

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE

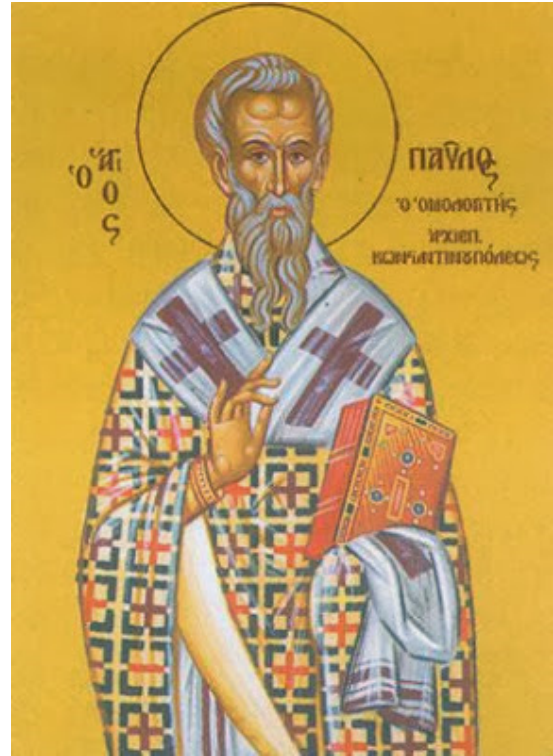
SERVICES

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.**



November 6, 2016 – 20th Sunday After Pentecost

St. Paul the Confessor, Patriarch of Constantinople

Saint Paul the Confessor, Archbishop of Constantinople, was chosen to the patriarchal throne after the death of Patriarch Alexander (+ 340), when the Arian heresy had again flared up. Many of the Arians were present at the Council which selected the new Archbishop of Constantinople. They revolted in opposition to the choice of St Paul, but the Orthodox at the Council were in the majority. The emperor Constantius, ruling over the Eastern half of the Roman Empire, was an Arian. He was not in Constantinople for the election of the Archbishop, and so it took place with-out his consent. Upon his return, he convened a council which illegally deposed St Paul, and the emperor banished him from the capital. In place of the saint they elevated Eusebius of Nicomedia, an impious heretic. Archbishop Paul withdrew to Rome, where other Orthodox bishops were also banished by Eusebius.

Eusebius did not rule the Church of Constantinople for long. When he died, St Paul returned to Constantinople, and was greeted by his flock with love. But Constantius exiled the saint a second time, and so he returned to Rome. The Western emperor Constans wrote a harsh letter to his Eastern co-ruler, which he

sent to Constantinople along with the holy exiled archpastor. The threats worked, and St Paul was reinstated upon the archepiscopal throne.

But soon the pious emperor Constans, a defender of the Orthodox, was treacherously murdered during a palace coup. They again banished St Paul from Constantinople and this time sent him off in exile to Armenia, to the city of Cucusus, where he endured a martyr's death.

When the Archbishop was celebrating the Divine Liturgy, Arians rushed upon him by force and strangled him with his own omophorion. This occurred in the year 350. In 381, the holy Emperor Theodosius the Great solemnly transferred the relics of St Paul the Confessor from Cucusus to Constantinople. In 1326, the relics of St Paul were transferred to Venice.

St Athanasius the Great, a contemporary of St Paul, writes briefly about his exiles, "St Paul the first time was sent by Constantine to Pontus, the second time he was fettered with chains by Constantius, and then he was locked up in Mesopotamian Syngara and from there moved to Emesus, and the fourth time to Cappadocian Cucusus in the Taurian wilderness." (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Galatians 1:11-19

Brethren, I make known to you that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called *me* through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Today's Gospel Lesson – Saint Luke 8:41-56

At that time, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately

her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." While He was still speaking, someone came from the ruler of the synagogue's *house*, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard *it*, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, John, and James, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. And her parents were astonished, but He charged them to tell no one what had happened.

