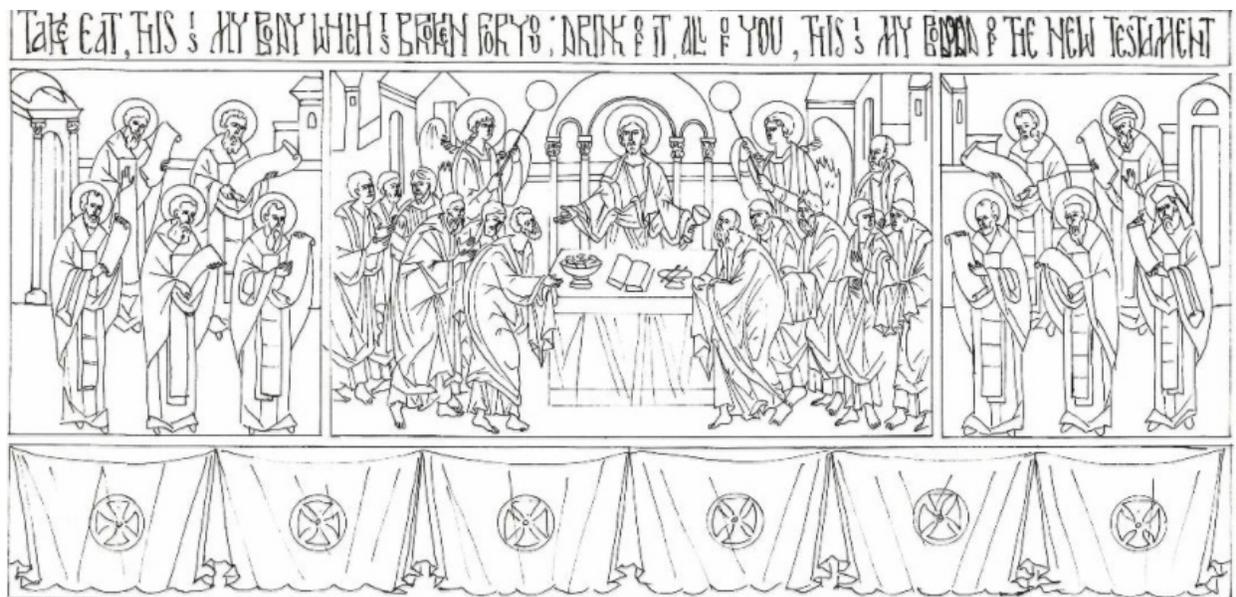
Where is the beginning of real death, which produces and causes both the temporal and eternal death of the soul? Does it not take place within the realm of this life? For this reason a human being, as soon as this happens, is condemned to be deposed, alas, into exile from the paradise of God, as one who has acquired earth-bearing and irreconcilable life away from divine paradise. Likewise this will also

take place with real life, which is the cause of the immortal and real life of the soul and body, whose beginning is also in this world - yet this life exists outside of death. This is why one should neither rush to inscribe death in one's soul here, nor deceive oneself by the empty hopes that one will be accepted there. And let no one hope that in that moment of death one will be accepted due to God's love for humankind. For that will be the moment of vengeance and vindication, and not consolation and love for humankind; the moment of the revelation of the anger and wrath and righteous judgment of God; and the moment in which will be demonstrated the powerful and mighty hand (Is. 5:25), administering punishment to the disobedient.

"Woe to those who fall into the hands of the living God." Heb. 10:31. Woe to those who experience there the Lord's anger, who have not known here, from fear of God, the power of His wrath and who have not previously acquired, through works, the pledge of His love for humankind. For this is the aim of this present time. This is exactly why God gave us this life, giving us the possibility of repentance. For if this was not the case, then the very moment a human being sinned, one would be deprived of life. Otherwise what benefit is there of life? Thus it is entirely improper for human beings to despair, even though the evil one secretly instigates this in various ways, not only to those who live indifferently, but also sometimes to those who labor in asceticism.

