

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.**

September 25, 2016 – 14th Sunday After Pentecost Venerable Euphrosyne of Alexandria

Saint Euphrosyne of Alexandria was born at the beginning of the fifth century in the city of Alexandria. She was the only child in her family of illustrious and rich parents. Since her mother died early, she was raised by her father, Paphnutius, a deeply believing and pious Christian. He frequented a monastery, the igumen of which was his spiritual guide.

When Euphrosyne turned eighteen, her father wanted her to marry. He went to the monastery to his spiritual guide to receive his blessing for the planned wedding of his daughter. The igumen conversed with the daughter and gave her his blessing, but St Euphrosyne yearned for the monastic life.

She secretly accepted tonsure from a wandering monk, left her father's house and decided to enter a monastery in order to lead her life in solitude and prayer. She feared, however, that in a women's monastery her father would find her. Calling herself the eunuch Smaragdus, she went to the very same men's monastery which she had visited with her father since childhood.



The monks did not recognize Euphrosyne dressed in men's garb, and so they accepted her into the monastery. Here in a solitary cell, St Euphrosyne spent 38 years in works, fasting and prayer, and attained a high level of spiritual accomplishment.

Her father grieved over the loss of his beloved daughter and more than once, on the advice of the igumen, he conversed with the monk Smaragdos, revealing his grief and receiving spiritual comfort. Before her death, the nun Euphrosyne revealed her secret to her grieving father and asked that no one but he should prepare her body for burial. Having buried his daughter, Paphnutius distributed all his wealth to both the poor and to the monastery, and then he accepted monasticism. For ten years right up to his own death, he labored in the cell of his daughter. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 1:21-2:4

He who establishes us with you in Christ and has anointed us *is* God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Today's Gospel Lesson – Saint Luke 5:1-11

At that time, as the multitude pressed about Jesus to hear the word of God, He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also *were* James and John, the sons of Zebedee,

who were partners with Simon. And Jesus said to Simon, “Do not be afraid. From now on you will catch men.” So when they had brought their boats to land, they forsook all and followed Him.

A Word From the Holy Fathers

He who, by the mere inclination of His will, laid the foundation of all creation, visible and invisible, had in an ineffable manner a supremely good plan for created beings before all ages and before the creation of those beings. The plan was for Him to mingle, without change on His part, with human nature by true hypostatic union, to unite human nature to Himself while remaining immutable, so that He might become a man, as He alone knew how, and might make humanity divine in union with Himself. Also, according to the plan, it is plain that God wisely divided and distinguished the ages between those intended for the purpose of God becoming a man, and those intended for the purpose of man being made a god. . . . For if He has fulfilled the goal of His mystical effort for becoming a man, having become like us in every respect save without sin, and even descended into the lower regions of the earth where the tyranny of sin was pressing humanity, then God will also completely fulfil the goal of His mystical effort to deify humanity, in every respect, of course, short of an identity of essence with God, and assimilate humanity to Himself and elevate it to a position above all the heavens. It is to this exalted position that the greatness of God’s grace, and of His infinite goodness, summons lowly humanity.

– St. Maximus the Confessor

On Stewardship and the Orthodox Life – Part 90:

Abraham

“And the Lord appeared to Abraham by the oaks of Mamre.” (Genesis 18:1 RSV)

Among many in Orthodoxy, there is a widespread error about stewardship. This error suggests (if not believes outright) that stewardship has only to do with money. While money is a part of stewardship (where stewardship is understood as a way of life), it is only one rather small part. As we look to Abraham we see an opportunity to understand stewardship as managing all the resources that God has loaned to us. One of those resources



is offering hospitality: the gift of welcome.

One day as Abraham was sitting at the door of his tent in the wilderness, three strangers appear approaching his tent. Abraham's response? He *runs* to greet them. Running was hardly something a self-respecting head of a large family would do. But as a sign of respect and hospitality, Abraham runs to greet them. "*Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I fetch a morsel of bread, that you may refresh yourselves, and after that you may pass on*"(Genesis 12:4-5 RSV).

