

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 9, 2016 – 16th Sunday After Pentecost

St. Tikhon, Patriarch of Moscow & Apostle to America

St Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers. From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant

readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called “bishop” and “patriarch” by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the St Petersburg Theological Academy as a layman, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of St Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin on October 19, 1897, and returned to Kholm for a year as Vicar Bishop of the Kholm Diocese. Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection, of not only the Russian population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bishop of the Aleutians and Alaska. As head of the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord’s vineyard.

He did much to promote the spread of Orthodoxy, and to improve his vast diocese. He reorganized the diocesan structure, and changed its name from “Diocese of the Aleutians and Alaska” to “Diocese of the Aleutians and North America” in 1900. Both clergy and laity loved their archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for St Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of St Nicholas in Brooklyn for the Syrian Orthodox immigrants. Two weeks later, he consecrated St Nicholas Cathedral in NY.

In 1905, the American Mission was made an Archdiocese, and St Tikhon was elevated to the rank of Archbishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and St Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse diocese. In June of 1905, St Tikhon gave his blessing for the establishment of St Tikhon’s Monastery.

In 1907, he returned to Russia, and was appointed to Yaroslavl, where he quickly won the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand

someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When St Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. After his transfer to Vilnius, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when His Eminence was in Vilnius. He spared no effort to help the poor residents of the Vilnius region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution and formation of a new Synod, St Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country.

On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then a lot would reveal the will of God. The council members chose three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Molieben in the Cathedral of Christ the Savior, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. St Tikhon did not change after becoming the primate of the Russian Orthodox Church. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe." He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met St Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies,

in conditions of internal schisms and upheavals by various adherents of the Living Church, renovationists, and autocephalists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of the godless regime, by hunger, and civil war. This was a time when Church property was being confiscated, when clergy were subjected to court trials and persecutions, and Christ's Church endured repression. News of this came to the Patriarch from all ends of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the commandments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to stay away from political struggle.

The summer of 1921 brought a severe famine to the Volga region. In August, Patriarch Tikhon issued a message to the Russian people and to the people of the world, calling them to help famine victims. He gave his blessing for voluntary donations of church valuables, which were not directly used in liturgical services. However, on February 23, 1922, the All-Russian Central Executive Committee published a decree making all valuables subject to confiscation.

According to the 73rd Apostolic Canon, such actions were regarded as sacrilege, and the Patriarch could not approve such total confiscation, especially since many doubted that the valuables would be used to combat famine. This forcible confiscation aroused popular indignation everywhere. Nearly two thousand trials were staged all over Russia, and more than ten thousand believers were shot. The Patriarch's message was viewed as sabotage, for which he was imprisoned from April 1922 until June 1923.

His Holiness, Patriarch Tikhon did much on behalf of the Russian Orthodox Church during the crucial time of the so-called Renovationist schism. He showed himself to be a faithful servant and custodian of the undistorted precepts of the true Orthodox Church. He was the living embodiment of Orthodoxy, which was unconsciously recognized even by enemies of the church, who called its members "Tikhonites."

When Renovationist priests and hierarchs repented and returned to the church, they were met with tenderness and love by St Tikhon. This, however, did not represent any deviation from his strictly Orthodox policy. "I ask you to believe me that I will

not come to agreement or make concessions which could lead to the loss of the purity and strength of Orthodoxy,” the Patriarch said in 1924.

Being a good pastor, who devoted himself entirely to the church’s cause, he called upon the clergy to do the same: “Devote all your energy to preaching the word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!”

It was extremely painful and hard for the Patriarch’s loving, responsive heart to endure all the Church’s misfortunes. Upheavals in and outside the church, the Renovationist schism, his primatial labors, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox, combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25/April 7, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 P.M., he made the Sign of the Cross twice and said, “Glory to Thee, O Lord, glory to Thee.” He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large cathedral of the Donskoy Monastery in Moscow could not contain the crowd, which overflowed the monastery property into the square and adjacent streets. St Tikhon, the eleventh Patriarch of Moscow, was primate of the Russian Church for seven and a half years.