Therefore, since the time of this life is a time for repentance, the mere fact that a sinner who desires to return to God can still live, proves that one is accepted by Him. For here in this life is always present freedom of choice. Free will, then, is founded upon the possibility of the acceptance or repudiation of the above mentioned way of life and death. A person possesses the ability to choose whenever one wishes. Where, then, is the place for despair, if it is always possible for all - certainly if one desires - to acquire eternal life? Do you see the greatness of God's love for mankind? God does not punish us in the beginning with righteous justice because of our disobedience, but with patience allows us time for a return. During this time of patience, He grants us the free choice - if we should desire - to be made His sons and daughters. What do I mean when I say to be made sons and daughters? By this I mean to be "united to the Lord so as to become one spirit with Him." 1 Cor. 6:17. But even if, in this time of patience, we sojourn contrarily and love death more than true life, He does not take away the already-given free choice. Not only does He not take it away, but He even renews the invitation by going around searching for us and returning us to the work of life, from morning until the same evening of our life, in accordance with the parable of the vineyard (Mat. 20:1-16).

– St. Gregory Palamas, *Treatise on the Spiritual Life 2*



ARCHANGEL STUNO MICHAEL KABELUCK - 2017

Beauty Will Save the World (Dostoyevsky, The Idiot)

We are moving forward with the next phase of iconography at St. Thomas, which will complete work in the Narthex (the entry of the church) and in the Holy Place (the curved wall in the altar area). Icons of two Seraphim on the ends of the curved walls will cost \$1,700 each. Icons of the ten Bishops flanking the icon of the Heavenly Banquet in front of the altar (either side of the Banquet already in the Holy Place) will cost \$2,000 each. We will also be moving Gorazd of Prague, a Bishop whose icon currently hangs in the Nave, into the Holy Place with an icon of John of Damascus being put in his place, which can be sponsored for \$600. Four new icons will be completed in the nave, for \$750 each. The writing above the icons, as well as the "tablecloth" below will be completed, and costs have been combined with the sponsorship of the Bishops.

The icons will be installed in 2018. The last time we offered this opportunity to glorify God in His church, the response was tremendous. We are ready to collect funds to complete the project, so if you are interested in participating, please contact Josh Moore by phone at (541) 601-8413 or at jgmoore01@gmail.com.

Please see the Church website for up-to-date sponsorship information and pictures of the icon work to be completed. Any donation of \$500 or more is eligible for a memorial plaque in the social hall. **Currently** we have: Pledged/Received Funds: \$8,725 | Remaining Needed: \$17,675.

The Bishops to be placed in the Holy Place are currently planned to be (\$2,000 to sponsor one): Basil the Great, Gregory the Great, John Chrysostom, Cyprian of Carthage, Athanasius the Great, Cyril of Alexandria, Leo the Great, Polycarp, Ignatius of Antioch (sponsored), and Peter Moghila.

2 Seraphim in the Holy Place (\$1,700 to sponsor; 1 sponsored).

John of Damascus in the nave (\$600 to sponsor)

In the Narthex: Pr. Daniel, David, Elijah, and Melchizedek. (\$750 to sponsor).

THE JOURNEY TOWARDS BETHLEHEM: AN INTRODUCTION TO THE NATIVITY FAST

By Fr. Anthony Christos

The Feast of the Nativity in the Flesh of our Lord Jesus Christ, or Christmas, is one of the biggest days of Christendom. It is among the Despotic Feasts, which relate to the events in the life of Christ the Despot. Along with Pascha it is the biggest celebration in the Orthodox Church. On this day we celebrate the Incarnation of God the Word, when the Second Person of the Holy Trinity descended into the world. God became man that man may become a god by grace. Christ comes down from heaven to earth, to raise man from earth to heaven. Christ came among us to save the human race, to rebuild once again the ruined bridge of our communication with God, to restore man to his true glory, to reveal to us the will of God. Christ deeply humbled Himself to elevate us, He was born in time so we could overcome time, and He took human nature in order to deify it. This is why we feast, rejoice and celebrate.