Who are these strangers? Are they o.k.? Are they to be trusted? Are they one of "us"? Why are they coming here? Are these not the questions usually asked about the strangers that show up at our parishes on Sunday morning? Yes – and there are others:

Is one of *them* going to sit in *my* pew? Are *those people* Orthodox? Will their children be quiet? And on and on.

People today still seek salvation. One very important way the Church can help those who are seeking is to offer a warm and hospitable welcome to everyone and anyone who is present. We can only help people who are seeking by first making them feel that they are wanted and needed as people of God. Who knows the motives for their being present: A recent tragedy? A family that has some very practical needs? Someone who is just seeking, or maybe just church shopping?

It makes no difference. It makes no difference at all. All are to be welcomed with the hospitality of Abraham. We are to run to meet the strangers, to offer them rest and a sharing of food with the rest of the community. We are to welcome all and make everyone feel a part of the family. After all, who were those three who visited Abraham? Only later we find out that the three were the Holy Trinity themselves.

St. Paul writes: "*Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares*" (Hebrews 13:2 RSV). (*from acrod.org*)

ORIGIN OF THE TRISAGION

On the 25th of September, each year the Orthodox Church commemorates the miracle of the taking up into heaven by the angels of a child when Proklos was Patriarch of Constantinople (434-446) and Theodosios II was emperor.

ANNUS MUNDI 5930.—In this year Proklos, the most holy bishop of Constantinople, petitioned the Emperor Theodosius for the relic of John Chrysostom to be transferred from Comanus to the capital city. And in the next year, and for 33 years, it was processed with the King and the blessed Pulcheria and placed in the church of the Apostles. [...] During Proklos'

reign great earthquakes were occurring in Constantinople for four months continuously. Being struck with fear, the Byzantines went out of the city to the so-called Kampos, and were supplicating God and processing with the bishop night and day. One day, when the earth was shaking and all the people were continuously crying out the *Kyrie, eleison*, (Lord, have mercy) at about the third hour, suddenly and in sight of all a young child was taken up into the air, and a divine voice was heard around it announcing to the bishop and the people to process and to say thus: *Holy God, holy Mighty, holy Immortal, have mercy on us*, nothing else being added. Our father among the Saints, Proklos, accepting the decision, processed the people chanting thusly and the earthquake immediately ceased. The blessed Pulcheria and her brother, supporting the miracle, established that this divine hymn be chanted throughout the entire ecumene; and from that day all the churches sing to God each day.

In his treatise *The Orthodox Faith*, Saint John of Damascus (8th c.) adds that “it is traditional that the Thrice-Holy Hymn was also sung in this manner at the holy and great Fourth Ecumenical Council—that which was held in Chalcedon, I mean—for so it is reported in the acts of this same holy council”. The Council of Chalcedon was held in 451, but it is clearly accepted that the hymn was inserted into the liturgy between the years 430 and 450. Since then, of course, its use spread throughout almost every service of the Orthodox Church.

Today, it is intricately combined even with the recitation of the Lord’s Prayer, both in the Church and in private devotion in what are known as the “Introductory, Trisagion prayers” that begin the majority of divine services. The hymn was probably so completely embraced by the Church due to the fact that the Monophysite Antiochian Patriarch Peter the Fuller (*circa* 470) interpolated into the hymn the phrase “who was crucified for us,” attempting to align his position with the Theopaschites (a particular group of Monophysites). In any event, Orthodoxy would not accept the change and it was eventually rejected by the 81st Canon of the Council in Trullo, in 692. Its popularity also seems to be attested to by the early date of its appearance in the West, also, as we shall see below.

