

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

February 10, 2019 –Zacchaeus Sunday

Hieromartyr Haralambos (Charalampus) & Companions

No matter how greatly we have corrupted our hearts through sin, there comes a time when, like Zacchaeus, we burn with the desire to know the Lord, to know just who He is. No matter how dense the darkness of the pit of sin into which we have sunk, sooner or later the moment comes when the question of eternity refuses to be ignored any longer. We begin to see our past life as one massive betrayal of God, as a wholly unjust offense against Him. Our spirit now yearns for things eternal, for we have begun to see the vanity of anything that does not bear the seal of eternity. This is a crucial moment, for our eternal future depends entirely on the direction we choose to take. If we turn to the living God and accept His word, ardently desiring to see the Face of the Lord, He will enlighten us and begin His work of salvation in our soul. We will embark on an adventure with God. All we need is the desire to know Him, together with a little humility. This desire is the small part we offer up to God in faith, and without it God will not act. To our small part He then adds the infinitely greater part that is His grace, which enlarges our hearts fourfold and saves us.



According to St. Cyril of Alexandria, Zacchaeus was consumed with the desire to know God the Savior in person and to see His kind (to eidos). This is the seed of salvation and when this seed falls into the heart of man, he has a great longing to see Who the Lord is. Once he is possessed by this longing he will do certain things which will seem mad in the eyes of this world, but which will in fact prepare the way for his first meeting with the Savior. Such was the case of Zacchaeus when he began to seek the Lord. And this was the Lord's desire, for the Son of God came to save sinners. It is hardly astonishing that He should want to save a chief publican: in every time and place, the Lord seeks out His own.

Zacchaeus' desire made him run ahead and climb a sycamore tree so that he could see the Lord. But what was happening in his heart was visible only to Him Who is both God and Man. The crowd could not see the transformation of his heart, nor could they understand the nature of his desire. But even before Zacchaeus had seen Him, the Lord had perceived the movement of Zacchaeus' heart in a supernatural way, with the eyes of His divinity. He saw that the wild and greedy heart of the chief publican had now begun to soften and, melting with desire, had become transfigured so that he was ready to bear within himself the image of Christ.

Zacchaeus has ignored his reputation and esteem, which hinder man's approach to God, and he now attracts public scorn. In his shame he becomes kin to the Lord Jesus who, at this point in the gospel, is on His way to be crucified on the Cross of shame in order to deliver the world from the shame of sin. In our desire to see the Lord we too will make fools of ourselves, bearing as much shame as possible in order to achieve our goal: to find our Lord and Savior. We are indifferent to the opinion of men and any fear of becoming a laughing-stock fades away. For we know that the Lord will grant us the honor of seeing His Face - which is far more beautiful than we can ever imagine - and our souls will be truly satisfied with His glory. On account of his burning desire, then, Zacchaeus despised all his worldly honors and was pleased to look ridiculous in the eyes of the people, if he could only gain a different kind of honor: that of finding favor with the Lord and being visited by Him.

As soon as the Lord came to the sycamore tree He looked up and saw the publican and spoke the following word: 'Zacchaeus, hasten and come down!' To delay in the spiritual life is a dangerous thing. When God calls us and addresses a word to us, we must be like Abraham: we must heed His invitation and set off promptly wherever He leads us. So the Lord's first word to Zacchaeus is 'Hasten!' and the next is, 'Come down!' or, 'Humble yourself! Come down from the height of your position in the world, from your high-mindedness and also from the sycamore tree. God is calling you! Be clothed with humility and receive the joy of salvation.' As always, the Lord speaks short and powerfully direct words: 'Hasten! Come down!'

in other words, 'Have you caught fire? Then run!' It was because Zacchaeus had been prepared by his desire, and even more by his humility that he was able to take these words to heart. These words of divine fire go straight to the heart of the matter; Zacchaeus understood that if he truly desired to meet with the Lord Himself, he would have to add humility to his desire. And if he wanted to respond to the greatness of the honor of receiving the Lord in his house, he would need to respond in all haste. And so he did: 'He made haste, and came down, and received him joyfully.' His joy was the joy of salvation, the joy of encountering the Savior Jesus, and he was oblivious of the surrounding world. 'And when they saw it, they all murmured, saying, that 'the Lord' was gone to be the guest of a man that is a sinner.' But the Lord, bearing in mind the salvation of Zacchaeus and his whole household, ignored the petty scandal of the crowd, as He often did, for the sake of saving a soul.