The Holy Twelve Days

In the early centuries of the Church the Nativity and Baptism of Christ were celebrated together on the same day, January 6th, and they went by the common name of Epiphany. In the middle of the fourth century the separate celebration of Christmas was established for December 25th, while January 6th remained by itself the feast of the Baptism of the Lord. Alongside this was the establishment of the Holy Twelve Days, which is the twelve day period between December 25th and January 6th, from Christmas to the day of Theophany, and this includes the feast of the Circumcision of the Lord together with that of Saint Basil the Great on January 1st.

The Preparation

The great importance of the Christmas feast and the reverence of Christians for it, under the influence in those days of the Great Lent of Pascha, led to the establishment of a preparatory period, during which the faithful would spiritually prepare to "journey" to the cave of Bethlehem. This preparatory period lasts forty days, called the Nativity Forty-day Fast, and it begins every year on November 15th. The hymns in our worship services remind us that we have entered this Sacred Season, how in a spiritual manner we have embarked on the path that leads to the noetic Bethlehem, namely the Church, in which Christ is born in order to regenerate each person who sincerely believes in Him. From November 21st (the

feast of the Entrance of the Theotokos into the Temple) we chant the Katavasies of the Nativity, in which the First Ode is said as follows: "Christ is born, glorify Him. Christ from heaven, respond to Him. Christ on earth, magnify Him. Praise the Lord all the earth and in gladness sing a hymn all ye people, for you are glorified." From November 26th (which is the day of the Apodosis of the above mentioned feast of the Mother of God) we begin to chant the pre-festal Kontakion: "Today the Virgin gives birth to the Pre-eternal One, and the earth offers a cave to the Unapproachable One. Angels with shepherds glorify Him. The wise men journey with a star. Since for our sake the Eternal God was born as a Little Child, the Preeternal God."

The Fast

Christians fast during the forty day period, which lasts from November 15th through Christmas Eve on December 24th. On these days we do not eat any meat, dairy products and eggs. We can eat fish, except of course on Wednesdays and Fridays. The eating of fish is allowed until December 17th. We can eat fish on November 21st for the feast of the Entrance of the Theotokos, even if this feast falls on a Wednesday or a Friday. **Caution:** Christmas Eve is also a day of strict fasting as Christians prepare for the day of the Nativity of the Lord and especially for the Divine Liturgy, which is festively celebrated. Hence, Christmas Eve is an uplifting and spiritual time of preparation, in view of the Great Event the next day.

Fasting From Foods and Passions

We must always keep in mind that in our Church true fasting is not only about abstaining from certain foods, but also abstaining from the passions and sins. Saint Photios the Great says: "Fasting that is acceptable to God is that which combines the abstention of food with the aversion of chatter, envy, hatred and other sins. The one who fasts from food, but does not temper the passions, is like one who puts a splendid foundation to a house he has built, but allows snakes, scorpions and every poisonous reptile to live within." We thus aim for a spiritual fast during this period, to avoid sin and keep the will of God, being an embodiment of love and forgiveness and mercy, as well as striving to attain even greater virtue. In this way we will better understand and realize the words of Saint Basil the Great: "True fasting is to alienate ourselves from all evil, all sin, all impassioned thoughts, all unclean desires."

Repentance & Worship

Together with our fasting and our preparation for Christmas we also include repentance. An honest examination of ourselves, admitting our wrongs and participating in the sacred Mystery of Confession are prerequisites for a truly worthy participation in the Christmas Divine Liturgy. Indeed, it is good to take care and approach Divine Communion in a timely manner and not at the last

minute. The preparatory period before Christmas gives us a great opportunity to understand well the misery that we hide deep within our being, in order to acquire a humble spirit and self-control, that we may be mentally transformed, to sincerely repent, and to dare undertake the great meeting with the Newborn Lord of Bethlehem.