The mystagogical-anagogical interpretation of the Trisagion hymn by the Fathers of the Church is connected to the context of the Thrice-Holy, Angelic Triumphant Hymn: the three *holies* of the Seraphic Hymn is expanded in the Trisagion as a hymn specifically to the three persons of the Holy Trinity. In discussing the hymn’s place in the Divine Liturgy, Saint Nicholas Cabasilas comments establish us in the choir of the angels:

Next [after the raising of the Book of the Gospels] we praise God himself, the Triune God, as the coming of the Saviour revealed him to us. The hymns which we sing comes to us from the angels, and is taken in part from the book of the sacred psalms of the prophet. It was gathered together by Christ's Church and dedicated to the Trinity. For the Hagios [the Sanctus], which is repeated thrice, is the angelic acclamation [Is. 6. 3. Rev. 4. 8]; the words "Strong and immortal God" are those of the blessed David, who exclaims: "My soul thirsts for the strong and living God" [Ps. 42. 2]. The Church which is the assembly of those who believe and profess the Trinity and Unity of God, played its part in gathering together these two acclamations, joining them, and adding the ejaculation, "Have mercy on us"; she wished to show, on the one hand, the harmony of the Old and New Testaments, and on the other, that angels and men form one Church, a single choir, because of the coming of Christ who was of both heaven and earth. That is why we sing this hymns after the bringing in and showing of the Book of the Gospels; it is as if we proclaim that he, by coming among us, has given us a place amid the angels, and established us in the heavenly choir.

A number of structural liturgical factors, as well as the manuscript tradition for the Trisagion point to an origin outside the context of the Divine Liturgy. First, its structural hymnographic form—refrain, glorification (Glory; now and ever.), repeated last line, and repeat—indicate its use as an antiphonal kanon, which would align itself well with its origin as a Constantinopolitan processional, as modern liturgiology has recently observed. Its use at the end of the Great Doxology and the witness of usage in the asmatic vespers of the cathedral rite in the Athos, Great Lavra MS Λ.165 shortly before the dismissal point to an origin in the Divine Liturgy as an entrance processional (*introit*) carried over from a wider processional, "stational" liturgical tradition. Tradition has also preserved a special tidbit of information pointing to this processional origin. It is recorded that the point of the *perisse* (the appendix troparion at the end of an antiphonal psalmody) was when the Emperor and his court arrived in the Church. The highly formalized court rituals spilled over into the public worship life and we know that on great feasts the Patriarch and Emperor entered the Great Church together. The purpose of the highly *perisse* had the practical application of covering a multitude of liturgical actions, prayers and petitions establishing the Patriarch on the synthronon before the scripture readings, which in Byzantine times was the actual beginning of the Divine Liturgy.

Anyone familiar with the Divine Liturgies of the Orthodox Church knows that the Trisagion is still chanted today (without the antiphonal psalmic verses, which

disappeared without a trace) and its psaltic tradition is still quite vibrant. The only time when it is not chanted is on the feasts of the Cross, 14 September and the Third Sunday of the Great Fast, and the Great Feasts of the Master, when two special alternative hymns take its place—on the Great Feasts the baptismal hymn “As many as have been baptized in Christ have put on Christ” and on the feasts of the Cross “Your Cross we adore, O Master, and Your Holy Resurrection we glorify”, possibly originating in Jerusalem. The daily form is as follows: It is chanted three times followed by a glorification (Glory to the Father and the Son and the Holy Spirit; now and ever and forever. Amen.). The last phrase is then repeated a final time as a *perisse*, announced with the word *δύναμις* (*dynamis*) from the deacon (*Greek practice – Ed.*). The word means “power” or “strength,” an obvious command to chant in a more intense fashion.

