

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

Sunday School 9:30 AM

Divine Liturgy 10:00 AM

November 11, 2018 – 24th Sunday After Pentecost

Martyrs Menas, Victor, Vincent, and Stephanida

The Holy Great Martyr Menas of Egypt, an Egyptian by birth, was a military officer and served in the Kotyaeion region of Phrygia under the centurion Firmilian during the reign of the emperors Diocletian (284-305) and Maximian (305-311). When the emperors began the fiercest persecution against Christians in history, the saint refused to serve these persecutors. He removed his soldier's belt (a sign of military rank) and withdrew to a mountain, where he lived an ascetic life of fasting and prayer.

Once he happened to arrive in the city during a pagan festival. At the climax of the games the saint's accusing voice rang out, preaching faith in Christ, the Savior of the world. At his trial before the prefect Pyrrhus, the saint bravely confessed his faith, saying that he had come to denounce the impious. The prefect was angered, and had Menas arrested.

Pyrrhus offered to restore the saint's former rank if he would offer sacrifice to the pagan gods. When he refused, he was put to cruel tortures, then he was beheaded. This occurred in the year 304. Christians gathered up the martyr's relics by night



and hid them until the end of the persecution. Later, they were brought to Egypt and placed in a church dedicated to Saint Menas southwest of Alexandria.

The saint received grace from God to work miracles, and to help those in need. Saint Menas is noted for healing various illnesses, delivering people from possession by demons, and as a protector, especially during times of war. We also ask his help in finding lost objects.

Martyrs Victor of Damascus and Stephanida of Spain



The Holy Martyr Victor at Damascus was a soldier during the reign of the emperor Marcus Aurelius the Philosopher (161-180). When the emperor began a persecution against Christians, Victor refused to offer sacrifice to the pagan gods. Such obligatory sacrifices were a test of a soldier's loyalty to the gods, the emperor and the state. The saint was given over to torture, but he came through all the torments unharmed. By the power of prayer he was victorious over a sorcerer, who from that point gave up give sorcery and became a Christian.

Through Saint Victor's prayers, blind soldiers suddenly received their sight. Witnessing the miracle worked by the Lord through Saint Victor, Stephanida, the young Christian wife of one of the torturers, openly glorified Christ, for which she was condemned to a cruel death. She was tied to two palm trees bent to the ground, which when released, sprung back and tore her apart. She was fifteen years old.

The torturer ordered that the holy Martyr Victor be beheaded. Hearing the commander's order, Saint Vincent told his executioners that they would all die in twelve days, and that the commander would be captured by the enemy in twenty-four days. As he foretold, so it came to pass. The martyrs suffered in the second century at Damascus, where their venerable relics were buried.

Martyr Vincent of Spain

By chance, he encountered some of his former companions from military service. The saint fled the wilderness and withdrew to Mount Kountourea to hide himself from everyone. Only after twelve years of ascetic life did the hermit accept monastic tonsure. The saint spent three years in seclusion after being tonsured. Then he went to a place called Chelidon to see the great ascetic Saint George (February 21). The ascetics spent three years together. During this time Saint The

Holy Martyr Vincent of Spain from his childhood was the disciple of a wise pastor Valerian, the bishop of the city of Augustopolis (now Saragossa, Spain). When he reached mature age, the virtuous, educated and eloquent Vincent was ordained deacon by Bishop Valerian. Since the bishop himself was not adept in speech, he gave a blessing to his deacon, an eloquent orator, to preach in church and among the people.

Diocletian (284-305) sent the governor Dacian to the city of Valencia, Spain with full authority to find and execute Christians. People denounced the wise bishop and his deacon to the governor, who arrested them. The soldiers, mounted on horses, dragged the Elder and his disciple behind them in chains from Augustopolis to Valencia, and there they cast them into prison beaten and tortured, giving them neither food nor water. They subjected the bishop to the first interrogation. The Elder spoke quietly, but seemed tongue-tied and uncertain. Then Saint Vincent came forward and made the most eloquent speech of his life before the judges and assembled people. After he sent the bishop back to prison, the persecutor gave orders to torture the holy deacon.