A Word From the Holy Fathers

Hold fast to the rudder of life. Guide your eye, in case at any time through your eyes there beat upon you the vehement wave of lust. Guide ear and tongue, that the one may not receive anything harmful, or the other speak forbidden words. Do not let not the tempest of passion overwhelm you. Do not let blows of despondency beat you down; or weight of sorrow drown you in its depths. Our feelings are waves. Rise above them, and you will be a safe steersman of life. If you fail to avoid each and all of them skilfully and steadily, like some untrimmed boat, with life's dangers all round about you, you will be sunk in the deep sea of sin. Hear then how you may acquire the steersman's skill. Men at sea tend to lift up their eyes to heaven. It is from heaven that they get guidance for their cruise; by day from the sun, and by night from the North Star, or from some of the constellations. By these they reckon their right course. You also keep your eye fixed on heaven, as the Psalmist did who said, 'Unto you lift I up my eye, O you who dwells in the heavens.'(Ps. 23:1) Keep your eyes on the Sun of righteousness. Directed by the commandments of the Lord, as by some bright constellations, keep your eye ever sleepless. Do not give sleep to your eyes or slumber to your eyelids, (Ps. 132:4) that the guidance of the commandments may be unceasing. 'Your word,' it is said, 'is a lamp unto my feet, and a light unto my paths.'(Ps. 118:105) Never slumber at the tiller, so long as you live here, amid the

unstable circumstances of this world, and you shall receive the help of the Spirit. He shall conduct you ever onward. He shall waft you securely by gentle winds of peace, until you come one day safe and sound to yonder calm and waveless haven of the will of God, to Whom be glory and majesty for ever and ever, Amen.

– St Basil the Great

Also Commemorated Today: **Synaxis of the Holy Unmercenary Healers**



On this Sunday [*the Sunday after Nov. 1 – Ed.*] we celebrate the Synaxis of the Holy Unmercenary Healers, or, as they are also called, the “physicians without silver.” They are those saints who, out of pure love of God and neighbor, healed the sick and mended the souls of others while asking nothing in return. It was a pure self-sacrifice born out of love. Today we remember the great saints Cyrus and John, Tryphon, Artemius, and the others, as well as Cosmas and Damian, who lived and were martyred in Roman times. And of course, we also remember and honor our great patron, the martyr and healer Panteleimon.

We are all icons of Christ in that we are made in the image and likeness of God. Yet it is in the saints, who’s souls have been scoured and scrubbed clean of the black taint and deformity of sin, that this image of Christ is made clear, and it shines through in the live of the saint – each

in their own particular way. In the Unmercenary Healers, we see the image of Christ the True Physician; their whole lives and their very being pointed to Christ. The holy brothers, Sts. Cosmas and Damian, told the sick: “It is not by our own power that we treat you, but by the power of Christ, the true God. Believe in him and be healed.”

The Unmercenary Healers were not self-serving. They had no ulterior motives. Rather, they showed a Christ-like love for all, and they gave themselves for all. Sts. Cosmas and Damian, on trial before the Roman emperor, said in their own defense: “We have done evil to no one, we are not involved with the magic or sorcery of which you accuse us. We treat the infirm by the power of our Lord and Saviour Jesus Christ and we take no payment for rendering aid to the sick, because the Lord commanded His disciples. ‘Freely have you received, freely give.’ (Matt. 10:8)”

It is interesting to note that in the stories of the lives of both Sts. Cosmas and Damian and St. Panteleimon, the saints were martyred – yet they were given over to death by that ancient enemy: **envy**. In the life of Sts. Cosmas and Damian, we see that envy was able to accomplish what the hatred of the pagans and the ferocity of the Roman authorities failed to do. An older physician, who was an instructor of Sts. Cosmas and Damian and who taught them the art of medicine, became envious of their fame as great and godly healers. Driven mad by his envy, and overcome with malice towards them, he summoned the two brothers, his once beloved students, and proposed that they go together to gather medicinal herbs. Going into the mountains alone, he cruelly murdered them and threw their bodies into a river.

St. Panteleimon, likewise, was delivered to the Emperors’ tribunal by envy. As St. Panteleimon began to be well known as a loving and unmercenary healer, healing both body and soul through his medical practice and his righteous prayer to Almighty God, his former teachers and peers – the pagan physicians – became envious at the young man. Out of spite, they turned Panteleimon over to the Emperor, denouncing him as a Christian, which was punishable by death. And so, St. Panteleimon met his martyric death in this way.