On September 26/October 9, 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon and numbered him among the saints. For nearly seventy years, St Tikhon’s relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

It would be difficult to imagine the Russian Orthodox Church without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the saint’s own words can best sum up his life: “May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our own sake.” (*from oca.org*)

Today's Epistle Lesson – St. Paul's Second Letter to the Corinthians 6:1-10

BRETHREN, we then, *as* workers together *with Him* also plead with *you* not to receive the grace of God in vain. For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now *is* the accepted time; behold, now *is* the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold we live; as chastened, and *yet* not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

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

As our spiritual fathers have been sources of such great benefits for us, and through them God adopts us as his sons, declares us heirs of his glory and of good things that are eternal, and makes us fellow participants in all the other things of which we have previously spoken, so when we do not love them – tell me – and when we neither respect nor venerate them as is befitting, and as a man of God sent to us by him ought to be respected, when our neighbors and our other brothers are in question, who will believe us to have any love at all for even one of them? Above all, those who are mediators and intercessors before God, those who have received authority from God to grant us pardon for our sins and to reconcile us to God, if we do not accept them with entire assurance as holy men, but regard them as sinners, while we yet look to have full pardon for the sins we have committed – for

“According to your faith, be it done for you” (Mt. 9:29), said the Lord, and you will certainly have pardon for your sins according to the measure of your faith; and if “he who receives you, receives me” as he says, and “he who listens to you listens to me, and he who rejects you rejects me” (Mt. 10:40, Lk 10:16), I am astonished that we who do not even ever ponder this in our minds, namely that we ought not only to love all men and especially our brothers, but ought also to accept one from among the holy men of today as an apostle of Christ in order that both through him we may welcome Christ, and perform everything he says as if his words came from the mouth of God – how or in what other way can they see Christ or possess him in themselves? [For most of us have not seen him who baptized and regenerated us, yet if we have seen him, we have censured and despised him, as I said before, but indeed we are not even aware of having been baptized. And if we have no knowledge of this, how, or on what grounds, shall we have faith, or shall we be reckoned as having been baptized? I am at a loss to say. We have not acknowledged anyone as father, or even if we have done, we have totally failed to respect him as such; we have not had any teacher, and even if we have consented to have one, still we have not done as he taught us, but have behaved as we wished. Consequently, I do not know what I am to say, for I cannot find any grounds for calling you Christians or saying that you are such. Unhappy creature, why do you not honor your spiritual father as an apostle of Christ? ‘I do not see him keeping God’s commandments,’ you answer, ‘and for that reason I do not venerate him.’ These are idle excuses. What! Do you keep them better than he does, and is it on that account that you are judging him? And indeed, even if you were observing and keeping all the commandments, still then you ought not to judge him, or turn from him because of his laxity, and calumniate and vilify him. But rather than that, on account of what has been given you by God through him, you ought to live him, show him affection, embrace him, and make him one of those with whom you share your earthly goods, and not only so, but you ought to reward him as well, as much as you can, in order that you may not simply keep the good things you have been given, but also increase them by actions of this kind. Yet now, because of your lack of faith in your father and teacher, which you yourself perceive, and because of your ingratitude and disregard of him, not only have you lost what you did receive, but you have also rejected your very identity as a Christian, and have deprived yourself of Christ.

– St. Symeon the New Theologian

The Diocesan Sobor Is This Week

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

On Stewardship and the Orthodox Life – Part 92:

It's Up to U



“You received without paying, give without pay.”
(Matthew 10:8 RSV)

The only way that Christ has left to us to support the cause of the Church has been the generosity of His followers. We are required to give to God according to the proportion that we have been blessed.

When we look at the Cross and see our Lord and God and Savior Jesus Christ having made Himself poor that we might become rich, it should be easy to see that we are not to lay up for ourselves treasures on earth, but in heaven. Such a bank as heaven is for us to hold our treasures, it will never stop return payments. God sent His Son to this earth for our salvation and restoration, what can we possibly give back to Him? We are to give our all. All we have is required of us: our gifts and offerings, our lives and families, our time and our varied talents: *“You received without paying, give without pay.”*

In fact, how can one ever consider reducing the amount of his or her offerings and gifts? Every faithful steward will want to always be increasing those gifts and offerings! We are dependent upon God for every good thing we enjoy. Not one of us who is receiving the great gifts of God should ever let God be ashamed of our lack of responsive giving back.

Withholding from God, who owns all that we have anyway, is simple ingratitude. Those who stand before the open tomb of the Risen Christ; those who sing of Christ *“trampling down death by death”*; those who say to each other *“Christ is Risen!”* with joy and fervor: those ought never question how much he or she returns to Christ in gifts and offerings. Rather those who have received salvation through the Resurrection of Christ will feel that even the richest offering is all too meager. Even the greatest offering that someone gives can never be compared to the great Gift God has given to humankind in the Resurrection of the Only-begotten Son!