The martyr underwent many torments: while nailed to a cross, he was whipped and burned with red-hot rods. When he was removed from the cross, he then himself joyfully climbed back upon it, saying that the executioners were lazy and had not fulfilled their master's orders. They became angry and tortured him again, until they were all exhausted.

After the tortures they threw the martyr back into prison. That night the astonished guard heard him singing Psalms, and saw an unearthly radiant light in the prison. The next morning the holy martyr was condemned to be burned on a gridiron. Christians took the saint's body and buried it with reverence. This occurred in the year 304. (from oca.org)

Today's Epistle Lesson – St. Paul's Letter to the Ephesians 2:14-22

Brethren, He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near.

For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

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

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

A Word From the Holy Fathers

Brethren and Fathers, already the manifestation of God is near and the day of joy is at the doors; for it is a great joy, such as has not been since time began, that the Son of God has come to us, not through riddles and symbols, as he appeared of old to the fathers, but by coming to live with us and manifesting himself in his own person through his birth from a Virgin. There has been nothing more blest than this in generations of generations, nothing more wonderful among all the wonders that God has done since time began.

– St. Theodore the Studite



Office of the Bishop

312 Garfield Street

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NATIVITY FAST PRAYER CHALLENGE 2018

Protocol No. 17/2018

Glory to Jesus Christ!

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

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

In addition, many ills (demons) afflict us, just like the demon-possessed man in the land of the Gadarenes. Whether it is an addiction to drugs, alcohol, pornography, gambling, lying, cheating, stealing, ungratefulness, anger, hatred, domestic violence or something else, we need the Lord. If we are feeling like we are sinking because we are overwhelmed in our home life, work life, school life or even our social life (including social media and technology) we must be like Peter. He was walking on the water towards Jesus and he was distracted by the winds and waves. As he began to sink, Peter cried out, "Lord, save me!" (Matthew 14:30).

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

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

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

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

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

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

Working in His Vineyard with much love,

A handwritten signature in cursive script that reads "+Metropolitan Gregory".

+Metropolitan Gregory of Nyssa

This Archpastoral Letter is to be read in all new calendar parishes of the Diocese on the Sunday prior to the beginning of the Nativity Fast (November 11) during the reading of the parish announcements and placed in your weekly bulletins. Old calendar parishes on Sunday November 25.



His Eminence, Metropolitan Gregory's
NATIVITY FAST PRAYER CHALLENGE 2018

To Be Prayed Every Evening of the Nativity Fast

O Lord, You told us through the Psalmist David to be still and know that You are God. (*Psalm 46:10*) Yet, in our weakness, that stillness is far from our hearts and minds. We are restless in soul and body. The constant noise of the world drowns out Your still, small voice. (*1 Kings 19:12*) Even as we prepare during this season to remember Your Birth, we are diverted by many cares. We are anxious and troubled, neglecting the one thing needful. (*Luke 10:41-42*)

Holy Master, keep us away from those things which distract us from knowing Your Presence. Grant us the stillness, silence, peace, and calm that only comes from You. Help us to be diligent in prayer and attentive to the needs of others.

As Your Holy Mother beheld the great mystery of Your Incarnation, she silently pondered it in her most-pure heart. (*Luke 2:19*) Allow us to reach the celebration of Your coming in the flesh so that, silently contemplating it in our own hearts, we too may be filled with every grace and blessing and give glory to You forever. **Amen.**

On the Nativity Fast - When? Why? How?

By Metropolitan Symeon of New Smyrna

The second longest fast after Great Lent is the Nativity Fast. It also consists of forty days, but it lacks the strictness of the fast of Great Lent. It begins on November 15th and ends on December 24th.

The feast of the Nativity in the flesh of our Lord Jesus Christ, is the second biggest Despotism Feast of the Christian calendar. Until the middle of the fourth century the Eastern Church celebrated the feasts of the Nativity and Epiphany on the same day, which was January 6th. Christmas as a separate feast, celebrated on December 25th, was introduced to the East from the West at the end of the fourth century. Saint John Chrysostom, who was the first to speak of the feast of Christmas, calls it "the metropolis of all feasts" (PG 48, 752), and informs us in 386 that "ten years ago this feast became known and familiar to us" (PG 49, 351). By dividing the once united feast and the introduction of three separate feasts, the Nativity on December 25th, the Circumcision on January 1st, and the Baptism on January 6th, the so-called Twelve Days of Christmas was formed, which consists of the period from December 25th until January 6th. In this way the ancient unity of these two feasts of the Nativity and Baptism of our Lord survived.