Then 'Zacchaeus stood, and said unto the Lord...' This is an important moment: Zacchaeus *stands* upright, face to face with the Lord of hosts and converses with Him. This standing before the Lord with holy boldness is made possible only by repentance which attracts grace to man, and so strengthens his being that he becomes like a lion in his repentance: his courage is such that he can endure all things. In humility he now stands and converses with his God, desiring to sacrifice everything in the fulfillment of his repentance. Thus did the life-giving energy of the Word of God flood Zacchaeus' heart with grace. As he stood before his Creator, he uttered these words of repentance: 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.' Aware of the new life which has come into his heart, Zacchaeus boldly promises the Lord that he will rectify all his transgressions.

God redeems man's whole life, his past and even his future by means of repentance. Our life is full of sins, betrayals, transgressions and injustices, but repentance renders them powerless, wiping them out so that in God's sight, on the Day of Judgment, they will be no more. Every kind of contact with the Lord burns up man's impurities, cleanses and saves him. We see this in the case of Isaiah: God touches his lips with a burning coal saying, 'Lo, this has touched your lips; and your iniquity is taken away, and your sin purged.' Is. 6:7. The merest contact with God, then, was enough to blot out all Zacchaeus' iniquities, yet he needed to confess them verbally before the Lord.

According to the law of that time, crimes were punishable according to the degree of negligence. The most severe penalty involved paying out four times the loss one had caused. And Zacchaeus, taking upon himself the madness of repentance, subjected himself to the most severe judgment possible and undertook to pay back fourfold any injustice he had committed.

The Lord's visitation provokes extraordinary bravery in man, in that he becomes willing to take upon himself the whole responsibility for his transgressions. He blames no one but himself, and this reconciles him to God and to his brethren. The Desert Fathers used to say that if a man could not take the blame for his deeds, he would never find peace on earth. The chief publican not only confessed his sins, blaming himself; he also opted for the severest condemnation. This meant distributing all that he had. Such was the strength he had gained in his repentance brought about by his encounter with the Lord.

There is yet another mystery hidden within this meeting of man with God: Zacchaeus became kin with the Lord in spirit. In his desire to see the Lord, he had accepted the shame of becoming a laughing-stock and in all this he was granted the grace of bearing the shame of the Cross. According to the Apostle Paul, such grace has the effect of opening man's heart. It stretches and enlarges him fourfold - in breadth, length, depth, and height. Zacchaeus too, having accepted the shame of the Cross, was enlarged in the four directions of the Cross: he desired greatly to compensate fourfold every victim of the injustices he had committed. Thus, in a prophetic and prefigurative manner, his heart received the grace that flowed from the Cross and Resurrection of Christ. That is, the mystery of the Passover from death to life was made active in him in advance of Golgotha, just as it had been in the Prophets and the Righteous of the Old Testament and, indeed, as it is in all who receive the commandment of God and obey it. Zacchaeus' heart was so enlarged that he embraced all men, especially those to whom he had been unjust. Bearing shame for the sake of seeing the Lord, Zacchaeus placed himself on the path that the Lord Himself was travelling and, finding in Him a companion, he passed from shame to glory.

So great was the change in Zacchaeus, and so radical the transformation of his heart that the Lord Himself exclaimed, 'This day is salvation come to this house.' Indirectly, the Lord was saying that He is God, and that whosoever is ready for the visitation of God is granted salvation. The Lord had only to fix His gaze upon Zacchaeus for him to be quickened with the new life of salvation. The same happens to us when the Lord looks upon us: we have only to behold His Face, and all at once death no longer has dominion over us. To behold the Face of the Lord, then, is the 'one thing needful.'

But first we need to leave the 'camp' of this world. AS the Apostle says, 'Let us go forth therefore unto him without [outside] the camp, bearing his reproach,' (Heb. 13:13) and be willing to bear a little shame for His name's sake. This world has its own laws and values, but we must live according to God even if it means becoming a laughing-stock. And what a small price to pay if we can only meet the

Bridegroom of the Church, Who came among us and will come again to judge the world with His divine justice.