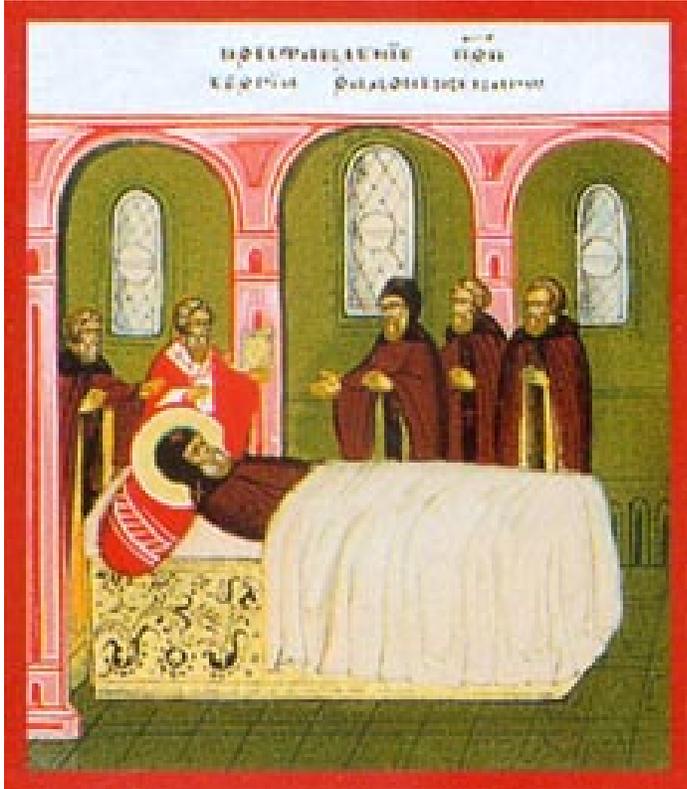
The popularity of the Trisagion Hymn also seems to be attested to by the fact that it was so quick to make its way into the Western Latin Office under the name *Aius*. The Trisagion Hymn is sung once a year in the Roman Church as a refrain between the *Improperia* (reproaches) of Christ on Good Friday at the culminating service of the unveiling and veneration of the Altar Cross—the *Adoratio Crucis*. The most interesting points of this borrowing are that (1) the Trisagion is sung in *both* Greek and Latin, a possible relic of a practice that was once held in the Middle Ages, one piece of what is collectively known as the *Missa Graeca* and (2) if the scholarly opinion that these Improperia were established in the fifth- or sixth-century Gallican rite, possibly via Burgundy, then the Trisagion—which was adopted in the East in the fifth century—wasted no time making its way to the West, attesting to the prestige it must have held from the very beginning. Also, the fact that it appears in the West as an antiphonal kanon bears witness to its earliest, processional form.

To summarize regarding the Trisagion, its divinely revealed origin attests to its popularity, as does its use throughout the Church’s daily worship cycle. It looks to be an expansion on the Angelic, triumphal thrice-holy hymn, developing its Trinitarian character to address each person of the Godhead individually. The *Trisagion prayers*, the introductory prayers used to begin almost every service, just before the Lord’s Prayer, are among the first prayers learned by an Orthodox believer. (*adapted from psalticNotes.com*)

The Diocesan Sobor Is Fast Approaching

Please lift up the delegates in your prayers as they gather October 10-12 in Johnstown to carry forward the work of our diocese.

Also Commemorated Today: St. Sergius of Radonezh



Saint Sergius of Radonezh was born in the village of Varnitsa, near Rostov, on May 3, 1314. His parents were the pious and illustrious nobles Cyril and Maria (September 28). The Lord chose him while still in his mother's womb. In the Life of St Sergius it is reported that even before the birth of her son, St Maria and those praying heard the thrice-repeated cry of the infant at the Divine Liturgy: before the reading of the Holy Gospel, during the Cherubic hymn, and when the priest pronounced: "Holy Things are for the Holy."

God gave Cyril and Maria a son whom they named Bartholomew.

From his very first days of life the infant amazed everyone by his fasting. On Wednesdays and Fridays he would not accept milk from his mother, and on other days, if Maria used oil in the food, the infant also refused the milk of his mother. Noticing this, Maria refrained altogether from food with oil.

