

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church  
4419 Leonardtown Road  
Waldorf, MD 20601

Rev. Father Joseph Edgington, Pastor  
(703) 532-8017

[fredgington@gmail.com](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*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 17, 2019 – Sunday of the Publican & Pharisee Greatmartyr Theodore the Tyro (the Recruit)

The Holy Great Martyr Theodore the Recruit (Tyro) was a soldier in the city of Alasium of the Pontine district (northeast province of Asia Minor, stretching along the coast of the Euxine, i.e. the Black Sea), under the command of a certain Brincus. They commanded him to offer sacrifice to idols. Saint Theodore firmly confessed his faith in Christ the Savior in a loud voice. The commander gave him several days to think it over, during which time Saint Theodore prayed.

They charged him with setting a pagan temple on fire, and threw him into prison to be starved to death. The Lord Jesus Christ appeared to him there, comforting and encouraging him. Brought to the governor, Saint Theodore boldly and fearlessly confessed his faith, for which he was subjected to new torments and condemned to burning. The martyr Theodore climbed onto the fire without hesitation, and with prayer and gave up his holy soul to God.

This occurred in about the year 306 under the Roman emperor Galerius (305-311). Unharmed by the fire, the body of Saint Theodore was buried in the city of Euchaita, not far from Amasium. His relics were afterwards transferred to

Constantinople, to a church dedicated to him. His head is in Italy, in the city of Gaeto.

Later on, fifty years after the death of Saint Theodore, the emperor Julian the Apostate (361-363), wanting to commit an outrage upon the Christians, commanded the city-commander of Constantinople during the first week of Great Lent to sprinkle all the food provisions in the marketplaces with the blood offered to idols. Saint Theodore appeared in a dream to Archbishop Eudoxius, ordering him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (*kolyva*).

In memory of this occurrence, the Orthodox Church annually celebrates the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the Presanctified Gifts following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by Saint John of Damascus, is sung. After this, *kolyva* is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by the Patriarch Nectarius of Constantinople (381-397).

### **Today's Epistle Lesson – St. Paul's Second Letter to Timothy 3:10-15**

My son Timothy, you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

### **Today's Gospel Lesson – Saint Luke 18:10-14**

The Lord said this parable, "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

## *A Word From the Holy Fathers*

Beloved, as the word requires, let us govern ourselves at all times and so live, as never to forget the noble acts of God, nor to depart from the practice of virtue! As also the Apostolic voice exhorts; ‘Remember Jesus Christ, that He rose from the dead (2 Tim. 2:8).’ Not that any limited season of remembrance was appointed, for He should always be in our thoughts. But because of the slothfulness of many, we delay from day to day. Let us then begin in these days. To this end a time of remembrance is permitted, that it may show forth to the saints the reward of their calling, and may exhort the careless while reproving them.... In all the remaining days, let us persevere in virtuous conduct, repenting as is our duty, of all that we have neglected, whatever it may be; for there is no one free from defilement, though his course may have been but one hour on the earth, as Job, that man of surpassing fortitude, testifies. But, ‘stretching forth to those things that are to come (Phil. 3:13),’ let us pray that we may not eat the Passover unworthily, lest we be exposed to dangers. To those who keep the feast in purity, the Passover is heavenly food; but to those who observe it profanely and contemptuously, it is a danger and reproach. For it is written, ‘Whosoever shall eat and drink unworthily, is guilty of the death of our Lord (1 Cor. 11:27).’ Therefore, let us not merely proceed to perform the festal rites, but let us be prepared to draw near to the divine Lamb, and to touch heavenly food. Let us cleanse our hands, let us purify the body. Let us keep our whole mind from guile; not giving up ourselves to excess, and to lusts, but occupying our-selves entirely with our Lord, and with divine doctrines; so that, being altogether pure, we may be able to partake of the Word. Let us celebrate the fast with prayers, and fellowship with our neighbor, and love towards one another, and that peaceable will which is above all. For so shall we be heirs of the kingdom of heaven, through our Lord Jesus Christ, through Whom to the Father be glory and dominion for ever and ever. Amen.