During a time of spiritual preparation and anticipation, such as the forty days prior to Christmas, the prayers of the faithful and our participation in the worship of the Church play an essential role.... It is beneficial to participate in [as many services as possible] and prepare to receive Divine Communion. Here, therefore, before us is the path towards Bethlehem. "Come, believers, let us see where Christ is born," we chant in church. Let us follow the advice of our Mother the Church, and prepare ourselves properly throughout these days, that we may be found worthy to worship "the Ancient of Days Who becomes an Infant for us, for He Who sits on a Heavenly Throne on high is placed in a manger, He Who broke the shackles of sin is now wrapped in swaddling clothes, because this was His will" (St. John Chrysostom). (*Translated by John Sanidopoulos*)

From the Pen of C. S. Lewis

If ye put the question from within Time and are asking about possibilities, the answer is certain. The choice of ways is before you. Neither is closed. Any man may choose eternal death. Those who choose it will have it. But if ye are trying to leap on into eternity, if ye are trying to see the final state of all things as it *will* be (for so ye must speak) when there are no more possibilities left but only the Real, then ye ask what cannot be answered to mortal ears. Time is the very lens through which ye see - small and clear, as men see through the wrong end of a telescope - something that would otherwise be too big for ye to see at all. That thing is Freedom: the gift whereby ye most resemble your Maker and are yourselves parts of eternal reality. But ye can see it only through the lens of Time, in a little clear picture, through the inverted telescope. It is a picture of moments following one another and yourself in each moment making some choice that might have been otherwise. Neither the temporal succession nor the phantom of what ye might have chosen and didn't is itself Freedom. They are a lens. The picture is a symbol: but it's truer than any philosophical theorem (or, perhaps, than any mystic's vision) that claims to go behind it. For every attempt to see the shape of eternity except through the lens of Time destroys your knowledge of Freedom. Witness the doctrine of Predestination which shows (truly enough) that eternal reality is not waiting for a future in which to be real; but at the price of removing Freedom which is the deeper truth of the two. And wouldn't Universalism do the same? Ye *cannot* know eternal reality by a definition. Time itself, and all acts and events that fill Time, are the definition, and it must be lived. – *The Great Divorce*



Office of the Bishop

312 Garfield Street

Johnstown, PA 15906

NATIVITY FAST 2017

Protocol No. 13/2017

Glory to Jesus Christ!

Dear Beloved Faithful Clergy and Laity of our God-Protected Diocese,

It is hard to believe that this month marks the fifth anniversary of my Consecration and Enthronement as your Bishop. During my visits to the parishes you have heard me preaching on the state of affairs, locally and globally. Conflicts, wars and senseless violence continue to inflict pain and suffering and spill blood everywhere. I am deeply saddened that peace continues to elude us. Recent events continue to reveal that demonic forces are fighting us, that evil continues to exist in the world. So many innocent people killed and wounded at a concert in Las Vegas. So many innocent killed and wounded in a small church in Texas. Everyday people are dying needlessly in our towns and cities. For what? Can someone please explain it to me? This lack of peace is the direct result of increased selfishness and hatred throughout the world. Whatever we as inhabitants of this planet are doing it is not working, somehow it is not enough. Obviously we as humans cannot achieve peace on our own. We need the help of someone and that someone is the Lord.

As we once again enter the Season of the Nativity Fast, I ask you, actually I plead with you, the good faithful people of our Diocese, to join me on a journey to meet the new born King. During these 40 days leading to the Nativity of our Lord let us increase our efforts in church attendance, in prayer, in fasting, in scriptural reading, in almsgiving, in repentance and confession, in receiving the Eucharist.

This year, just like the last two years, I am challenging everyone, clergy and laity, to offer a special prayer for peace during evening prayers. During the Litany of Fervent Supplication at each Divine Liturgy a special petition is also to be included. The text of these prayers will be provided to the Clergy for distribution. Each household should have sufficient copies so that each young person that can read has one by their bed to use nightly and those who are too young to read may say the prayer with their parents before they go to bed. Of course all the adults should also participate.

The American Carpatho-Russian Orthodox Diocese of the U.S.A.

