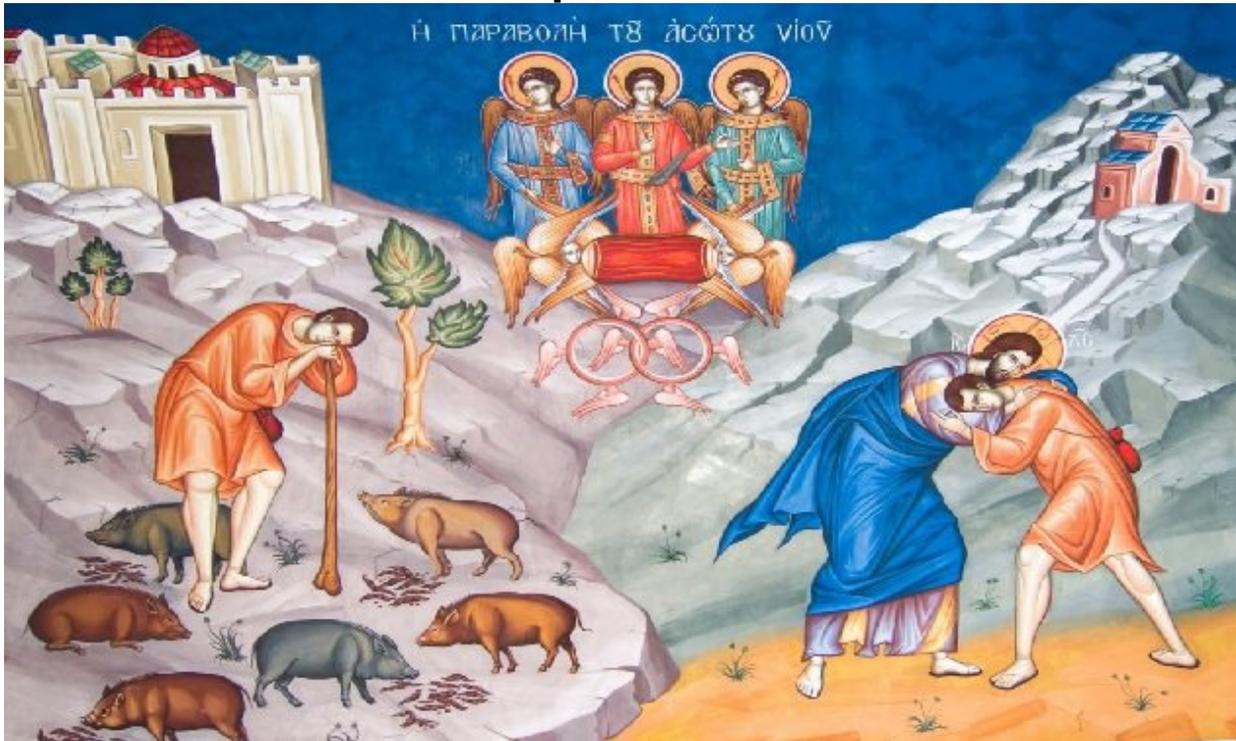


SOBORNOST

St. Thomas the Apostle Orthodox Church



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Waldorf, MD 20601

Rev. Father Joseph Edgington,
Pastor

(703) 532-8017

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www.apostlethomas.org

SERVICES

Wed: Mol. to the Theotokos 6:00 AM

Friday: Mol. 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 16, 2020 – Sunday of the Prodigal Son

How simple and how restrained are the words in which the Gospel describes his cruel rejection of his father, and prepares his departure into the far, the strange country! “Father - give me my part of your inheritance!” Do these words not mean: “Father - I can't wait until your death! You are still strong, and I am young; it is now that I want to reap the fruits of your life, of your labors; later they will be stale. Let us come to an agreement: for me you are dead; give me what belongs to me or what would belong to me after your actual death, and I will go, and I will live the life I have chosen”.

This is what really the young man meant; but isn't it very much the way we treat God and His gifts. From Him, as long as we are with Him, we are in possession of all things, but we feel constrained by His presence, we feel limited by the inevitable rules of His household: He expects from us integrity and truth? He expects from us to learn from Him what it means to love with all one's mind, all one's heart, all one's strength, all one's being, - and that is too much for us. And we take all His gifts, and we turn away from Him to use these gifts so that they can profit us, and us alone, without any returns either to God, or to anyone else.