At the age of seven, Bartholomew was sent to study together with his two brothers: his older brother Stephen, and his younger brother Peter. His brothers learned successfully, but Bartholomew fell behind in his studies, even though the teacher gave him much special attention. The parents scolded the child, the teacher chastised him, and his classmates made fun of his lack of comprehension. Finally, Bartholomew besought the Lord with tears to grant him the ability to read.

Once, his father sent Bartholomew out after the horses in the field. Along the way he met an angel sent by God under the appearance of a monk. The Elder stood at prayer beneath an oak in a field. Bartholomew approached him, and bowing, waited for the Elder to finish praying. The monk blessed him, gave him a kiss and asked what he wanted.

Bartholomew answered, "With all my soul I want to learn reading and writing. Holy Father, pray for me to God, that He may help me to become literate." The

monk fulfilled Bartholomew's request, offering up his prayer to God. In blessing the child he said to him: "Henceforth, my child, God gives you to understand reading and writing, and in this you will surpass your brothers and peers."

Then the Elder took a vessel and gave Bartholomew a piece of prosphora. "Take, child, and eat," said he. "This is given to you as a sign of the grace of God, and for the understanding of Holy Scripture." The Elder wanted to leave, but Bartholomew asked him to visit at the home of his parents. His parents received their guest with joy and offered him their hospitality. The Elder replied that it was proper to partake of spiritual nourishment first, and he bade their son to read the Psalter. Bartholomew began to read, and his parents were amazed at the change that had occurred with their son. In parting, the Elder prophetically said of St Sergius, "Your son shall be great before God and the people. He shall become a chosen habitation of the Holy Spirit."

After this the holy child read without difficulty and understood the contents of books. He became immersed in prayer with a special fervor, not missing a single church service. Already in childhood he imposed upon himself a strict fast. He ate nothing on Wednesdays and Fridays, and on the other days he sustained himself on bread and water.

About the year 1328, the parents of St Sergius moved from Rostov to Radonezh. When their older sons married, Cyril and Maria received the monastic schema shortly before their death at the Khot'kov monastery of the Protection of the Most Holy Theotokos, not far from Radonezh.

Later on, the older brother Stephen was widowed and became a monk at this monastery. Having buried his parents, Bartholomew and his brother Stephen withdrew into the forest (12 versts from Radonezh) to live in the wilderness. At first they made cells, and then a small church, and with the blessing of Metropolitan Theognostus, it was consecrated in the name of the Most Holy Trinity. But soon, unable to bear the difficulties of life in the wilderness, Stephen left his brother and went on to the Moscow Theophany monastery, where he became close to St Alexis, afterwards Metropolitan of Moscow. (February 12).

On October 7, 1337 Bartholomew was tonsured by Igumen Metrophanes, taking the name of the holy Martyr Sergius (October 7), and he started to build a new habitation to the glory of the Life-Creating Trinity. Suffering temptations and demonic apparitions, St Sergius advanced from strength to strength. Gradually he became known to other monks seeking his guidance. St Sergius accepted all with love, and soon a brotherhood of twelve monks were gathered in the small monastery.

Their experienced spiritual guide distinguished himself by an extraordinary love for work. With his own hands he built several cells, he carried water, he chopped wood, baked bread, sewed clothing, prepared food for the brethren and humbly took on other tasks. St Sergius combined the heavy work with prayer, vigil and fasting. The brethren were amazed that with such severe exertion the health of their guide did not deteriorate, but rather became all the more hearty. It was not without difficulty that they implored St Sergius to accept the position of igumen of the monastery.

In 1354 Bishop Athanasius of Volyn ordained the saint a hieromonk and elevated him to the rank of igumen. Just as before, monastic obediences were strictly fulfilled at the monastery. With the expansion of the monastery, its needs also grew. Often the monks had only scant food, but through the prayers of St Sergius unknown people provided the necessities.