The Lord calls Zacchaeus a son of Abraham because Zacchaeus manifests a faith similar to that of his forefather Abraham. He responds to God's call even as Abraham did, and he therefore receives the grace of sonship. The Lord puts His seal on this, saying that 'the Son of man is come to seek and to save that which was lost.' (Luke 19:9-10) Indeed, the Lord of Heaven has come down to earth to seek out man who perishes in his sins. Zacchaeus voluntarily forsook everything, like Abraham, and was willing to look foolish for the Lord's sake, and that is why the Lord was pleased to justify and glorify him.

Genuine faith is born of repentance. It refuses to compromise with the world, for it is no longer impressed by the things of the world, by its transient idols and false love. But true faith, inspired by divine love, is absolute. And because it is absolute, man takes on a kind of madness in his effort not to lose the salvation which he has been granted. He is happy to become a fool even as Zacchaeus became a fool, for he knows that true wisdom is born of such foolishness. Thus, God is pleased to dwell in such souls as seek Him wholeheartedly, who despise the good opinion of this world and embrace the same reproach as our Lord Himself embraced for our sakes. (*from Remember Thy First Love by Archimandrite Zacharias*)

Today's Epistle Lesson – St. Paul's First Letter to Timothy 4:9-15

My son Timothy, this *is* a faithful saying and worthy of all acceptance. For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Today's Gospel Lesson – Saint Luke 19:1-10

At that time, *Jesus* entered and passed through Jericho. Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who *Jesus* was, but could not because of the crowd, for he was of short stature. So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way*. And when *Jesus* came to the place, He looked up

and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.” So he made haste and came down, and received Him joyfully. But when they saw *it*, they all complained, saying, “He has gone to be a guest with a man who is a sinner.” Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.”

A Word From the Holy Fathers

We duly proceed, my brethren, from feasts to feasts, duly from prayers to prayers, we advance from fasts to fasts, and join holy-days to holy-days. Again the time has arrived which brings to us a new beginning, even the announcement of the blessed Passover, in which the Lord was sacrificed. We eat, as it were, the food of life, and constantly thirsting we delight our souls at all times, as from a fountain, in His precious blood. For we continually and ardently desire; He stands ready for those who thirst; and for those who thirst there is the word of our Savior, which, in His loving-kindness, He uttered on the day of the feast; ‘If any man thirst, let him come to Me and drink (John 7:37).’ Nor was it then alone when any one drew near to Him, that He cured his thirst; but whenever anyone seeks, there is free access for him to the Savior. For the grace of the feast is not limited to one time, nor does its splendid brilliancy decline; but it is always near, enlightening the minds of those who earnestly desire it. For therein is constant virtue, for those who are illuminated in their minds, and meditate on the divine Scriptures day and night, like the man to whom a blessing is given, as it is written in the sacred Psalms; ‘Blessed is the man who has not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of corrupters. But his delight is in the law of the Lord, and in His law he meditates day and night (Ps. 1:1,2).’ For it is not the sun, or the moon, or the host of those other stars which illumines him, but he glitters with the high effulgence of God over all.

For it is God, my beloved, even the God Who at first established the feast for us, Who vouchsafes the celebration of it year by year. He both brought about the slaying of His Son for salvation, and gave us this reason for the holy feast, to which every year bears witness, as often as at this season the feast is proclaimed. This also leads us on from the cross through this world to that which is before us, and God produces even now from it the joy of glorious salvation, bringing us to the same assembly, and in every place uniting all of us in spirit; appointing us common prayers, and a common grace proceeding from the feast. For this is the marvel of

His loving-kindness, that He should gather together in the same place those who are at a distance; and make those who appear to be far off in the body, to be near together in unity of spirit.