Envy. It is a silent and very hidden sin. Yet it is a sin set deep in the soul and very ancient. In envy, we can hear the ancient hiss of the serpent – the enemy of mankind – sliding slyly and almost imperceptively – hidden as in tall grass. It was envy that led Satan to first deceive Eve, bringing about the Fall, and it is envy to this day that bids all the fallen spirits to war against God and man. It was envy that led to the first murder – the first fratricide – when Cain slew his brother, Abel. Indeed, it was even envy that delivered Christ up to the Cross for Mark 15:10 says that *Pilate knew that the chief priests had delivered [Christ] for envy*.

In speaking of envy, Fr. Stephen Freeman once noted that in all his years as a priest, he strangely had never heard (or even preached) a sermon on the topic, and he did not find that the issue of envy generally arises in Confession. Yet this

doesn't mean that it isn't there. Envy is often hidden by a related sin – that of *pride*.

Envy is often disguised in our lives. Envy is not simply a desire to have what someone else has, for this would be mere covetousness. Rather, envy wants the other to suffer loss and simply be deprived. This is certainly what we see in the lives of our Unmercenary Healers today, Sts. Cosmas and Damien and St. Panteleimon. They are brought to death by the very people who raised them, molded them, and helped to make them who they were – simply out of envy.

The Scriptures, as well as many traditional Orthodox cultures, describe envy as the “evil eye.” It has a destructive capacity almost beyond calculation. The passions of various modern revolutions – and certainly the Russian Revolution – have often been grounded in envy. Unable to achieve a reasonable and prosperous society, revolutions turn with envy towards destruction. The end is mere destruction – not fairness or equality, but just simply destruction.

Envy is the secret sin we don't like to discuss, and which we don't want to admit, mostly out of pride. Yet this sin is just as pernicious, just as destructive, as any other – and I would say, even more so. Certainly without love of God and love of neighbor, as St. Paul says, we are nothing, and our so-called good deeds profit us nothing. Yet when we have envy towards our brother, we may not physically kill him, but we murder him in our heart. It is nothing but mutual destruction. With the poison of such secret sins still lying in our hearts, and with the sin of envy remaining unnamed and unhealed, we can expect to make little spiritual progress or growth.

So today, let us look to the Holy Unmercenary Physicians for our example, and let us implore them to intercede to God for us to heal us of our hidden sins. Christ is the True Physician, but we can only be healed if we allow the light of Christ into our darkest, most hidden places. As St. Macarius of Egypt said: “The heart is but a small vessel; and yet dragons and lions are there, and there likewise are poisonous creatures and all the treasures of wickedness... [Yet] there also is God, there are the angels, there life and the Kingdom, there light and the apostles, the heavenly cities and the treasures of grace: all things are there.” (Homilies 43:7)

Let not shame or fear keep you away from Christ. Our true path to salvation is towards the light of Christ, and away from the darkness of the shame of Adam and Eve and the envy of the devil. May the Lord grant us the courage to come out of our darkness and into the light and with fear of God, with faith and love, draw nearer to Him. Let us emulate the Holy Unmercenary Healers, who for themselves wanted nothing, but out of love of God and their brother, gave everything. May the Lord grant this to us. Amen. (*from holycross-hermitage.com*)



MESSAGE
OF HIS ALL-HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW
To the Plenitude of the Ecumenical Patriarchate Worldwide
On the 25th Anniversary of His Election to the Ecumenical Throne

We offer praise and glory to the Triune God, who deemed us worthy to reach the twenty-fifth anniversary since the day when, by the mandate of our Holy and Sacred Synod, we ascended the martyred Apostolic Throne of the Church of Constantinople. With God's grace, having gladly run this long course of service in the First-Throne among the Orthodox Churches, we look back at the experiences, events, prayers, journeys and activities, while at the same time looking forward with a spirit of optimism and steadfast hope to the future, even as today we exclaim the words of our saintly predecessor, St. John Chrysostom: "Glory be to God for all things."

We express our wholehearted gratitude to all those who contributed in our endeavor to lift the cross of the Patriarchal office, which the Holy and Great Church of Christ placed on our shoulders upon our election, while also entrusting us with the anxiety and hope of our pious Orthodox people, both within the Ecumenical Throne and the entire Orthodox Church.

Throughout our Patriarchal tenure, many people contributed, like other Cyrenaeans, to lightening the weight and often softening the pain and labor of the journey. We recall with thanks the words and deeds of brother clergy and laity of the courageous and sacrificial Mother Church, both close and afar, who offered their time and toil in support over these past twenty-five years. Our pastoral visitations to the Eparchies of the most sacred Ecumenical Throne and our communications with our faithful throughout the world, but also with the honorable Authorities in various countries, comprised a unique occasion for sincere dialogue, personal relations, and fellowship.