We all, without any exception but in different degrees obey the cruel, deceitful question of Satan to Christ in the wilderness! You have the power to do it - make these stones to become bread; You are God's child - use what God has given you of wisdom, of strength, use it for your own benefit! Why waste your time until you are too old?.. Isn't it an image of our own behavior?

And then, the young man leaves; he leaves for an alien country, a country which is not God's own, a country which has rejected God, renounced God, which has been betrayed into the power of His adversary, a country where there is no place for Him. And he lives according to the rules of this country and to the desires of his heart. And then, hunger comes.

Now, we turn away, carrying with us the gifts of God; and we live in a country which is also alien; we live in a world which is man-made, but not God-made; or rather: made by God, and distorted by man. What kind of hunger comes to us? We are rich, we are safe, we have everything which God gave us, and continues to give - only we don't realize that God continues to give while we squander. But what is the hunger that can come to us? The awareness which Christ describes in the first Beatitude: Blessed are the poor in spirit, theirs is the Kingdom of God... Who are the poor of spirit? The poor of spirit are those who have understood, and understand day in, day out, all their life through that they have no existence except that God loved us into existence; we have no life except God's life poured into us, His breath, the breath of life. And then we are so rich, because God has revealed Himself to us: He has revealed Who He is; we can love Him, know Him, worship Him, serve Him, emulate Him indeed because He has become man and has shown us what a man can be. And He has given us all that our intelligence, a heart, a will, a body, the world around us, the people around us, the relationships that are ours - all these are God's, because we cannot make them, we can force no one to love us, and yet, we have friends and people who love us. We cannot be sure of our mind: in one moment a stroke can extinguish the greatest mind; there are moments when we want to respond to a need, to a suffering - and our heart is of stone; only God can give it life! We waver between good and evil - only God can steady our will; and so forth.

If we only realize this, then we understand that we are totally destitute: we are nothing, we have nothing, and yet, so rich we are; because destitute, we are endowed with all the gifts of God; having betrayed Him time and again, turned away from Him time and again, we still are loved of Him: indeed - “blessed are the hungry: they shall be filled”! If we only realize our hunger for the real things, then it will come our way. But not simply because we are hungry; they will come our way at a moment when totally poor, we are loved: and this is the Kingdom of God, a Kingdom of love: God loves us. And He has granted the gift of love to each of us. The young man felt hungry. He felt hungry for his father's home, and yet he knew that he had no right anymore to call himself a son to him: he was a murderer! He had told him: Die before your time that I may live according to my will... And yet he goes, because he still can call the man whom he rejected 'Father'.

And what happens then? The father sees him coming from afar off; he does not wait in dignity for him to fall at his feet and confess his sins. He rushes towards him, he embraces him! And the young man makes his confession: I am no longer worthy to be called thy son - but at that moment the father stops him: you may not be worthy of being my son, and yet, you are my son, and you cannot become a hireling in your father's house... He claims from his, as God claims from us that we should be aware, and grow to the level of our human greatness: the children of the Living God called to be partakers of the divine nature, His sons and daughters in Christ and in the Spirit.

That is what this parable tells us; that is what we must reflect on: where do we stand to this first simple, cruel, murderous words of the young man? And are we aware of our dereliction? Are we hungry enough to realize that we must go home to the Only One who loves us, and Who, seeing us fallen, still claims from us the greatness of sonship...

Let us reflect on this. It's one more step towards the day when in repentance we will come to make our confession, receive forgiveness. And if we were honest in our repentance, determined in our turning Godwards, we will be at home and ready to enter into Holy week together with Christ the Son, together with the Father Who gives His Son, together with the Mother of God Who accepts the death upon the cross of Her Son, that we may be saved. Amen – Met. Anthony of Suorozh

Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 6:12-20

Brethren, all things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you

not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body *with her*? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit *with Him*. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.

Today’s Gospel Lesson – Saint Luke 15:11-32

The Lord said this parable, "A certain man had two sons. And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*. But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.’ And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry. Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ And he said to him, ‘Son, you are

always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.””

A Word From the Holy Fathers

Proemium I: Idiomel

I have rivalled the Profligate by my senseless deeds / And like him I fall down before you and I seek forgiveness, Lord. / Therefore do not despise me, / Master and Lord of the ages.