Why then, my beloved, do we not acknowledge the grace as becomes the feast? Why do we not make a return to our Benefactor? It is indeed impossible to make an adequate return to God; still, it is a wicked thing for us who receive the gracious gift, not to acknowledge it. Nature itself manifests our inability; but our own will reproves our unthankfulness. Therefore the blessed Paul, when admiring the greatness of the gift of God, said, ‘And who is sufficient for these things (2 Cor. 2:17)?’ For He made the world free by the blood of the Savior; then, again, He has caused the grave to be trodden down by the Savior’s death, and furnished a way to the heavenly gates free from obstacles to those who are going up. Therefore, one of the saints, while he acknowledged the grace, but was insufficient to repay it, said, ‘What shall I render unto the Lord for all He has done unto me (Ps. 115:12 LXX)?’ For instead of death he had received life, instead of bondage, freedom, and instead of the grave, the kingdom of heaven. For of old time, ‘death reigned from Adam to Moses;’ but now the divine voice has said, ‘To-day you will be with Me in Paradise.’ And the saints, being sensible of this, said, ‘Except the Lord had helped me, my soul had almost dwelt in hell. (Rom. 5:14; Luke 23:43; Ps. 93:17 LXX)’ Besides all this, being powerless to make a return, he yet acknowledged the gift, and wrote finally, saying, ‘I will take the cup of salvation, and call on the name of the Lord; precious in His sight is the death of His saints (Ps. 115 LXX).’

With regard to the cup, the Lord said, ‘Are you able to drink of that cup of which I am about to drink?’ And when the disciples assented, the Lord said, ‘You shall indeed drink of My cup; but that you should sit on My right hand, and on My left, is not Mine to give; but to those for whom it is prepared (Matt. 20:22,23).’ Therefore, my beloved, let us be sensible of the gift, though we are found insufficient to repay it. As we have ability, let us meet the occasion. For although nature is not able, with things unworthy of the Word, to return a recompense for such benefits, yet let us render Him thanks while we persevere in piety. And how can we more abide in piety than when we acknowledge God, Who in His love to mankind has bestowed on us such benefits? When too we offer ourselves to the Lord, like the saints, when we subscribe ourselves entirely [as] living henceforth not to ourselves, but to the Lord Who died for us, as also the blessed Paul did, when he said, ‘I am crucified with Christ, yet I live; yet not I, but Christ lives in me (Gal. 2:20).’

– St. Athanasius the Great, Festal Letter 5

Hieromartyr Haralambos (Charalampus) & Companions

The Hieromartyr Charalampus, Bishop of Magnesia, the Martyrs Porphyrius and Baptus and Three Women Martyrs suffered in the year 202.

Saint Charalampus, Bishop of Magnesia (Asia Minor), successfully spread faith in Christ the Savior, guiding people on the way to salvation. News of his preaching reached Lucian, the governor of the district, and the military commander Lucius. The saint was arrested and brought to trial, where he confessed his faith in Christ and refused to offer sacrifice to idols.

Despite the bishop's advanced age (he was 113 years old), he was subjected to monstrous tortures. They lacerated his body with iron hooks, and scraped all the skin from his body. During this the saint turned to his tormentors, "I thank you, brethren, that you have restored my spirit, which longs to pass over to a new and everlasting life!"

Seeing the Elder's endurance and his complete lack of malice, two soldiers (Porphyrius and Baptus) openly confessed Christ, for which they were immediately beheaded with a sword. Three women who were watching the sufferings of Saint Charalampus also began to glorify Christ, and were quickly martyred.

The enraged Lucius seized the instruments of torture and began to torture the holy martyr, but suddenly his forearms were cut off as if by a sword. The governor then spat in the face of the saint, and immediately his head was turned around so that he faced backwards.

Then Lucius entreated the saint to show mercy on him, and both torturers were healed through the prayers of Saint Charalampus. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy bishop, asking to be baptized.

Lucian reported these events to the emperor Septimus Severus (193-211), who was then at Pisidian Antioch (western Asia Minor). The emperor ordered Saint Charalampus to be brought to him in Antioch. Soldiers twisted the saint's beard into a rope, wound it around his neck, and used it to drag him along. They also drove an iron nail into his body. The emperor then ordered them to torture the bishop more intensely, and they began to burn him with fire, a little at a time. But God protected the saint, and he remained unharmed.

Many miracles were worked through his prayer: he raised a dead youth, and healed a man tormented by devils for thirty-five years, so that many people began to believe in Christ the Savior. Even Galina, the daughter of the emperor, began to believe in Christ, and twice smashed the idols in a pagan temple. On the orders of

the emperor they beat the saint about the mouth with stones. They also wanted to set his beard on fire, but the flames burned the torturer.

Full of wickedness, Septimus Severus and an official named Crispus hurled blasphemy at the Lord, mockingly summoning Him to come down to the earth, and boasting their own power and might. The Lord sent an earthquake, and great fear fell upon all, the impious ones were both suspended in mid-air held by invisible bonds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint.