This journey would not have had the desired result without the love and support of our Brother Primate of the other Orthodox Autocephalous Churches. This fraternal support of Their Beatitudes the Primates, whom we wholeheartedly thank, as well as expression of respect on the part of the holy clergy, esteemed authorities, and people of good will – from the southernmost tip of Africa to Siberia, and from the Far East to the end of Europe – proved inspiring and undiminished. The many visits to the Phanar by clergy and laity from other Orthodox Churches bears witness to this fact, which also underlines and reinforces our unshakeable spiritual bonds and the unwavering unity of the Church.

We fondly remember the magnanimous hospitality extended to us by our brother Primates and Hierarchs. We call to mind the pious faithful that welcomed us with emotional tears and diverse expressions of unfeigned love. And we cannot forget the devout monks and nuns, who frequently received us and constantly pray for us as well as the Church of Christ's poor.

Our Orthodox Church is One, and its head is our Lord Jesus Christ, who deemed us worthy to convene – with the consent of all Their Beatitudes the Primates – the Holy and Great Council of the Orthodox Church recently held in Crete. This great historical event of our Holy Church fills us with immense joy and enables us to take pride in the Lord, for it constitutes the culmination of our Patriarchal tenure. The Holy and Great Council demonstrated the conciliar identity of the Orthodox Church and it is the obligation of us all – both those who attended and those who were prevented from attending – to receive and apply the Decisions of this Council, as well as to transmit and cultivate the spirit of unity to our pious Orthodox faithful throughout the world.

Acknowledging the demands of our time, we continued and enhanced the Theological Dialogue with the rest of the Christian world, along with the academic dialogue with other religious

communities. We recognize with gratitude and appreciate the labors and great contribution of those who participated and continue to participate in all of these dialogues, where the credible witness of our Orthodox Faith has been and continues to be offered.

The ongoing plague of war and terrorism all over the planet has never ceased to be of concern to us. The wave of violence that affects many regions of the world has resulted in the annihilation of peoples and the persecution of our Christian brothers and sisters in the Middle East. We especially pray for those Christians who have been martyred and address our appeal to all concerned for the cessation of hostility and criminal activity.

Our most holy Church prays for the peace of the whole world and considers the respect of human dignity and freedom as the foundational and indelible right of every person. There is no “sacred” war. Only peace is sacred, and it is the supreme obligation of all.

With afflicted heart and profound pain, we follow the tragedy of those who have been violently uprooted from their places of origin, who are hopeful for a better future and a new homeland. Our recent visit to the refugee welcome center on the island of Lesbos, together with His Holiness Pope Francis and his Beatitude Archbishop Ieronymos of Athens, resulted in a common effort to sensitize global opinion on our suffering fellow human beings.


The world is today experiencing a vast financial and social crisis. The phenomenon of globalization arouses great turmoil in international economy and disturbs social cohesion, widening the gap between poor and rich. The principle of autonomy in economy, which separates the economy from human need, results in profiteering and exploitation. We are, therefore, opposed to any financial activity as an end in itself and propose an “economy with a human face,” an economy adhering to the gospel principles of justice and solidarity.

From the outset of our Patriarchal ministry, we have been profoundly concerned with advancing the preservation of the natural environment. We are stewards and protectors of God’s creation, and it is our sacred duty to respect and transmit this divine gift to future generations unharmed and complete. The spiritual and ethical crisis of humanity, the abuse of human freedom, have led to the rupture in human relations with creation as well as to a distortion in its proper use. Today we not only abuse the natural resources of our planet and pollute only the natural environment, but we have expanded our pollution beyond our planet to space, since in recent years the volume of so-called «space debris» has increased dramatically and there is even talk of exploiting resources of other celestial entities. The only solution is a radical change of mindset, the reversal from an acquisitive and consumerist attitude to a eucharistic and ascetic approach to creation, along with a spiritual education of young people in order for them to treat the environment with sensitivity, respect, and responsibility.