The great importance of this new feast of Christmas was acquired over time in the consciousness of the Church and the piety of the people, especially with monastics, who established the condition for fasting before Christmas. This was certainly influenced and shaped by the forty days of fasting of Great Lent immediately before Pascha. Just as with the feast so also with the fast, the preparation period for the birth of the Savior first appeared in the West, where this fast was called the Lent of Saint Martin, because it began on the feast of this Saint of the Western Church. The same was repeated with the East, where many called the Nativity Fast the Lent of Saint Philip, because it began the day after the commemoration of this Apostle. The first historical references we have of the fast before Christmas, go back to the fifth century in the West and the sixth century in the East. Of the Eastern Fathers who refer to it are Anastasios of Sinai, Nikephoros the Confessor, Theodore the Studite and Theodore Balsamon.

At first, it seems that this fast was of a short duration. Theodore Balsamon, who wrote in the twelfth century, and informs us of what took place in his time, clearly calls it a "sevenday" period. Under the influence of Great Lent, however, it also extended to forty days, without employing its stringency.

How should we keep this fast? Throughout the entire duration of these forty days there is no accommodation for meat, dairy products and eggs. However, fish is allowed to be consumed every day except Wednesdays and Fridays, from

November 15th until December 17th. Fish is also allowed on the feast of the Entrance of the Theotokos, which falls on November 21st, no matter what day of the week it falls on. From the 18th to the 24th of December, which is Christmas Eve, only oil and wine are allowed to be consumed, except Wednesdays and Fridays on which we adhere to a strict fast. We should keep a fast of dry foods (xerophagy) also on the first day of the fast on November 15th, as well as on Christmas Eve, unless of course they fall on a Saturday or Sunday. (*from johnsanidopoulos.com*)

Also Commemorated Today: Theodore the Studite

Saint Theodore the Confessor, Abbot of the Studion was born in the year 758 at Constantinople into a family of the imperial tax-collector Photinus and his spouse Theoctiste, both pious Christians. Saint Theodore received a good education from the best rhetoricians, philosophers and theologians in the capital city.

During this time the Iconoclast heresy had become widespread in the Byzantine Empire, and it was supported also by the impious emperor Constantine Kopronymos (741-775). The views of the emperor and his court conflicted with the religious beliefs of Photinus, who was a fervent adherent of Orthodoxy, and so he left government service. Later, Saint Theodore's parents, by mutual consent, gave away their substance to the poor, took their leave of each other and accepted monastic tonsure. Their son Theodore soon became widely known in the capital for his participation of the numerous disputes concerning icon-veneration.

Saint Theodore was accomplished in oratory, and had a command of the terminology and logic of the philosophers, so he frequently debated with the heretics. His knowledge of Holy Scripture and Christian dogma was so profound that no one could get the better of him.

The Seventh Ecumenical Council put an end to dissension and brought peace to the Church under the empress Irene. The Ecumenical Council, as the highest authority in the life of the Church, forever condemned and rejected Iconoclasm.

Among the Fathers of the Council was Saint Platon (April 5), an uncle of Saint Theodore, and who for a long time had lived the ascetic life on Mount Olympos. An Elder filled with the grace of the Holy Spirit, Saint Platon, at the conclusion of the Council, summoned his nephew Theodore and his brothers Joseph and Euthymius to the monastic life in the wilderness. After leaving Constantinople, they went to Sakkoudion, not far from Olympos. The solitude and the beauty of the place, and its difficulty of access, met with the approval of the Elder and his nephews, and they decided to remain here. The brothers built a church dedicated

to Saint John the Theologian, and gradually the number of monks began to increase. A monastery was formed, and Saint Platon was the igumen.