And finally, the emperor sentenced Saint Charalampus to beheading with a sword. During Saint Charalampus' final prayer, the heavens opened and the saint saw the Savior and a multitude of angels. The holy martyr asked Him to grant that the place where his relics would repose would never suffer famine or disease. He also begged that there would be peace, prosperity, and an abundance of fruit, grain, and wine in that place, and that the souls of these people would be saved. The Lord promised to fulfill his request and ascended to heaven, and the soul of the hieromartyr Charalampus followed after Him. By the mercy of God, the saint died before he could be executed. Galina buried the martyr's body with great honor.

In Greek hagiography and iconography Saint Charalampus is regarded as a priest, while Russian sources seem to regard him as a bishop. (*from oca.org*)

Virginmartyrs Ennatha, Valentina, and Paula of Palestine

The Holy Virgin Martyrs Ennatha, Valentina and Paula suffered in the year 308 under the emperor Maximian II Galerius (305-311). Saint Ennatha came from the city of Gaza (in the south of Palestine), Saint Valentina was a native of Palestinian Caesarea, and Saint Paula was from the region of Caesarea.

Saint Ennatha was the first to be brought to trial before the governor Firmilian, bravely declaring herself a Christian. They beat her, and then they suspended her from a pillar and scourged her. Saint Valentina, accused of not worshipping the gods, was led to a pagan temple to offer sacrifice, but she bravely hurled a stone at the sacrifice and turned her back on it. They beat her mercilessly and sentenced her to be beheaded along with Saint Ennatha.

Last of all, Saint Paula was brought, and they subjected her to many torments. With the help of God, however, she endured them with great patience and courage. Before her death Paula gave thanks to the Lord for strengthening her. Bowing to the Christians present, she bent her neck beneath the sword. (*from oca.org*)

Special Update from Jesse Brandow

Dear friends in Christ,

I have exciting news to share! Normally I focus my newsletters on general Guatemala updates, but this time I want to share something special from my own life.

Over the past months, I have asked you to pray for my guidance in questions of marriage. That request is rather personal, but I have felt so much love and support from all of you that I wanted to share what was on my heart. Until this point I've been a tease, asking for prayers without offering details. Now I'm ready to spill the beans—to use an apt expression for life in Guatemala!

For some time I have been dating a young Orthodox woman from Guatemala. In American culture, relationships quickly become “Facebook official,” but things work differently in Guatemala. Especially in the indigenous villages, couples usually discern their relationships privately. So she and I have been quietly discerning our relationship under guidance from her parents and the local, Guatemalan priest.



The woman that I have been dating is Juana Pascual, the Orthodox medical student from Aguacate who is now studying in the city of Huehuetenango. We became good friends during my first term of service, frequently working together in the clinic (where I translate for visiting mission teams) and also with the choir in Aguacate (she was the choir director for many years). In my second term of service, Juanita and I realized that we were falling in love. It's a beautiful thing when a close friendship slowly turns into something even deeper.

At this point, Juanita and I have been dating for a year and a half. In the last several months, we began to speak more directly about marriage. Then, just after New Year's, we asked her parents if we could marry and they gave their blessing. We also spoke with the local Orthodox priest in Aguacate, as well as with my supervisors at the Orthodox Christian Mission Center (OCMC). Everyone is on board.

Now it's official: Juanita and I are engaged!

I want to dispel any concerns from the outset: Juanita's studies will continue uninterrupted. We are not interested in leaving Guatemala, and neither of us intends to change our vocations. On the contrary, our relationship has been possible because we both independently have felt called to serve here in Guatemala. If we had not shared that calling already, then we never would have considered dating in the first place.



This is our plan: At the end of this year, Juanita and I will get married here in Guatemala. Then I will move to Huehuetenango so that she can continue her studies. While living in Huehuetenango, I will continue working in the mission. I plan to take trips to Aguacate to continue teaching at the seminary and assisting with visiting mission teams. While in Huehuetenango I also can continue to produce Spanish-language teaching resources on my computer for use across the mission. In terms of my status as an OCMC long-term missionary, nothing will change. I will continue to work under OCMC, relying on your support each month. Looking farther to the future, we plan for Juanita to graduate from medical school and then both of us will return to Aguacate where she will work as a doctor in the

medical clinic.