We offer praise and thanks, in humility and prayer, to God in the highest, for the completion of twenty-five years at the rudder of the First-Throne Church of Orthodoxy, and we address all of you, honorable brothers and beloved children in the Lord, as we ask for your prayers and wishes to «the great God and Savior Jesus Christ» (cf. Titus 2.13) to strengthen us for a continued fruitful service for the glory of His honorable name «that is above all names.» (Phil. 2.9)

At the Ecumenical Patriarchate, on October 22, 2016

Your beloved brother in Christ
and fervent supplicant before God,

✠ BARTHOLOMEW
Archbishop of Constantinople-New Rome
and Ecumenical Patriarch 

On Stewardship and the Orthodox Life – Part 97:

Wasting on Wearing Wants



“For all things come from thee, and of thy own have we given thee.” (3 Kings 29:14 RSV and the Divine Liturgy of St. John Chrysostom)

What a huge amount of money is spent upon what we wear. At the same time that we are watching great numbers of people migrating from the war-torn Middle East with only the rags they are wearing for clothing, we are off to the mall to buy a \$300 pair of the latest sneakers.

The demands of fashion seem never ending in our rich and indulgent society.

St. Paul had sharp words for his Corinthian congregation: *“Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? ...What agreement has the temple of God with idols? For we are the temple of the living God; as God said, ‘I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord’...”* (1 Corinthians 6:15-17 RSV).

He has further words in his first letter to Timothy (chapter 2) about how to dress modestly and appropriately. After all, it is not what we wear that makes us of value in the sight of God. It is the inward adorning with the Holy Spirit that God values. We dress ourselves in kind words and thoughtful respect shown to each other. That is what God values. It is the self-denial practiced by those who have, that can be of great help to those who have not. Our inward adorning can relieve the suffering, clothe the naked, feed the hungry. How? Because we have saved our money from indulgence on “unnecessaries” and turned that money into the work God has called us to do.

Remember the scene of the last judgment in Matthew 25? To those who asked when did we see the Judge hungry, naked, thirsty, sick or in prison? The Judge answers: *“Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.”* One place to find ourselves helping the least of these is by our putting away of self-indulgence, especially in clothing.

Christ brings this message to the people time and time again: *“...do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ... your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well”* (Matthew 6:31-33 RSV); *“If any man would come after me, let him deny himself and take up his cross and follow me.”* (Mark 8:34 RSV). (from acrod.org)

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 Iveron Icon visited St. George's Orthodox Church in Taylor, Pennsylvania on October 12, 2011. The Kardiotissa icon was anointed with myrrh from the original Hawaiian Icon on Thursday, October 13. The Kardiotissa began streaming myrrh the next day, on the Feast of the Protection of the Mother of God. An estimated 500,000 people have venerated the Kardiotissa over the last five years. Bishop Gregory has deemed the Kardiotissa worthy of veneration and given his blessing to make her available to the faithful and to anoint with the holy myrrh. Come and see! "The humble shall see this and be glad; and you who seek God, your hearts shall live" (Psalm 69:32).

Schedule

Friday, November 11

6:00 P.M. - Procession

6:30 P.M. - Moleben/Paraklesis

7:00 – Blessings (**Open All Night for Vigil**)

Saturday, November 12

7:30 A.M. - Divine Liturgy

Blessings after Divine Liturgy

10:30 A.M. - Departure of Icon

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

Pan-Orthodox Christian Singles

...will be hosting an event at Bowlmor Lanes in Bethesda (<http://www.bowlmor.com/bethesda>) on Saturday, Nov. 12, 2016 from 8-11:30 pm. For a free-will offering (\$20 suggested), you'll get free bowling shoes & unlimited bowling, 1 complimentary alcoholic drink, unlimited non-alcoholic drinks, appetizers, and a buffet with a carving station, pasta station, and chocolate fondue. The event is open to all unmarried Orthodox Christians 21 and older. RSVP by Monday, Nov. 7 to Diana Haverlack at (703)-759-1551 or dianahav@earthlink.net.

September-October Treasurer's Report

Glory to Jesus Christ! For the months of September and October our combined income/expenses were:

Operating Income \$21,436.05 | Operating Expenses \$17,447.89

Income Over/Under \$3,988.16

The major expenses were the SOBOR and property maintenance. The 2017 Diocesan Assessments are coming up soon. If you have not paid your 2016 assessment, please do so as soon as possible. If you can't remember, please contact Dana Dewey. Thank you for being good Stewards of God's House.

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, 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, Subdcn. 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 Millie Borys, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)