

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesday in Great Lent: Liturgy of
Presanctified Gifts 7:00 PM**

Friday: Moleben to the Cross 6:00 AM

**Saturday: Confession 5:00 PM,
Great Vespers 5:30 PM**

Sunday: Matins (Orthros) 8:45 AM

Children's Sunday School 9:30 AM | Divine Liturgy 10:00 AM.

March 1, 2020 – Sunday of Forgiveness (Cheesefare)

The Sunday of Forgiveness is the last Sunday prior to the commencement of Great Lent. During the pre-Lenten period, the services of the Church include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. On the Sunday of Forgiveness focus is placed on the exile of Adam and Eve from the Garden of Eden, an event that shows us how far we have fallen in sin and separated ourselves from God. At the onset of Great Lent and a period of intense fasting, this Sunday reminds us of our need for God's forgiveness and guides our hearts, minds, and spiritual efforts on returning to Him in repentance.

The Sunday of Forgiveness, the last of the preparatory Sundays before Great Lent, has two themes: it commemorates Adam's expulsion from Paradise, and it accentuates our need for forgiveness. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of Great Lent. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of



Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday (Matthew 6:14-21) and in the special ceremony of mutual forgiveness at the end of the Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. We do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from others, but should link us to them with ever-stronger bonds.

The Sunday of Forgiveness also directs us to see that Great Lent is a journey of liberation from our enslavement to sin. The Gospel lesson sets the conditions for this liberation. The first one is fasting—the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” We must “appear not unto men to fast but to our Father who is in secret” (vv. 16-18).

The second condition is forgiveness—“If you forgive men their trespasses, your Heavenly Father will also forgive you” (vv. 14-15). The triumph of sin, the main sign of its rule over the world, is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness—the return to unity, solidarity, love. To forgive is to put between me and my “enemy” the radiant forgiveness of God Himself. To forgive is to reject the hopeless “dead-ends” of human relations and to refer them to Christ. Forgiveness is truly a “breakthrough” of the Kingdom into this sinful and fallen world.

The Sunday of Forgiveness is commemorated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ. The naming of the Sunday is taken from the commemoration of the Exile of Adam and Eve from Paradise and from the Gospel reading of the Divine Liturgy.

The Sunday of Forgiveness is also known as Cheesefare Sunday. This is the last day that dairy products can be eaten before the Lenten fast. The full fast begins the following day on Clean Monday, the first day of Great Lent. On the evening of the Sunday of Forgiveness the Church conducts the first service of Great Lent, the Vespers of Forgiveness, a service that directs us further on the path of repentance

and helps us to acknowledge our need for forgiveness from God and to seek forgiveness from our brothers and sisters in Christ. This is the first time that the Lenten prayer of St. Ephraim accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness.

Orthodox Christians are encouraged to enter Great Lent in repentance and confession by attending these services, coming for the Sacrament of Confession, and dedicating themselves to worship, prayer, and fasting throughout the Lenten period. The first day of Lent, Clean Monday, signifies the beginning of a period of cleansing and purification of sins through repentance.

On the Saturday before this Sunday, the second of three Saturdays of the Souls are held. This is a special commemoration when the Church offers a Divine Liturgy and Memorial Service for the departed faithful. This is considered a universal commemoration of the dead. Through the memorial services, the Church is commending to God all who have departed and who are now awaiting the Last Judgment. This specific Saturday is a general commemoration of all the ascetic Saints of the Church, both men and women. As we set out on the Lenten fast we are reminded that we will make this journey as members of a family, supported by the intercessions of the Saints. (*from goarch.org*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 13:11-14:4

Brethren, *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts. Receive one who is weak in the faith, *but* not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats *only* vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Today's Gospel Lesson – Saint Matthew 6:14-21

The Lord said, "If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear

to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

A Word From the Holy Fathers

Prooimion: Devote yourself, my soul, to repentance, be united to Christ by thought, crying out with groans, “Grant me pardon for my evil deeds, that I may receive forgiveness and eternal life.”

1 Let us await the blessed hope through works and faith, a many of us as observe the teachings of the Lord and Savior. That is why we honor and love the achievement of fasting that is honored by Angels. By keeping it Prophets, though earthly beings, became partners of the heavenly choirs. Christ was not ashamed to accomplish this; for he fasted willingly; through this he underwrote for us eternal life.