I feel compelled to share these personal details because so many of you know and love Juanita. Quite a number of you also have supported her through the OCMC scholarship fund. It is a joy to finally share all of this with you publicly. Your prayers have buoyed Juanita and me throughout our relationship, and now we look forward to sharing our journey with you in the coming years.

Thank you for your love and support. If any of you would like to offer greetings or congratulations, I will translate your messages into Spanish so that Juanita and I can read them together. Thank you, from the bottom of our hearts!

Looking forward to many years of service,

Jesse & Juanita

St. Vladimir's Seminary Chorale - TENEBRAE

Music of Holy Week from East & West – Friday, February 22, 2019 at 7:30 PM

St. Nicholas Cathedral, 3500 Massachusetts Ave NW, Washington, DC

Advance tickets required: visit svots.edu/events or call 914.961.8313 x330

Reception to follow with wine, light hors d'oeuvres

Lenten items, books, & CDs for sale from SVS press

There is no admission fee, but donations will fund seminarians' tuition and will help prepare them to be leaders in the Orthodox Church.

A Request from Mary Vallandingham

Hello St. Thomas friends & family! I look forward to coming back to you all in the Spring, and I hope you all are doing well. Recently, I have decided to attend a mission trip to Romania! To say that I am extremely blessed by this opportunity to experience an Orthodox country and serve the children there is truly an understatement.

This service trip, sponsored by the Orthodox Christian Fellowship (OCF), is during my Spring Break and will allow me to serve orphans in Romania at Pro Vita orphanage by aiding with maintenance projects & simply interacting with the children who reside there. I will also be able to experience the beautiful monasteries and churches in Bucharest.

I have to raise quite a bit of money (\$2,500) in about five weeks. These funds cover the cost of my transportation, lodging, meals, materials, and a donation to the host location. If you feel as if you would like to contribute to this extraordinary opportunity to give back, any amount at all would be greatly appreciated!

Using the link below, you can select a donation amount. Be sure to write my name (Mary Vallandingham) where it says "student name" <http://www.ocf.net/sponsor/>

Another way to donate is by sending a check directly to OCF. Donors can make a check out to **Orthodox Christian Fellowship** and include "Mary Vallandingham, Romania" in the memo field. The check can be mailed to OCF at 50 Goddard Avenue, Brookline, MA 02445.

Thank you for taking the time to read this!

Yours in Christ,

Mary Vallandingham

CAMP NAZARETH SUMMER CAMP 2019

The time for Summer Camp is Rapidly Approaching!!! The clock is ticking!!

REGISTER ONLINE STARTING MAR. 1, 2019!!!

Dates for the Summer Camping Program

Week 1: July 14-20, 2019

Pittsburgh, Mid-Atlantic, Tri-State and Washington D.C. Deaneries

Register Online Starting March 1, 2019

Register at – *campnazareth.org*

From the Home Page, From the 2019 Summer Camp Icon, or From the Diocesan Summer Camp Tab found under the Summer Camp Tab and look for Camper Registration.

If you are Clergy or a Volunteer go to the 2019 Summer Camp Icon on the Home Page or the Diocesan Summer Camp Tab found under the Summer Camp Tab and look for the paper forms under Clergy/Volunteers.

\$20 Early Bird Discount Per Child!!!!

(one-time only, not per week)

Register & pay by May 15, 2019!!!!

Online Registration MUST be complete AND payment must be submitted by May 15 in order to qualify for the Early Bird Discount.

Registrations after June 15 will incur an additional \$20 late fee.

- When you register online please note that **you will still need to submit a paper copy of the Medical Examination Form (i.e. Camper Physical)** which must be filled out and signed by a licensed medical professional (licensed physician or physician's assistant). This form will be emailed to you after you complete the online registration process.
- **Payment by check, money order, or credit card is accepted.** Checks and Money Orders are to be made payable to *Camp Nazareth* and sent to *Camp Nazareth at 339 Pew Road, Mercer, PA 16137.*

Staff applications are due February 15th, 2019. If you are interested in being on the Camp's Medical Staff (MD or RN), contact Fr. Stephen Loposky at 724-662-4840 or campnazareth@acrod.org. The Nurse or Doctor on staff each week will receive a Stipend (\$400) and a campership for one of their children or for someone whom they designate.

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

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan 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.)