Proemium II: Though in the tomb

Of your mystical table, O Immortal, / Count me worthy, who have been corrupted by living as a profligate. / And the first robe of grace, / Which I have befouled, wretch that I am, by the stains of the passions, / In your unattainable mercy give me once again, / Master and Lord of the ages.

Strophes: The sun before the sun.

1: Let us contemplate a supper magnificently spread / For the former Profligate now become temperate, / For his Father, or rather the Father of all mankind, / Receives him repentant, in his love for mankind. / Rejoicing at his repentance, / He says to the slaves, ‘Hurry, make ready for us the all-holy supper. / Hurry, above all sacrifice the calf / To which a virgin heifer gave birth, / Because my son was lost before / And has now been found. But let us celebrate. / He was dead and has returned to life. And I have taken him to my bosom, I the Master and Lord of the ages.

2: So let us now hasten and share in the supper; / If we have been counted worthy to rejoice with the Father. / Let us banquet with the king of the angels. / He provides bread which gives blessedness. / As drink there is given holy blood, / Source of life without corruption and without end. While Angels stand and wait. / Let us see, how the first to take his place / Was the Lord himself who urges us. / Then at once patriarchs, choirs of apostles / And the prophets with the martyrs. / He makes his son, the profligate, take his place next to him, the Master and Lord of the ages.

3: What is the banquet? Let us first learn of the supper / From the Gospels, that we too may celebrate. / I will therefore recall the parable of the Profligate. / For he was formerly stripped bare of every grace, / Having squandered all his substance, / And he runs to his father with many lamentations crying out, ‘Father, I have sinned’. / So the one who sees all things saw, hurried, / And met him and kissed him, / Flung his arms round the neck of the one who had returned, / For he is the

God of the repentant. / In his compassion he had mercy on his son who had fallen,
he the Master and Lord of the ages.

4: The Savior of all seeing his son then clothed / In filthy apparel was filled with
compassion; / And so he cried at once to the slaves who were serving, / 'Quickly
give my child the first robe, / Which the baptismal font weaves for all, / Which the
grace of my Spirit prepares, and hasten and clothe him. / Remember how when he
was clothed / The enemy stripped him and made him a spectacle / For all the
demons, as he attacked with envy / The king of the whole earth, / For whose sake I
arrayed the whole world which I had created, I the Master and Lord of the ages.

5: I saw him and I cannot rest content to overlook his nakedness; / I cannot endure
to see my divine image like this. / For the disgrace of my child is my shame; / I
will consider the glory of my child my own glory. / Hurry then, my servants and
ministers / To make all his limbs beautiful once again, for they are objects of my
love. / For I judge it improper to see / Unprovided for or unadorned / The one who
has run to me in repentance / And been found worthy of forgiveness. / Clothe him
with the robe of grace, as I have commanded, I the Master and Lord of the ages.

6: That my child may be for creation an honored monument. / Adorn his hand with
a ring, / For it is a pledge of the undivided Trinity, / That he may be guarded by it
as he has had recourse to it, / That when he displays this seal / It may appear from
afar that he is my son, mine the ruler of all. / That he may become known to the
enemies / And appear most fearful to the demons / And the overweening devil, /
That he may no longer approach him. / For he will not stand his ground on seeing
my seal, which I give, I the Master and Lord of the ages.

7: Nor will I allow his feet to be unprotected. / I do not wish that they should be
stripped of my care. / Quickly put shoes on the one who was stripped naked, / That
the all-wicked and crafty serpent may not find once again / The heel of my child
stripped naked, / Nor may the all-evil one through his wickedness lay a trap for the
meek one; / I give power to my son, / That he may trample on the dragon as
powerless, / That he may march with confidence / Upon asp and basilisk / And
walk in Paradise which I planted, I the Master and Lord of the ages.

8: But now, as I said, sacrifice for the one who has stumbled / The virgin calf, the
Son of the Virgin. / He has never been tamed by the yoke of sin, / With eagerness
he goes ahead of those who drag him, / For he does not revolt against the sacrifice,
/ But willingly bows his neck to those who hasten to sacrifice him. / Drag in,
sacrifice, the giver of life, / Who is sacrificed and not put to death, / Who gives life
to those in Hell, / That as we eat we may celebrate, / For he was dead, as I said
before, and has come to life the one whom I have had mercy, I the Master and Lord
of the ages.