2 That Moses and Elijah, those towers of fire, were great in works we know, and that they are first among prophets, obtained the right to say freely to God whatever they wished, to approach him and entreat him and to talk with him face to face - something that is wondrous and extraordinary. Nevertheless they also had serious recourse to fasting; because of this they were brought to him. So fasting with works brings as reward eternal life.

3 By fasting as by a sword all the demons are routed, because they cannot bear nor do they have strength against its delight. They love pleasure seekers and drunkards; but if they see the face of fasting they cannot hold their ground, but flee far away, as Christ our God teaches us When He says, “The race of demons is vanquished by fasting and prayer”. And so we have been taught that fasting gives humans eternal life.

4 The holy mother of sobriety is the unsullied beauty of fasting. It is a fount of philosophy and grants the crown; It gains us Paradise, gives to those who fast the ancestral home, from which Adam was expelled; while by dishonoring the dignity of fasting he brought in death. for when God, the creator and master of all things, saw that fasting had been outraged He was at once enraged; but those who honor it He rewards with eternal life.

5 For the Lover of mankind Himself first entrusted to the commandment of fasting, as to a loving mother, as to a teacher, the man that had been created, committing

his life to its hands; and had he loved it he would have made his home with angels. When he set it aside he found toils and death, the roughness of thorns and thistles, the affliction of a life of toil. If then in Paradise fasting is shown to be useful, how much more here, that we may have eternal life.

6 Of every tree the Most High told Adam, the first formed man, to eat, having placed him in Paradise, as it is written; but from one tree he forbade food; and these were the loving words of the Creator, “Enjoy, He said, everything I have given you, for I shall be pleased at your enjoyment of them, if you keep My commandment I will keep you in your enjoyment; and so My grace will guard you untouched by corruption but gaining eternal life.

7 Listen well to My words, Adam, and pay close attention to this command; for of all these things I order you to abstain from only one, not that it is bad by nature, but if you disobey it will be the instrument of your misfortune. For the essence of the tree is not useless, but partaking of it will for you be a cause of harm; for it possesses a hidden whetstone for thoughts and a knife for the taste; if you eat of it therefore, you throw away eternal life.

8 See, my first-formed, I command you not even to touch the tree of which I told you; for if you touch it, at once like a thief, you will be given over to death, not that you cannot have it, but because you will prove to be faithless and useless. I have brought you to a small and easy divine law, and therefore I have given you the abundance of the rest, so that of all these you may take your delight and not become subject to death, you that as God’s image have and possess eternal life.”

9 So, holding firmly to God’s law, Adam and Eve began by keeping it; but the devil was watching their inclinations, and hastened to prepare a trap, and when he saw that they were wisely hidden, for a while he did not dare to approach the man; but when the devious one saw Eve standing alone by the tree, through her he at once laid the stumbling block for the two who had earlier received through grace eternal life.

10 For the wicked one by guile approaches the woman like a friend and a familiar and he weaves and produces his cunning question. As though sympathizing he talks with her, “For what reason has God given you Paradise, as though he loved you, but forbidden you to partake of all the plants? How generous! Why then do you make Paradise your home, but are deprived of its delight? So how can you have eternal life?”

11 Deceived by these words, Eve answered him as follows, “You are in error and do not know what the Lord commanded. God has given the whole of Paradise as their table to those he created, for their enjoyment; but he forbade us communion of only one thing, that would become an obstacle to our life. It is useful for us

both and is able to teach us the knowledge of good and evil, for we have already received as a possession eternal life.”

12 So, to his death-bringing word, the enemy mixed a sweet taste; reflecting, the great enemy said to himself, “Unless I mingle my plan with trickery, if I condemn God by my words, Eve will at once suspect me of hating God, and I shall become unacceptable to her, for up to now I do not know her opinion; if I manage to confuse it, it may be she will favor me. So let me approach with craft those who have received eternal life.”