Reports of the exploits of St Sergius became known even at Constantinople, and Patriarch Philotheus sent to the monk a cross, a “paraman” (monastic clothing, a four-cornered cloth tied with cords to the chest and worn beneath other garb, and adorned with symbols of the Lord’s Passion) and schema-robe in blessing for new deeds, and a grammota of blessing, in which the Patriarch counselled the chosen of God to organize a cenobitic monastery. The monk set off with the patriarchal missive to St Alexis, and received from him the counsel to introduce a strict manner of cenobitic life. The monks began to grumble at the strictness of the monastic Rule, and St Sergius was compelled to forsake the monastery. At the River Kirzhach he founded a monastery in honor of the Annunciation of the Most Holy Theotokos. Matters at the former monastery went quickly into disarray, and the remaining monks recoured to St Alexis that he should get the saint to return. St Sergius unquestioningly obeyed the holy hierarch, and left in place of himself at the Kirzhachsk monastery his disciple, St Roman.

Already during his lifetime St Sergius had been vouchsafed the gift of wonderworking. He raised a lad, at a point when the despairing father had given up on his only son as lost. Reports about the miracles worked by St Sergius began quickly to spread about, and the sick began to come to him, both from the surrounding villages and also from remote places. And no one left from St Sergius without receiving healing of infirmities and edifying counsel. Everyone gave glory for St Sergius, and revered him on an equal with the ancient holy Fathers. But human glory did not hold allure for the great ascetic, and as before he remained the example of monastic humility.

One time St Stephen, Bishop of Perm (April 27), who deeply revered St Sergius, was on journey from his diocese to Moscow. The roadway passed eight versts

distant from the Sergiev monastery. Intending to visit the monastery on his return trip, the saint stopped, and having recited a prayer, he bowed to St Sergius with the words: "Peace be to thee, spiritual brother." At this instant St Sergius was sitting in the trapeza for a meal with the brethren. In reply to the blessing of the holy hierarch, St Sergius rose up, recited a prayer, and made a return blessing to St Stephen. Certain of the disciples, astonished at the extraordinary action of St Sergius, hastened off to the indicated place, and became convinced of the veracity of the vision.

Gradually the monks began to witness also other similar actions. Once, during Liturgy, an angel of the Lord served with the saint, but St Sergius in his humility forbade anyone to tell about this until after his death. St Sergius was connected with St Alexis by close bonds of spiritual friendship and brotherly love. St Alexis in his declining years summoned St Sergius to him and besought him to accept to be Russian Metropolitan, but St Sergius humbly declined to be primate.

The Russian Land at this time suffered under the Mongol-Tatar Yoke. Having gathered an army, Great-prince Demetrius Ioannovich of the Don went to monastery of St Sergius to ask blessing in the pending struggle. St Sergius gave blessing to two monks of his monastery to render help to the great-prince: the Schemamonk Andrei [Oslyaba] and the Schemamonk Alexander [Peresvet], and he predicted the victory for prince Demetrius. The prophecy of St Sergius was fulfilled: on September 8, 1380, on the feastday of the Nativity of the Most Holy Theotokos, Russian soldiers gained a total victory over the Tatar hordes at Kulikovo Pole (Kulikovo Field), and set in place the beginning of the liberation of the Russian Land from the Mongol Yoke. During the fighting St Sergius and the brethren stood at prayer and besought God to grant victory to the Russian forces.

For his angelic manner of life St Sergius was granted an heavenly vision by God. One time by night Abba Sergius was reading the rule of prayer beneath an icon of the Most Holy Theotokos. Having completed the reading of the canon to the Mother of God, he sat down to rest, but suddenly he said to his disciple, St Mikhei (May 6), that there awaited them a wondrous visitation. After a moment the Mother of God appeared accompanied by the holy Apostles Peter and John the Theologian. Due to the extraordinary bright light St Sergius fell down, but the Most Holy Theotokos touched Her hands to him, and in blessing him promised always to be Protectress of his holy monastery.