Saint Theodore's life was truly ascetic. He toiled at heavy and dirty work. He strictly kept the fasts, and each day he confessed to his spiritual Father, the Elder Platon, revealing to him all his deeds and thoughts, carefully fulfilling all his counsels and instructions. Theodore made time for daily spiritual reflection, baring his soul to God. Untroubled by any earthly concern, he offered Him mystic worship. Saint Theodore unfailingly read the Holy Scripture and works of the holy Fathers, especially the works of Saint Basil the Great, which were like food for his soul.

After several years of monastic life, Saint Theodore was ordained a priest according to the will of his spiritual Father. When Saint Platon went to his rest, the brethren unanimously chose Saint Theodore as Igumen of the monastery. Unable to oppose the wish of his confessor, Saint Theodore accepted the choice of the brethren, but imposed upon himself still greater deeds of asceticism. He taught the others by the example of his own virtuous life and also by fervent fatherly instruction.

When the emperor transgressed against the Church's canons, the events of outside life disturbed the tranquility in the monastic cells. Saint Theodore bravely distributed a letter to the other monasteries, in which he declared the emperor Constantine VI (780-797) excommunicated from the Church by his own actions for abusing the divine regulations concerning Christian marriage.

Saint Theodore and ten of his co-ascetics were sent into exile to the city of Thessalonica. But there also the accusing voice of the monk continued to speak out. Upon her return to the throne in 796, Saint Irene freed Saint Theodore and made him igumen of the Studion monastery (dedicated to Saint John the Baptist) in Constantinople, in which there were only twelve monks. The saint soon restored and enlarged the monastery, attracting about 1,000 monks who wished to have him as their spiritual guide.

Saint Theodore composed a Rule of monastic life, called the "Studite Rule" to govern the monastery. Saint Theodore also wrote many letters against the Iconoclasts. For his dogmatic works, and also for his Canons and Three-Ode Canons, Saint Theoctistus called Saint Theodore "a fiery teacher of the Church."

When Nicephorus seized the imperial throne, deposing the pious Empress Irene, he also violated Church regulations by restoring to the Church a previously excommunicated priest on his own authority. Saint Theodore again denounced the emperor. After torture, the monk was sent into exile once again, where he spent more than two years.

Saint Theodore was freed by the gentle and pious emperor Michael, who succeeded to the throne upon the death of Nicephoros and his son Staurikios in a war against barbarians. Their death had been predicted by Saint Theodore for a long while. In order to avert civil war, the emperor Michael abdicated the throne in favor of his military commander Leo the Armenian.

The new emperor proved to be an iconoclast. The hierarchs and teachers of the Church attempted to reason with the impious emperor, but in vain. Leo prohibited the veneration of holy icons and desecrated them. Grieved by such iniquity, Saint Theodore and the brethren made a religious procession around the monastery with icons raised high, singing of the troparion to the icon of the Savior Not-Made-by-Hands (August 16). The emperor angrily threatened the saint with death, but he continued to encourage believers in Orthodoxy. Then the emperor sentenced Saint Theodore and his disciple Nicholas to exile, at first in Illyria at the fortress of Metopa, and later in Anatolia at Bonias. But even from prison the confessor continued his struggle against heresy.

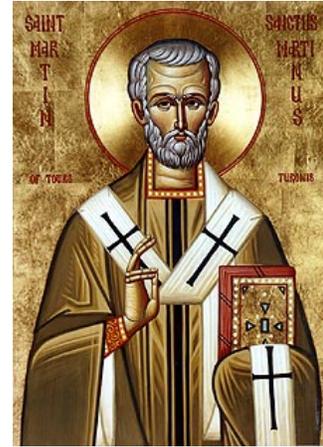
Tormented by the executioners which the emperor sent to Bonias, deprived almost of food and drink, covered over with sores and barely alive, Theodore and Nicholas endured everything with prayer and thanksgiving to God. At Smyrna, where they sent the martyrs from Bonias, Saint Theodore healed a military commander from a terrible illness. The man was a nephew of the emperor and of one mind with him. Saint Theodore told him to repent of his wicked deeds of Iconoclasm, and to embrace Orthodoxy. But the fellow later relapsed into heresy, and then died a horrible death.