The Holy Apostle Paul: *“But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive”* (1 Corinthians 15:20-22 RSV). With those words ringing in our ears, from the poorest to the richest, each of us made alive in Christ will find a way to say “Thank you” with all generosity. (*from acrod.org*)

Also Commemorated Today: **St. James the Son of Alphaeus**



Holy Apostle James the son of Alphaeus one of the Twelve Apostles, was the brother of the holy Evangelist Matthew. He heard the Lord's words and witnessed His miracles. After the Descent of the Holy Spirit, the Apostle James Alphaeus and the Apostle Andrew the First-Called (November 30), made missionary journeys preaching in Judea, Edessa, Gaza, Eleutheropolis, proclaiming the Gospel, healing all sorts of sickness and disease, and converting many to the path of salvation. St James finished his apostolic work In the Egyptian city of Ostrachina, where he was crucified by the pagans. *(from oca.org)*

Righteous Abraham & Righteous Lot

The Righteous Forefather Abraham (“Father of a multitude”) and his nephew Lot (“veil”) lived around 2000 B.C. Their stories are found in the Book of Genesis, Chapters 12-25.

God told Abraham that all the nations of the earth would be blessed in his seed (Genesis 22:18), and ordered him to leave his home and his relatives and go to Canaan, the country between the Mediterranean and Jordan. Because God gave this land to Abraham and his posterity (Genesis 12:7), it became known as “the Promised Land.”



The Righteous Lot is regarded as the progenitor of the Moabites and the Ammonites. He lived in Sodom with his wife and two daughters, a righteous man living in the midst of wicked people. The citizens of Sodom despised him as a newcomer, and also hated him for his upright life, hospitality, and obedience to God.

Lot's efforts to turn them from their wickedness only increased their wrath. As fire consumed the city, Lot and his family were led to safety by an angel.

Abraham and Lot are also commemorated with Christ's ancestors according to the flesh on the Sunday of the Holy Forefathers (between December 11 and 17).

Why Is Lot Called "Righteous" If He Offered His Daughters To Be Raped?

By John Sanidopoulos

In Genesis 19:68 we read about Lot offering his daughters to be raped by the Sodomite mob, rather than his angelic guests. Yet, the New Testament describes him as "righteous Lot" (2 Peter 2:7). Does Scripture then justify rape?

A nonbiased reading of this passage would never come to the conclusion that Scripture justifies rape based on this passage. 2 Peter 2:7 doesn't say that he was righteous because he offered his daughters to be raped, but because he "was distressed by the filthy lives of lawless men". Righteousness depends on acknowledging evil, separating from it, and repenting of it when one falls into it rather than justifying it. Lot offered his daughters to the Sodomites in order to protect his guests, whom he recognized as angels of the Lord. In doing so, he was choosing to commit one evil in order to avoid another, out of his great love and reverence for God. He feared the Sodomites would break down his door to get to the angels, and foolishly believed that those men could actually overcome and rape the angels. Yet he also feared God's wrath and judgment over that more than over the sin of offering his daughters in place of the angels. Lot interceded also on behalf of his guests in accordance with his duties as host, since hospitality is a most sacred virtue, but made the mistake of placing them above his duties as a father by offering his two daughters to the wicked designs of the Sodomites. Clearly he was wrong, and the angels demonstrate this by not allowing such a thing. The angels responded by blinding everyone to protect Lot's family, so that the rape did not take place.

Just as Abraham was a man of righteousness and hospitality, so also was his nephew Lot in many similar ways, though they often did wrong. Yet his reverence for God was so great that he was willing to offer up his daughters, just as Abraham was willing to offer up his son Isaac in sacrifice. God however prevented both, since they proved their devotion to God. They are models of perfect love and devotion to God, as Christ pointed out when He said: "Whoever loves son or daughter more than Me is not worthy of Me" (Matt. 10:37). Perhaps both had enough faith in God that they knew no harm would ever come to their children.

Also, if Lot was so righteous that he would do no wrong, God would have spared the city for his sake. In Genesis 18:17 God tells Abraham that he will spare the city for the sake of the righteous in it, but the angels warn Lot that if he does not flee he will be destroyed along with the city (Gen. 19:15 16). That he and his family were less than ideally noble is also indicated by the fact that his wife disobeys the angels and is turned into a pillar of salt (Gen. 19:26), and by the fact that his daughters get their father drunk and sleep with him to have children (Gen. 19:30-38). Lot however maintains his righteousness, because throughout his life he continued to

be "distressed by the filthy lives of lawless men," including the sinful action of his wife's disobedience and of his daughters when he became sober.