– St. Athanasius the Great, Festal Letter 5

### **The Publican and the Pharisee – Metropolitan Anthony of Sourozh**

How short, and how well known is today's parable, and yet, how intense its message, how challenging. Intense it is in its very words. Two men come into the church of God, into a sacred realm which in a world that is lost to God belongs to Him unreservedly, into His Divine Realm. And one of the men walks boldly into it, takes a stand before God. The other one comes, and doesn't even dare cross the threshold: he is a sinner, and the Realm is holy, like the space around the Burning Bush in the desert which Moses could not enter without having unshod his feet, otherwise than in adoration and the fear of God.

And how different the words spoken! Apparently the Pharisee praises God, he gives Him glory - but for what? Because He has made a man like him, a man so holy, so worthy of Him, of God; a man who not only keeps all the commandments of the



Law, but goes beyond of what God Himself has commanded and can expect of man. Indeed, he stands before God praising Him, that he, the Pharisee, is so wonderful that he is God's own glory, the shining, the revelation of God's holiness.

The Publican does not even dare enter into the holy Realm of God. And the parable is clear: the man who came and stood brokenhearted, ashamed of himself, knowing that he is unworthy of entering this sacred space goes back home forgiven, indeed: accompanied by God Himself Who came into the world to save sinners and Who stands by everyone who needs Him, who recognizes his need for salvation.

The Pharisee goes home, but he goes home less forgiven; his relationship with God is not the same; he is at the center, God is peripheric to him; he is at the heart of things, God is subservient to him. It does not mean that what he did was worthless; it simply means that as far as he is concerned, it has born no fruit of holiness in himself. The deeds were good, but they were spoiled, poisoned by pride, by self-assertion; the beauty of what he did was totally marred because it was addressed neither to God nor to his neighbor; it was turned in on himself. And we are told that this pride has despoiled this man, has taken away from him the fruits of his good works, the fruit of his outward faithfulness to the law of God, that only humility could have given him and his action full meaning, that only humility could have made his actions into life, into the waters of life gushing into eternity.

But then, the question stands before us: how can we learn anything about humility if that is the absolute condition to be not like the barren fig tree, but fruitful, to be rich harvest and from whom people can be fed?

I do not think that we can move from pride, vanity into humility in a single unless something so tragic happens to us that we see ourselves, we discover ourselves completely bereft of everything that supported our sinful, destructive, barren condition. But there is one thing which we can do: however much we think that we are possessed of gifts of all sorts of heart and mind, of body and soul, however

fruitful our action may be, we can remember the words of Saint Paul: O, man! What have you got which was not given you?!.. And indeed, he echoes at this point what Christ said in the first Beatitude, the Beatitude that opens the door to all other Beatitudes, the Beatitude which is the beginning of understanding: Blessed are the poor in spirit... Blessed are those who know, not only with their intellect - but at least with their intellect! - that they are nothing, and they possess nothing which is not a gift of God.

We were called into being out of naught, without our participation: our very existence is a gift! We were given life which we could not create, call out of ourselves. We have been given the knowledge of the existence of God, and indeed, a deeper, more intimate knowledge of God - all that is gift! And then, all that we are is a gift of God: our body, our heart, our mind, our soul - what power have we got over them when God does no longer sustain them? The greatest intelligence can of a sudden be swallowed into darkness by a stroke; there are moments when we are confronted with a need that requires all our sympathy, all our love - and we discover that our hearts are of stone and of ice... We want to do good - and we cannot; and Saint Paul knew it already when he said: The good which I love, I don't do, and the wrong which I hate I do continuously... And our body depends on so many things!