13 After reflecting like this, the serpent addressed Eve as follows, “I rejoice with you at the abundance of pleasure you have received; I praise God’s truthfulness, because he did not lie when he explained to you how great is the power of this plant, for it gives knowledge of both good and evil. But God alone has the power of discerning between all things. This is why he ordered you not to partake of it, for it gives eternal life.

14 Do I not know that the creation that God has wrought is wholly good? So how could the One who made all things good, have allowed death to grow in the midst of Paradise? The plant of knowledge is not a stumbling block, for you will not die if you eat it; but through it you will now become as gods, like the Creator, able to discern ways of good and evil. This is why it has been placed in the middle of the whole of Paradise, for it has eternal life.”

15 So when she saw that the tree was beautiful and fair, Eve was enflamed and yearned with hopes of tasting it. With thoughts she stirred herself, saying, “Can the one who revealed this be the enemy of God? For what enmity can the serpent have towards the One who fashioned it? Moreover the plant is most fair to look at. I will hasten to the food that makes one divine, and I will enjoy this thing, at the sight of which I waste away, and I will give it to my husband, that we may have eternal life.”

16 Now you have accepted what brings death, O wretched Eve, and eaten of it. So why do you run to destroy your own husband with yourself? Examine yourself with care to see if you have become from tasting what you expected; if you are a god, as you hoped. Make sure of this first, and if it is so, invite your husband also, woman, to taste it. Do not then make your husband co-author of loss. Why do you hasten, thinking that eating from the tree has granted you eternal life?

17 When Eve, bewitched by the tree, had perished (for she had taken no pleasure), she hurried and gave Adam of its fruit, and as though offering the greatest gift she acted thus, she said to him, “Until now, my companion, we have overlooked a treasure, and we have been afraid of a blessed delight. And now I know, my

husband, and have experienced that we have entertained a pointless cowardice, for I have eaten and I stand by you alive and I receive eternal life.

18 The word of the one who initiated me is sure, and has proof, for having eaten I did not die, as God foretold, but now I am with you still living, and God's order was a pretense. For if it had been absolutely true, you would now be mourning me as dead and lying here in death. Therefore, husband, take and enjoy, receive through this the divine and spotless dignity. A god you will become like Him Who grants eternal life."

19 The serpent, as I have already said, had not dared to approach Adam, afraid that it might fail in the hope on which its heart was set. But another one appeared, a serpent more fearsome and more serpentine than this serpent. For the one the serpent had not bitten, she put to death. For having enticed him, she then injects her venom, and breaks both herself and him; and the deception of the food renders them serpent-smitten corpses that have lost eternal life.

20 So wretched Adam is besieged by this deception; for by a single blow through food he wounds all mankind. Therefore through lack of discipline in pains of every kind he was thrown to the ground. For he was unable through fasting, which is measured and useful, not to get drunk through intemperance; while all the races of Christians strive by fasting to accustom themselves to and to rival angels, hoping thereby to gain eternal life.

21 Fasting is great, to which Adam had at first been destined; for our ancestor's nourishment consisted of plants alone; but he became intemperate. Now the enjoyment of foods is of every kind, refinements of fish, birds and quadrupeds, varieties of plants and seeds, the wizardries of gourmets, the charm of tables which stirs us to the appetite for the greed which deprives us of eternal life.

22 Saying this now, I would not rouse many, my friends, to a school of gluttony, nor teach you to be more luxurious in foods than the first-formed. I have proclaimed, believers, our zeal for the greatest self-mastery. For, loving fasting, you now hasten to offer your yearly tithe to our God, just as the Hebrews from their goods offered tithes to the Lord, signifying in a figure the fast to come, through which we have eternal life.