Further, the Bible itself offers a bit of commentary on this episode in the literary parallel between Genesis 19 and Judges 19 (the rape of the Levites concubine). In that story, the events are quite similar and the literary parallels are many and explicit. The clear intent of the author was to recall the story of Genesis 19. But the events of Judges 19 are all the more terrible because they take place in Israel (v. 30) rather than in Gentile territory. There the rape is clearly perceived as grossly wicked so wicked that the refusal of the town to submit to discipline provokes a war (chs. 20-21). The point for our discussion is simply that the obvious literary parallel portraying the rape of the Levite's concubine as sinful depends upon Lot's act in Genesis 19 being sinful. *(from johnsanidopoulos.com)*

Dance Group Talija Performing Next Saturday



The internationally renowned Serbian Folklore Group 'TALIJA' will be coming to the Washington, DC area for a concert at St. Luke Serbian Orthodox Church in Potomac, MD on **October 15, 2016**. A reception will follow the concert with an opportunity to meet and dance with members of 'TALIJA'.

'TALIJA' is a dance, instrumental and voice company which preserves and performs the traditional folklore music, dance & songs of the Balkans. Founded in Belgrade, Serbia in 1998, they have toured around the world to international acclaim. Additional information about this talented group of performers is available on their web site at www.talija.rs.

DATE: 6:00 PM - Saturday, October 15, 2016

LOCATION: St. Luke Serbian Orthodox Church, 10660 River Road, Potomac, MD, 20854

TICKET INFORMATION: Tickets are \$25 per person in advance (online only at www.svluka.org/talija) and \$30 at the door. No tickets will be mailed or e-mailed; reservations will be checked in at the door.

THE MYRRH-STREAMING KARDIOTISSA - "THE TENDER HEART" ICON



...will be at **Nativity of Our Lord Orthodox Church** (8911 Weems Road, Manassas, Virginia 20110) on **Friday Evening November 11th & Saturday Morning November 12th**.

The icon has been streaming myrrh for the last four years. Its home is at St. George's Orthodox Greek Catholic Church in Taylor, Pennsylvania. Its presence at Nativity will mark the first time in the Washington D.C. metropolitan area. The Very Rev. Mark Leasure will escort the icon and make a brief presentation on Friday. All are welcome to attend and be anointed with myrrh and participate in an all-night vigil before the icon.

A complete schedule will be forthcoming. Please annotate your calendars!

Fr. Nectarios Trevino, opriest@gmail.com, 703.629.0414

Diocesan Bible Study Class

We are pleased to announce that the next topic for our Diocesan on-line Orthodox Scripture Study will be the Book of Acts, (The Acts of the Holy Apostles). The study is scheduled to begin on Saturday October 8, 2016 at 5:00 pm.

This weekly on-line scripture study will be led by the Very Rev. Protopresbyter Kenneth Bachofsky, Professor of Sacred Scripture at Christ the Saviour Seminary and broadcast live from St. Nicholas Orthodox Church in Warren, Ohio. This study will draw on the patristic voice of the Fathers of the Church and will provide the participants with the opportunity to deepen their understanding of this Scriptural text from the Orthodox Christian perspective.

For those unable to view the class live, videos of each class will be archived for later viewing. This study follows the most recently concluded study of the Book of Revelation, and previously the Gospels of St. Matthew and John. Some of the archived videos of these lectures have been viewed over 3000 times! Many Diocesan parishes are using the archived class videos as springboards for discussion within their own Scripture Study classes.

The online-class is offered free of charge. For more information and for the link to watch the program live visit <http://acrod.org/news/7283/acts-of-holy-apostles>.

St. Mark Orthodox Church Ethnic Food Festival & Bazaar

Russian and Eastern European foods such as piroghi, piroshki, halupki, blini, Chicken Kiev. Baked goods, jewelry, pottery, Christmas and handcrafted items, icons, religious books & gifts, and more. NEW HOURS: Fri, **Nov 4** (11-7); Sat, **Nov 5** (11-7); and Sun, **Nov 6** (12-4). 7124 River Rd., Bethesda, MD; 301-229-6300; www.stmarkoca.org. Free admission.

Follow Our Diocese On-Line

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

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

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

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

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbytera Katie Baker and family, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Cary Cooper, Curtis Cooper, Tina Crull, Ron Dominiacki, Linda A. Georgiev, Heather Himler, Alex Holthus, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Deanna Jarrett, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Alex & Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, John Sparks, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Rdr. Nectarios and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, the newly departed handmaidens of God Millie Borys and Daria Virvan, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)