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

To assist with this challenge, a special web page has been created on the Diocesan Website, *Praying for Peace*, which contains downloadable texts of the special prayers. Other postings will be made on various social media outlets to encourage maximum exposure and participation.

With all of us united in prayer and laboring for peace this Nativity Fasting Season, I am convinced that we will help to make our lives and that of others throughout the world more peaceful, even if only in a small way.

Working in His Vineyard with much love,

A handwritten signature in black ink that reads "+ Bishop Gregory". The signature is written in a cursive, flowing style.

+Bishop Gregory of Nyssa

This Archpastoral Letter is to be read in all new calendar parishes of the Diocese from the pulpit on the Sunday prior to the beginning of the Nativity Fast (November 12), if not then definitely on the first Sunday of the Nativity Fast (November 19) during the reading of the parish announcements and placed in your weekly bulletins. Old calendar parishes on Sunday November 26 or Sunday December 3.

Prayer For Peace – Evening Prayers

Lord Jesus Christ, Son and Word of God, You became flesh and dwelt among us. You made the womb of Your most-pure Mother more spacious than the heavens. Yet You, the true light, were born in the darkness of a cave, thereby enlightening the world that was darkened by sin. To redeem us, You shared Your whole life. You submitted to death on the Cross and rose from the dead, bestowing life. We share in Your death and resurrection, that we may indeed be dead to sin and alive in You. As we fast and prepare to celebrate Your life-giving manifestation, we pray especially that our respect for life will prevail in the world. Directed by Your command to care for “the least of these,” may we and all people heed Your call to show care and concern for life in the womb; for the lives of the poor, oppressed, and suffering; and for the lives of the sick, the elderly, and the dying. May Your peace reign in our hearts and throughout world, especially in places of unrest, so that the shedding of blood in warfare, violence, terrorism, tyranny, and all manner of strife may come to an end. May aggression between neighbors and nations fade away. May love reign in the lives of families. O Savior, You have said “I came that they may have life, and have it abundantly.” May we become partakers of Your abundant life, together with all the saints whose lives have pleased You from the beginning. For You are the way, the truth and the life, O Christ our God, and to You we give glory, together with Your eternal Father and Your most-holy, gracious and life-giving Spirit, now and ever and forever. AMEN.



ENCYCLICAL OF ARCHBISHOP DEMETRIOS FOR THE FEAST OF THE SYNAXIS OF THE HOLY ARCHANGELS - NOVEMBER 8, 2017

Beloved Brothers and Sisters in Christ,

On the Feast of the Synaxis of the Holy Archangels we honor the divinely created and appointed messengers of God, the Archangels Michael and Gabriel, and we commemorate the myriad of angelic beings who never cease in praising and glorifying God and laboring for the fulfillment of His Kingdom (Revelation 5:11-13). The Holy Scriptures describe the holy angels as ministering spirits sent forth to serve for the sake of those who are to obtain salvation (Hebrews 1:14). In carrying out their divine tasks, the holy angels offer an example of true service to God and humankind, serving as our lifelong guardians and protectors. This special service of care, commissioned by God, is contemplated by the comforting words of the Psalmist: He shall give His angels charge over you, to keep you in all your ways (Psalm 90:11).....



As we celebrate the Feast of the Holy Archangels, I ask that you offer your sincere prayers for [those who care for those who cannot care for themselves, as this work] is an important affirmation of the sacredness and dignity of human life at all ages. May the divine protection of the Holy Archangels be with us always, and may they inspire us to grow in our worship of God and in our commitment to minister unto others who are in need of His love and saving grace.

With paternal love in Christ,

† DEMETRIOS

Archbishop of America

SUPPLY REQUEST

The church is running low on oil for the lampadas in the nave. If you would like to help replenish our supply, please bring some extra virgin olive oil (it burns more cleanly than regular grade) to church and give it to Kari.

Follow Our Diocese On-Line

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

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

Facebook: <https://www.facebook.com/acroddiocese>

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

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

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbyteria Katie Baker and family, Santiago Alzugaray, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Luke Cooper, Tina Crull, 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.)