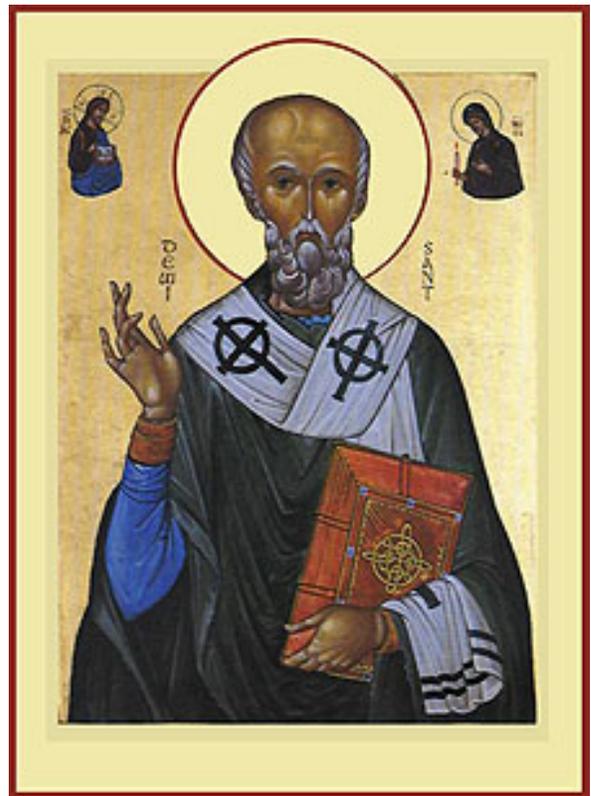
23 Let the figure of the tithe be shown by the fast, my friends. For there are seven weeks of the fast; in each week five days are shown as allotted to fasting, so there are thirty-five days when we fast, and in addition to these we have the night and day of the Sabbath of the Savior's passion. So the total days are thirty six and a half, a tithe of the year, through which we gain eternal life.

24 Savior of the world, as we adore you, we offer you this reasonable worship. Merciful lover of mankind, have mercy on us all. For both when we eat and when we fast we all give you glory, Who deliver all Whom you fashioned from error. For you are our God, though you also became man, as you willed, from the Virgin and all-holy Mary, the immaculate Mother of God. And so we fall before you. At your mother's entreaties, give your servants eternal life.

– St. Romanos the Melodist, *Kontakion on Adam and Eve*

ALSO COMMEMORATED TODAY: SAINT DAVID, BISHOP OF WALES

Saint David, Patron of Wales, said to have been the son of a Welsh chieftain, lived in the latter half of the sixth century. Ordained to the priesthood, he studied under the tutorship of a disciple of Saint Germanus, who later became Bishop of the Isle of Man, and engaged in missionary work and the building of churches in many places. Eventually, he settled in the southwest corner of Wales, at Menevia. There he founded a monastery known for its extreme austerity, in imitation of the desert fathers. Eventually he was consecrated Bishop of the primatial See of Wales, Menevia, afterwards known as Saint David's in his honor. He reposed in the Lord about the year 601 AD and, through the years, has been venerated as one of the greatest and most beloved saints of the British Isles. (*from oca.org*)



Social Team for March 8

Team 2 is up next week – Cooper, Dewey, Hanbury, Kish. Thank you!

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 *Way of the Ascetics* by Tito Colliander. See Anna Connour if you'd like a copy.

Additional Services This Week

St. Thomas will serve Great Compline with the Great Canon of St. Andrew of Crete on Monday and Tuesday evenings at 7.

The Rules of Fasting

On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the *number* of meals taken daily and on the *types of food* permitted; but when a meal is allowed, there is no fixed limitation on the *quantity* of food to be eaten. **On weekdays in the first week**, fasting is particularly severe. According to strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the liturgy of the Presanctified Gifts. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water or perhaps tea or fruit-juice, but not a cooked meal... At the meals on Wednesday and Friday *xerophagy* is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shellfish are also allowed on days of *xerophagy*; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded: *Meat; animal products (cheese, milk, butter, eggs, lard, drippings); fish (i.e., fish with backbones); oil (i.e., olive oil) and wine (i.e., all alcoholic drinks)*.

On weekdays (Monday to Friday inclusive) in the second, third, fourth, fifth and sixth weeks, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal *xerophagy* is to be observed. **During Holy Week:** On the first three days there is one meal each day, with *xerophagy*; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week. On Holy Thursday one meal is eaten, with wine and oil. On Great Friday those who have the strength follow the practice of the early Church and keep a total fast; those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate after [the Burial Service] at Vespers. On Holy Saturday there is one meal after the Liturgy of St. Basil, with wine but not oil.