And what of our relationships, of the friendship which is given us, the love which sustains us, the comradeship - everything that we are and which we possess is a gift: what is the next move: isn't it gratitude? Can't we turn to God not as a pharisee, priding ourselves of what we are and forgetting that all that is HIS, but turning to God and saying: O, God! All that is a gift from You! all that beauty, intelligence, a sensitive heart, all the circumstances of life are a gift! Indeed, all those circumstances, even those which frighten us are a gift because God says to us: I trust you enough to send you into the darkness to bring light! I send you into corruption to be the salt that stops corruption! I send you where there is no hope to bring hope, where there is no joy to bring joy, no love to bring love... and one could go on, on, on, seeing that when we are send into the darkness it is to be God's presence and God's life, and that means that He trusts us - He trusts us, He believes in us, He hopes for us everything: isn't that enough to be grateful?

But gratitude is not just a cold word of thanks; gratitude means that we wish to make Him see that all that was not given in vain, that He did not become man, lived, died in vain; gratitude means a life that could give joy to God: this is a challenge of this particular parable.

Yes, the ideal would be for us to be humble - but what is humility? Who of us knows, and if someone knows, who can communicate it to everyone who doesn't

know? But gratitude we all know; we know small ways and small aspects of it! Let us reflect on it, and, let us in an act of gratitude recognise that we have no right to be in God's own realm - and He lets us in! We have no right to commune to Him either in prayer, or in sacrament - and He calls us to commune with Him! We have no right to be His children, to be brothers and sisters of Christ, to be the dwelling place of the Spirit - and He grants it all in an act of love!

Let each of us reflect and ask himself: in what way can he or she be so grateful in such a way that God could rejoice that He has not given in vain, been in vain, lived and died in vain, that we have received the message? And if we grow in a true depth of gratitude, at the depth of gratitude we will fall down, adore the Lord, and learn what humility is - not abasement, but adoration -, the awareness that He is all we possess, all that we are, and that we are open to Him like the earth, the rich earth is open to the plough, to the sowing, to the seed, to the sunshine, to the rain, to everything in order to bring fruit. Amen! *(from tokandylaki.blogspot.com)*

**Eastern Christian Scrolls** – free & open to the public

February 22, 2019 - May Gallery, Mullen Library

**FRAMING THE QUESTION**

9:00-9:15 Stefanos Alexopoulos and Aaron Michael Butts

**SCROLLS FOR LITURGY**

9:15-9:45 Nina Glibetic (University of Notre Dame) - Slavonic Liturgical Scrolls

9:45-10:15 Stefanos Alexopoulos (Catholic University) - Greek Liturgical Scrolls

**SCROLLS FOR FORMAL USE**

10:15-10:45 George A. Kiraz (Beth Mardutho: The Syriac Institute) - Syriac Sustatqon and Omologia

10:45-11:00 Break

**SCROLLS FOR HEALING**

11:00-11:30 Robin Darling Young (Catholic University) - Armenian Scrolls of Healing

11:30-12:00 Aaron Michael Butts (Catholic University) - Ethiopic Scrolls of Healing

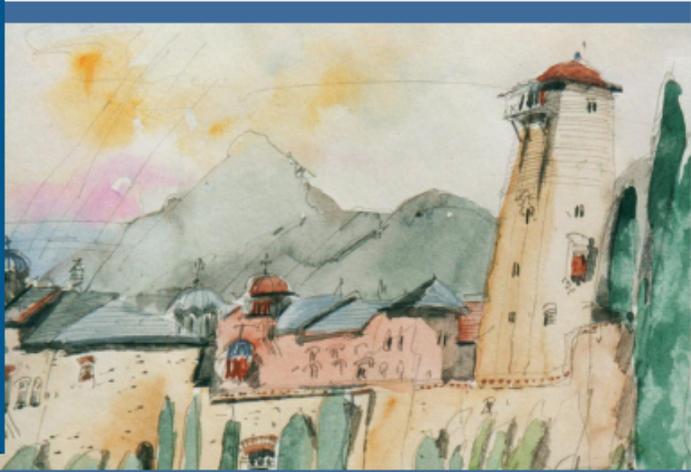
**REFLECTION**

12:00-12:15 Leah Comeau (University of the Sciences) - Theorizing Scrolls and Material Religion

12:15-12:30 Group Discussion



## ENCOUNTERING THE UNCREATED IN THE GREEK MONASTIC TRADITION



### LECTURE – free & open to the public

*Phenomenological, theological, and empirical observations on the highest and most profound experience, which is the encounter with God: its meaning, presuppositions, and effects, as evidenced in the writings of the Greek monastic world from late antiquity to the present.*

### JOIN US

 February 22, 2019

 4-6 p.m.