Having reached old age, and foreseeing his own end six months beforehand, St Sergius summoned the brethren to him and designated his disciple St Nikon (November 17), who was experienced in the spiritual life and obedience, to be igumen. In tranquil solitude St Sergius fell asleep in the Lord on September 25,

1392. On the night before, the great saint of God summoned the brethren a final time to give them his final instruction: “Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and unhyprocritical love....” (from *oca.org*)

CAPTAIN DEWEY RETIRES



In a moving ceremony, Captain Dana Dewey retired from the Navy after more than 27 years of dedicated service to his country. He will be staying in the area, working to continue supporting the DOD as a civilian. The ceremony took place at hallowed Memorial Hall at the US Naval Academy where Captain Dewey went to college and played football. The Dewey family was also honored for their sacrifices in supporting Dana's career of service. The event was attended by several military families at St. Thomas and Fr. Joseph was honored to offer several prayers. Well done Dewey family!

+FR MICHAEL ROSCO MEMORIAL BUILD PROJECT

St. John's Church is pleased to announce the dedication and blessing of the Habitat for Humanity Memorial Building Project as set for Wednesday, December 07, 2016! This is an exciting moment as the project is nearing completion through the labors and contributions of so many Diocesan Faithful. We are looking forward to having Pani Susan Rosco present for this moment and we want to include as many diocesan faithful as possible.

In keeping with the spirit of service, we are planning on a final work week in association with this dedication from December 05 - 10. IOCC has graciously agreed to co-ordinate this aspect of the trip. It is hoped to have some social gatherings at night including a night on the town in New Orleans. Those details are being planned currently. Some of the other details are below.

Anyone interested in participating in this glorious moment is asked to contact Fr. Michael Chendorain at fathermikec@verizon.net or (732) 826-4442 as soon as possible.

REGISTRATION: Will be done through IOCC and their website. This information is being distributed so that Diocesan faithful may begin to make plans that fit their schedules.

COST/LOGISTICS: The volunteer contribution is **\$350 per person** which includes local transportation, room & board, materials, supplies, tools and site supervision. Volunteers must be **18 years of age or older**, but 16 and 17 year olds are accepted if they are accompanied by their parent, legal guardian or an adult with a power-of-attorney to act on their behalf for the duration of the deployment. Individuals (or groups) are responsible to travel to the build city on their own, but ground transportation will be provided from the local airport(s) to the housing site.
GLORY TO GOD FOR ALL THINGS!

PAN ORTHODOX UNITED

Pan Orthodox United is an organization for young people by young people who are striving to engage the youth of the Orthodox World to be active and make a difference in their Orthodox communities. This is no simple task that can be solved with the push of a button, but many people from many different jurisdictions have come together to make Pan Orthodox United a reality. We are working to bring together the youth of all Orthodox Churches across the United States in the name of unity in Orthodoxy. We are a 501(c)(3) non-profit organization. Pan Orthodox United is still getting on its feet, but we are going to be launching some very exciting content very soon. First in that is a series of e-mails that you will receive that will explain to you more in depth just what POU is about. We invite you to visit our website (PanOrthodoxUnited.org) and find us on Facebook (search: Pan Orthodox United). There you can check out our new video series, Orthodox Voices of America, sign up with your email address to learn more, or learn about the past events we've held.

In Christ, Rachel Pribish
Pan Orthodox United Communications Director

October Anniversaries and Birthdays

Anniversaries:

Benjamin & Cecilia Saksen 6th Lynn & Andrea Hampton 17th
Ron & Heather Wright 23rd

Birthdays:

Bernadette Karbowsky 2 nd	Ceilidh Richardson 5 th	Olivia Brady 8 th
Richard Wright 8 th	Taylor Wright 12 th	Mary Vallandingham 17 th
Jocelyn Connour 20 th	Anna Oswald 23 rd	Nikki Samson 26 th
	Andrea Hampton 29 th	



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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, Alicia Barosio and family, Millie Borys, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Cary Cooper, Curtis 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, Daria Virvan, Lydia Vita, Christine, Marshall, Nathaniel, Rdr. Nectaros and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, the newly departed handmaiden of God Daria Virvan, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)