9: Now priests, my faithful servants, sacrifice this calf / And give to eat to all who are worthy of my supper / The spotless calf, pure in every way, / Fattened from the unsown earth which he fashioned. / Give to them a precious drink, / Blood and water which springs from his side for those who believe; / Eat this then all of you always, / For though it is parted, it is not divided, / Not separated, not consumed, / But to the ages satisfies all, / For he offers himself as all-holy food, the lover of mankind, Master and Lord of the ages.

10: As the whole company of those who were invited were supping, / And as all were celebrating they sang a godly hymn. / The Father first of those present began, / 'Taste' he said 'and see that I am good'. / Then after this the Psalmist, / Striking the lyre, cries with sweetest voice, 'Quickly bring / Sacrifices, pure, blessed / To the all-holy altar. / Bring a calf with thanksgiving'. / And after him Paul cried out, / 'Our Passover has now been sacrificed, Jesus Christ, Master and Lord of the ages.

11: The Angels who were serving at the supper saw them / Celebrating like this & singing with one accord, / And they rivalled them and began their song of praise. / What was the hymn? Let us hear, if you will, / 'Holy are you, Father, who have been well pleased / That the spotless calf be now slaughtered for mankind. / Holy is your Son also, / Willingly sacrificed as an unblemished calf, / Who also sanctifies those who are baptized / By the power of the font. / Again holy is the Holy Spirit, whom he gives to those who believe, the Master and Lord of the ages.

12: The first son knew nothing at all of these things, because / He happened to have gone to the fields. / But as he returned he hears the music / And summons a servant and asks him, / 'So what is all this? Tell me at once; / For a mysterious sound of a great festival strikes my ears. / Tell me what is this event? / The mysteries which belong to me / And all the wealth of the divine sacrifice, / Who, in my absence, is sharing them with others? / Can he be bestowing once again gifts of grace, he who begot me, the Master and Lord of the ages?'

13: Then the servant who had been questioned said to him eagerly, / 'Your young brother has arrived. / On receiving him your father rejoiced, / And, as he has recovered him in good health, / He has sacrificed the fatted calf / And he has now summoned his friends and acquaintances to the supper.' / On hearing all this / He was instantly beside himself and was not willing / To take part in the supper of festivity, / For angered by what was happening / He said, 'I will not go in. I will not look on what he has done, the Master and Lord of the ages.'

14: Christ teaches us through this an example / Of his own compassion and measureless pity, / Which rouses even the just to indignation. / Come then, let us learn how he stood and entreated him, / He who begot them both, / He who is Governor and Creator of all things, the God who wishes all to be saved. / Ineffable,

inexpressible is your compassion / For those who are saved, lover of mankind, / For you always heal the righteous, / While sinners you call back again. / The righteous you kept safe, while the other you saved, you the Master and Lord of the ages.

15: Offering his right hand the Compassionate raised the fallen son, / Likewise he supported the other who was standing. / The one who was laid low he raised up in his compassion, / While he would in no way allow the one who stood to fall. / The one in poverty he enriches, / The one in wealth he would not allow to become poor, but saved them all. / Come then, let us learn what the youth said / To his father, and would not / Be present at the supper which had been prepared, / For he was angered at what was happening; / And how his Father stood imploring him, he who is Master and Lord of the ages.

16: The indignant son spoke these words to his Father, / 'For so long a time I have been slave to your will / And have always served your commandments, / And not a single commandment of yours have I transgressed at all. / You know, even if I do not say it, that I speak true. / And for these toils you have not granted me as your child even a kid. / I am oppressed unceasingly in desert places / And deprive myself & am tormented / By the fiercest heats & by the winters, / That I may satisfy your power, / Yet to the profligate on his return you have given far greater honor, you the Master and Lord of the ages.

17: When you saw this son who has devoured / Your wealth with harlots, you slaughtered the calf at once. / You should, in my opinion, have at least reproached him in words / And rebuked him, and at the same turned away your face. / But you instantly received him, / And you had compassion on him. First you embraced him, then decked him out in a robe. / You showed him honor with a ring, / You shod him with sandals; / You made a supper for celebration / And invited all his friends. / Such are the honors you gave the offender on his return, you the Master and Lord of the ages.