 323 Edward J. Pryzbyla  
University Center

**BIOGRAPHICAL NOTE - Rev. Chrysostom Koutloumousianos** is a senior monk and priest at the Holy Monastery of Koutloumousi, Mount Athos. He was born in Athens in 1963. Having read English literature at the University of Athens (1986) he pursued B.A., M.A., and Ph.D. studies in theology at the Aristotle University of Thessalonica (1994-2007). He has been a Visiting Research Fellow at the Royal Holloway, University of London (2011-2014) and Heythrop College, University of London (2016-2017). His research interests focus on patristics and the spirituality of Christian monasticism. Since 1986 he has lived in the monastery, while occasionally visiting the “world” for lectures or pastoral activities. His published books include: *The One and the Three: Nature, Person and Triadic Monarchy in the Greek and Irish Patristic Tradition* (Cambridge: James Clarke, 2015); *Lovers of the Kingdom: The Spirit and Life of Celtic and Byzantine Monasticism* (Mount Athos, 2009) (in Greek); *God of Mysteries: Celtic Theology in the Light of the Greek East* (Mount Athos, 2008) (in Greek); *Il Mondo e il Deserto* (Citta Nuova: Rome, 2007) (in Italian).

**Disability Accommodations Disclaimer:** To request accommodations for individuals with disabilities, please email [pallvast@cua.edu](mailto:pallvast@cua.edu) or call 202-319-5481.

## **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](http://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!!!***

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## Dates for the Summer Camping Program

**Week 1: July 14-20, 2019**

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

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## **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.

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## **\$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](mailto: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.**

# DIOCESAN LENTEN RETREATS



## For All Orthodox Christians, Family & Friends

### EASTERN REGION

Co-sponsored By The Ukrainian Orthodox League of the USA

**LOCATION:** St Francis Center For Renewal **DATE:** Sat April 13, 2019 **TIME:** 9:00 am – 6:00 pm  
395 Bridle Path Rd  
Bethlehem, PA

#### **TOPIC:**

#### **PRESENTERS:**

Adults &  
Adolescents

*“Focusing On the Ladder of Divine Ascent And  
Our Spiritual Journey One Step At A Time“*

Metropolitan Gregory  
Fr Anthony Perkins

Ages 6-11

*All Strings Detached: Freeing our Hands  
and Feet to Climb*

Fr. Matthew Stagon  
Fr. William Bennett

Come Escape From the  
World For A Day and Be  
Spiritually Renewed!



Sponsored By The  
National  
A.C.R.Y.

Cost for our regional retreat is \$40 for adults (\$15 late fee), \$25 for adolescents (\$10 late fee), and \$7 for children under 12. Registration forms will be available at the church; register by April 1 to avoid a late fee. For more information, contact Oley or Natalie Bilynsky at (610) 892-7315 or [nsufler@aol.com](mailto:nsufler@aol.com). [I know it's a hike, but I've always been glad I went. – Ed.]



## ***Pan-Orthodox Christian Singles***

Age 21 and over

Clergy are Welcome!

# Mardi Gras

**Saturday, March 2, 2019**

**Vespers – 6:00 PM**

**Food, Beverages and Dancing 7:00 PM – Midnight**

Please be reminded that participation in Pan-Orthodox Singles events is restricted to those who are Orthodox Christians and not married.