Leo the Armenian was murdered by his own soldiers, and was replaced by the equally impious though tolerant emperor Michael II Traulos (the Stammerer). The new emperor freed all the Orthodox Fathers and confessors from prison, but he prohibited icon-veneration in the capital. Saint Theodore did not want to return to Constantinople and so decided to settle in Bithynia on the promontory of Akrita, near the church of the holy Martyr Tryphon. In spite of serious illness, Saint Theodore celebrated Divine Liturgy daily and instructed the brethren. Foreseeing his end, the saint summoned the brethren and bade them to preserve Orthodoxy, to venerate the holy icons and observe the monastic rule. Then he ordered the brethren to take candles and sing the Canon for the Departure of the Soul From the Body. Just before singing the words "I will never forget Thy statutes, for by them have I lived," Saint Theodore fell asleep in the Lord, in the year 826. At the same hour Saint Hilarion of Dalmatia (June 6) saw a vision of a heavenly light during the singing and the voice was heard, "This is the soul of Saint Theodore, who suffered even unto blood for the holy icons, which now departs unto the Lord."

Saint Theodore worked many miracles during his life and after his death. Those invoking his name have been delivered from fires, and from the attacks of wild beasts, they have received healing, thanks to God and to Saint Theodore the Studite. On January 26 we celebrate the transfer of the relics of Theodore the Studite from Cherson to Constantinople in the year 845. Those with stomach ailments entreat the help of Saint Theodore. (*from oca.org*)

St. Martin the Merciful

Saint Martin the Merciful, Bishop of Tours, was born at Sabaria in Pannonia (modern Hungary) in 316. Since his father was a Roman officer, he also was obliged to serve in the army. Martin did so unwillingly, for he considered himself a soldier of Christ, though he was still a catechumen.



At the gates of Amiens, he saw a beggar shivering in the severe winter cold, so he cut his cloak in two and gave half to the beggar. That night, the Lord Jesus Christ appeared to the saint wearing Martin's cloak. He heard the Savior say to the angels surrounding Him, "Martin is only a catechumen, but he has clothed Me with this garment." The saint was baptized soon after this, and reluctantly remained in the army.

Two years later, the barbarians invaded Gaul and Martin asked permission to resign his commission for religious reasons. The commander charged him with cowardice. Saint Martin demonstrated his courage by offering to stand unarmed in the front line of battle, trusting in the power of the Cross to protect him. The next day, the barbarians surrendered without a fight, and Martin was allowed to leave the army.

He traveled to various places during the next few years, spending some time as a hermit on an island off Italy. He became friendly with Saint Hilary, Bishop of Poitiers (January 14), who made Martin an exorcist. After several years of the ascetic life, Saint Martin was chosen to be Bishop of Tours in 371. As bishop, Saint Martin did not give up his monastic life, and the place where he settled outside Tours became a monastery. In fact, he is regarded as the founder of monasticism in France. He conversed with angels, and had visions of Saints Peter and Paul (June 29) and of other saints. He is called the Merciful because of his generosity and care for the poor, and he received the grace to work miracles.

After a life of devoted service to Christ and His Church, the saint fell ill at Candés, a village in his diocese, where he died on November 8, 397. He was buried three

days later (his present Feast) at Tours. During the Middle Ages, many Western churches were dedicated to Saint Martin, including Saint Martin's in Canterbury, and Saint Martin-in-the-Fields in London.

In 1008, a cathedral was built at Tours over the relics of Saint Martin. This cathedral was destroyed in 1793 during the French Revolution, together with the relics of Saint Martin and Saint Gregory of Tours (November 17). A new cathedral was built on the site many years later. Some fragments of the relics of Saint Martin were recovered and placed in the cathedral, but nothing remains of Saint Gregory's relics.

Saint Martin's name appears on many Greek and Russian calendars. His commemoration on October 12 in the Russian calendar appears to be an error, since ancient sources give the November date.

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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, Presbytera Katie Baker and family, Santiago Alzugaray, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Luke Cooper, Tina Crull, Mary Diane David, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Tucker Karl and family, Robert & Pam Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, Alexander Shostko, Bernie Takabayashi & family, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Subdcn. Nectarios and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)