[This material is taken from the introduction to The Lenten Triodion. In modern practice, the above rules tend to be somewhat relaxed, and they have always been relaxed for children and the infirm. Fast as you are able, and consult Fr. Joseph as needed. As you eat less physical food, it is important to increase your intake of spiritual food – prayer and reading scripture and the fathers of the Church. Also keep in mind the words of Christ: “When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Amen, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you.” (Mat. 6:16-18) – ed.]

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GREAT LENT 2020

Protocol N. 5/2020

My beloved Faithful Clergy and Laity of our God-Protected Diocese:

As we begin Holy and Great Lent this year on March 2nd, I want to share with you a few thoughts so that we may journey through this reflective period and arrive at the Great Feast of Feasts, Pascha to receive the Resurrected Christ.

We are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we at the same time reconcile with one another. In this holiest period of the ecclesiastical year, we should honestly examine our relationships with our families, our parish families, friends, neighbors, co-workers, and the Church in general.

After all, a fast without mutual love and forgiveness is “the fast of demons”. Part of our salvation in our daily lives is practicing love and forgiveness. Forgiveness is truly a glimpse of the Heavenly Kingdom in our sinful and fallen world. Only with God’s grace and a repentant heart can we truly return to unity, love, and harmony.

Great Lent involves hard work: on ourselves, our thoughts and feelings, our relationships with those around us. Our Lenten discipline of fasting, prayer, and charity is given to us not as a burden or hardship, but rather as an opportunity for restoring our relationship with God, our neighbors and ourselves. The Church invites us to transform our lives and to receive abundantly both peace and joy. Great Lent is an opportunity to renew our souls, minds, and bodies by entering more fully into a Christ-like life.

Therefore as we begin our Lenten journey together, I am asking you for your forgiveness as I forgive you for any offenses we may have caused each other. In addition let us pray for each other so that on that day of Pascha, we may sing with loud voices the beautiful Hymn of the Resurrection.

I pray that this Great Lenten Season is a spiritually uplifting experience for all.

Working in His Vineyard with much love,

+Metropolitan Gregory

+Metropolitan Gregory of Nyssa

The American Carpatho-Russian Orthodox Diocese of North America

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE

St. Thomas Bids Farewell to the Moores



St. Thomas the Apostle bid farewell to the Moore family last Sunday (they're here this week, but we wanted to send them off with a feast of meat!). Josh and Kelsey will be greatly missed; they've exemplified in their time here the idea of putting our

time, talent and treasure to work for the Church. They wanted to move their (expanding!) family to a place with an Orthodox school which runs K-12 (how neat is that?). May God grant them many blessed years!

His Holiness Irinej, Patriarch of the Serbian Orthodox Church visits Washington, D.C.

WASHINGTON, D.C. (February 2020) – **St. Luke Serbian Orthodox Church** recently announced that **His Holiness Irinej, Patriarch of the Serbian Orthodox Church**, will visit Washington, D.C. on March 2-3, 2020. As part of his official schedule in the Nation's Capital, His Holiness will be attending meetings in Washington on both days and will visit the St. Luke parish on **March 2, 2020**. Patriarch Irinej, the spiritual leader of over 10,000,000 Serbian Orthodox Christians around the world, will be accompanied by **His Grace Bishop Jovan of Šumadija**, a member of the Holy Synod of the Serbian Orthodox Church, and **His Grace Bishop Irinej of Eastern America**, the diocesan bishop of Washington, D.C. and the East Coast of the United States.

The visit starts with the Great Compline and the Canon of St. Andrew of Crete which will be served at **6:00 p.m.** at **St. Luke Serbian Orthodox Church** at **10660 River Road, Potomac, MD 20854**. Afterwards, a banquet will be prepared in His Holiness' honor at the neighboring social hall of Saints Peter and Paul Antiochian Orthodox Church. In order to cover the cost of the event, the parish is asking everyone to make a reservation for the dinner <https://www.eventbrite.com/e/95535692829>

For additional information about the visit of Patriarch Irinej to St. Luke's on March 2, go to www.serbianchurch.org, call 202.492.0492 or email info@svluka.org. Also, please visit us on Facebook at www.facebook.com/svluka.srpskapravoslavnacrkva.

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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, Presbyteria 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 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, Dcn. Nectarios and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, the newly departed servant of God John Blaydoe, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)