**St. Luke Orthodox Church**

**6801 Georgetown Pike, McLean, VA 22101**

**7:30 to 8:30 - Dance Lessons taught by Maria Paleocrassas**

**9 to 10 - Mardi Gras Dinner**

**10 to 11 - Dance Lessons**

**11 to Midnight Continue to Party!!!!**

**Cost: Free-will offering**

### **DIRECTIONS**

From Rt 495 – Capital Beltway Take Exit 44 – Route 193 east to Georgetown Pike towards Langley. Go 1 mile (pass St. Luke Catholic Church). St. Luke is on the corner of Georgetown Pike and Douglass Drive

From George Washington Memorial Parkway – Exit at 123 – Chain Bridge Road. Take Rt. 123 South to Dolly Madison Blvd. towards McLean. Go 1 mile (passing George Bush Center for Intelligence – CIA). Turn right onto Rt. 193 West – Georgetown Pike. Go 1.5 miles to St. Luke on the left at the Corner of Georgetown Pike and Douglass Drive.

Any questions contact

V. Rev Gregory Safchuk

301.320.0739 [gsafchuk@hotmail.com](mailto:gsafchuk@hotmail.com)

Diana Haverlack

703.759.1551 [dianahav@earthlink.net](mailto:dianahav@earthlink.net)

RSVP by Monday, February 25, 2019

## **A.C.R.Y Annual Available**

This is an exciting time for the A.C.R.Y. Annual and Diocesan Yearbook as for the first time in its long history it will be available in full-color from front to back and available as a downloadable digital file. If you are an A.C.R.Y. member or have purchased a hard-copy of the A.C.R.Y. Annual, you may access and download your digital copy by visiting and entering your Free-Access Code found on Page 3 of the book: [www.issuu.com/store/code](http://www.issuu.com/store/code)

If you are not an A.C.R.Y. member and have not purchased a hard copy of the A.C.R.Y. Annual, you may purchase a downloadable version for just \$6 by visiting:

[https://issuu.com/acryannual/docs/2019\\_acry\\_annual\\_january\\_2019\\_for\\_o](https://issuu.com/acryannual/docs/2019_acry_annual_january_2019_for_o)

Any questions regarding access to the digital version of the A.C.R.Y. Annual can be forwarded to Father Matthew Stagon at (973) 627-1462 or Father William Bennett at (212) 254-6685

## **Lenten Reading**

As in years past, we will be reading a book during Lent for discussion after Pre-Sanctified Liturgy on Wednesdays. This year, we will be reading *The Joy of the Holy: Saint Seraphim of Sarov and Orthodox Spiritual Life* by Harry Boosalis. See Anna Connour if you'd like a copy.

## **January Treasurer's Report**

Glory to Jesus Christ! January is a very expensive month for the Church, and 2019 was no different. We had expenses in excess of \$17,820 and income of only \$9,842. Our large expenses included our annual assessment bill to the Diocese, a heating oil delivery, and snow removal. Thankfully though, we were still able to give over \$350 towards charity. Please continue to give generously to support our Church, and to help make-up for the week of missed donations in January. In Christ, Josh Moore, Treasurer.

## **Social Team for Feb. 24**

Team 6 is up next week – Tucker, M. Blaydoe, Woods, R & C Wright. Don't forget!

## **Church Work Days Scheduled**

We are planning to do some yard work, cleaning and organizing in the church and house on February 26, beginning at 9 AM, and on April 20 after Divine Liturgy. All are invited and welcome to join in on the fellowship.

## Tithing via your bank's "Bill Pay"

Dear St. Thomas members and friends,

Some members have found that an easy way to tithe regularly is through their bank's Bill Pay feature. By setting-up a recurring payment to the Church, your tithe check will be mailed weekly, or twice a month, or once a month, whatever you prefer, and will come straight to the Church, so you don't have to remember and hand-write your check. If you'd like to try, log into your online banking system, find the bill pay section, and then put the following in for the "Pay To" information and address:

St Thomas the Apostle Orthodox Church  
4419 Leonardtown Road  
Waldorf, MD 20601

To designate where your tithe is directed, annotate in the memo line how much is meant for each category, such as pledge, building fund, candles, prosphora, and charity.

This is by no means a required method for tithing, but if you'd like to send your tithe this way, it is easily done. If you have any questions, please see the treasurer, Josh Moore.

### 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 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.)