18: No sooner had the Father heard these words from his child / Than he answered him with meekness, / 'Incline your ears and listen to your father. / You are with me, for you have never left me. / You have not been separated from the Church. / Your place is always with me, with all my angels. / But he has come covered with shame, / Naked and ugly crying out, 'Have mercy. / I have sinned, Father, and I implore, / I who have offended before you. / Accept me as hired servant and nourish me, for you love mankind, you the Master and Lord of the ages.'

19: Your brother cried, 'Save me, holy Father'. / What should I have done as I heard his lamentation? / How could I not have pity and save / My son as he grieved and wept? / You, the prosecutor, I appoint as judge. / Sentence me, my

child, as you blame me, and become my arbitrator. / For I always rejoice in loving humankind. / How then could I become inhuman? / How should I not have mercy on the one I fashioned of old / And take pity on him when he repents? / It was my entrails that begot my child on whom I have had mercy, I the Master and Lord of the ages.

20: Understand what I say, my son. All that is mine is yours, / And to him I wanted to grant some of my goods. / The property which you have is not any less. / For I did not take from it to give to your brother; / I provided for him from my own treasures. / Of you both, I am creator and loving father, lover of mankind and compassionate. / I honor you, my child, for by choice / You have always loved me and served me, / And to him I show compassion because of his eagerness / And persistence in repentance. / You should be celebrating then with all whom I invited, I the Master and Lord of the ages.

21: Therefore, my son, with all those who have been invited to the supper. / Celebrate and make melody with all the angels. / For your brother was lost and has been found. / He was dead and beyond expectation he has returned to life.' / When he heard these words he was persuaded / And shared the gladness with his brother. And he began to sing and say, / 'All of you shout with praise, / Sin is forgiven, and whose iniquity / Has been covered and wiped away. / I bless you, lover of mankind, who have saved my brother also, you the Master and Lord of the ages.'

22: O Son and Word of God, creator of all things, / We your unworthy servants ask and implore you: / Have mercy on all who call upon you. / As you did the profligate spare those who have sinned. / Accept and save through compassion / Those who in repentance run to you, O King, crying, 'We have sinned'. / Give us tears as you did the harlot / And pardon for the sins we have committed. / And as you did the publican take pity on us all, / At the intercessions of the Mother of God. / Make us partakers of your supper, as you did the Profligate, Master and Lord of the ages.

– St. Romanos the Melodist, *Kontakion 49 on the Prodigal Son*

The True Nature of Fasting

[This material is taken from the introduction to The Lenten Triodion published by St. Tikhon's Seminary Press – ed.]

'During Lent there is frequently a limitation on the number of meals eaten each day, but when a meal is permitted there is no restriction on the amount of food allowed. The Fathers simply state, as a guiding principle, that we should never eat to satiety (when we are full) but always rise from the table feeling that we could have taken more and that we are now ready for prayer.

If it is important not to overlook the physical requirements of fasting, it is even more important not to overlook its inward significance. Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father's house. In the words of St. John Chrysostom, it means 'abstinence not only from food but from sins.' 'The fast,' he insists, 'should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body': the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice. It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: 'You do not eat meat, but you devour your brother.' The same point is made in the Triodion, especially during the first week of Lent:

As we fast from food, let us abstain also from every passion. . . . Let us observe a fast acceptable and pleasing to the Lord. / True fasting is to put away all evil, / To control the tongue, to forbear from anger, / To abstain from lust, slander, falsehood and perjury. / If we renounce these things, then is our fasting true and acceptable to God. . . . Let us keep the Fast not only by refraining from food, / But by becoming strangers to all the bodily passions.
(*From Vespers for Forgiveness Sunday, Monday and Tuesday of Clean Week*)

The inner significance of fasting is best summed up in the triad: prayer, fasting, almsgiving. Divorced from prayer and from the reception of the holy sacraments, unaccompanied by acts of compassion, our fasting becomes pharisaical or even demonic. It leads, not to contrition and joyfulness, but to pride, inward tension and irritability. The link between prayer and fasting is rightly indicated by Father Alexander Elchaninov. A critic of fasting says to him, 'Our work suffers and we become irritable. . . . I have never seen servants [in pre-revolutionary Russia] so bad-tempered as during the last days of Holy Week. Clearly, fasting has a very bad effect on the nerves.' To this Father Alexander replies, 'You are quite right. . . . if it is not accompanied by prayer and an increased spiritual life, it merely leads to a heightened state of irritability. It is natural that servants who took their fasting seriously and who were forced to work hard during Lent, while not being allowed to go to church, were angry and irritable.' (from *The Diary of a Russian Priest*)

Fasting, then, is valueless or even harmful when not combined with prayer. In the Gospels the devil is cast out, not by fasting alone, but by 'prayer and fasting' (Matt. 17:21; Mark 9:29); and of the early Christians it is said, not simply that they fasted, but that they 'fasted and prayed' (Acts 13:3; compare Acts 14:23). In both the Old and the New Testament fasting is seen, not as an end in itself, but as an aid to more intense and living prayer, as a preparation for decisive action or for direct encounter with god. Thus our Lord's forty-day fast in the wilderness was the

immediate preparation for His public ministry (Mat. 4:1-11). When Moses fasted on Mount Sinai (Ex. 34:28) and Elijah on Mount Horeb (3[1] Kings 19:8-12), the fast was in both cases linked with a theophany. The same connection between fasting and the vision of God is evident in the case of St. Peter (Acts 10:9-17). He ‘went up on the housetop to pray about the sixth hour, and he became very hungry and wanted to eat’; and it was in this state that he fell into a trance and heard the divine voice. Such is always the purpose of ascetic fasting – to enable us, as the Triodion puts it, to ‘draw near to the mountain of prayer’ (*Matins for Tuesday of the first week*).

Prayer and fasting should in their turn be accompanied by almsgiving – by love for others expressed in practical form, by works of compassion and forgiveness. Eight days before the opening of the Lenten fast, on the Sunday of the Last Judgment, the appointed Gospel is the Parable of the Sheep and the Goats (Matt. 25:31-46), reminding us that the criterion in the coming judgment will not be the strictness of our fasting but the amount of help that we have given to those in need. In the words of the Triodion:

Knowing the commandments of the Lord, let this be our way of life: / Let us feed the hungry, let us give the thirsty drink, / let us clothe the naked, let us welcome strangers, / let us visit those in prison and the sick. / Then the Judge of all the earth will say even to us: / ‘Come, ye blessed of My Father, inherit the Kingdom prepared for you.’ (*Vespers for Saturday evening – Sunday of the Last Judgment*)

This stanza, it may be noted in passing, is a typical instance of the ‘evangelical’ character of the Orthodox service-books. In common with so many other texts in the Triodion, it is simply a paraphrase of the words of Holy Scripture. The second-century *Shepherd of Hermas* insists that the money saved through fasting is to be given to the widow, the orphan and the poor (Similitude V.iii.7). But almsgiving means more than this. It is to give not only our money but our time, not only what we *have* but what we *are*; it is to give a part of ourselves. When we hear the Triodion speak of almsgiving, the word should almost always be taken in this deeper sense.

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PLEASE JOIN US FOR A
LENTEN RETREAT

ACQUIRING THE MIND OF CHRIST

Embracing the Vision of the
Orthodox Church

A Lenten Retreat led by
Archimandrite Sergius (Bowyer)
Abbot of Saint Tikhon's Monastery

Saturday April 4, 2020

9:30am - 3:30pm

Paraklesis following the retreat

Fr. Sergius will be accompanied by the
**Wonderworking Icon of Saint
Anna, the Mother of the Theotokos**



Saint Katherine Greek Orthodox Church

3149 Glen Carlyn Road, Falls Church, VA

RSVP at stk.retreat@gmail.com

RETREAT SCHEDULE

ACQUIRING THE MIND OF CHRIST

Embracing the Vision of the Orthodox Church



by Archimandrite Sergius (Bowyer)

- 9:30 am - Registration
- 10:00 am - Session 1
- 12:30 pm - Lunch
- 2:00 pm - Session 2 w/ Q&A
- 3:30 pm - Wrap - Up
- 4:00 pm - Paraklesis

Father Sergius is a convert to Holy Orthodoxy, and is a graduate of Saint Tikhon's Seminary. Since 2010 he has served as the Abbot of Saint Tikhon's Monastery (America's oldest Orthodox Monastery). Father Sergius has dedicated much of his service to the formation and training of future priests and has served as a lecturer in liturgical music. He is also the author of the book "Acquiring the Mind of Christ: Embracing the Vision of the Orthodox Church".





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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, Dn. Steve Hall, 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 Dominecki, 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, Dcn. 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.)