

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesday: Moleben to the Theotokos
6:00 AM**

Friday: Moleben to the Cross 6:00 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

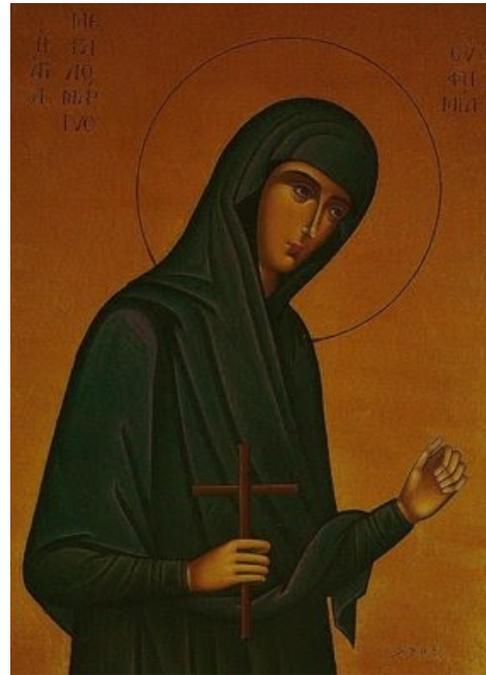
Sunday: Matins (Orthros) 8:45 AM | Divine Liturgy 10:00 AM

July 11, 2021 – 3rd Sunday After Pentecost

Great-Martyr Euphemia the All-praised

The Miracle of Saint Euphemia the All-Praised: The holy Great Martyr Euphemia (September 16) suffered martyrdom in the city of Chalcedon in the year 304, during the time of the persecution against Christians by the emperor Diocletian (284-305). One and a half centuries later, at a time when the Christian Church had become victorious within the Roman Empire, God deigned that Euphemia the All-Praised should again be a witness and confessor of the purity of the Orthodox teaching.

In the year 451 in the city of Chalcedon, in the very church where the glorified relics of the holy Great Martyr Euphemia rested, the sessions of the Fourth Ecumenical Council (July 16) took place. The Council was convened for determining the precise dogmatic formulae of the Orthodox Church concerning the nature of the God-Man Jesus Christ. This was necessary because of the widespread heresy of the Monophysites [“mono-physis” meaning “one nature”], who opposed the Orthodox teaching of the two natures in Jesus Christ, the Divine and the Human natures (in one Divine Person). The Monophysites falsely affirmed that in Christ was only one nature, the Divine [i.e. that Jesus is God but not man, by nature], causing discord and unrest within the Church. At the Council were present



630 representatives from all the local Christian Churches. On the Orthodox side Anatolius, Patriarch of Constantinople (July 3), Juvenal, Patriarch of Jerusalem (July 2), and representatives of Saint Leo, Pope of Rome (February 18) participated in the conciliar deliberations. The Monophysites were present in large numbers, headed by Dioscorus, the Patriarch of Alexandria, and the Constantinople archimandrite Eutychius.

After prolonged discussions the two sides could not come to a decisive agreement. The holy Patriarch Anatolius of Constantinople proposed that the Council submit the decision of the Church dispute to the Holy Spirit, through His undoubted bearer Saint Euphemia the All-Praised, whose wonderworking relics had been discovered during the Council's discussions. The Orthodox hierarchs and their opponents wrote down their confessions of faith on separate scrolls and sealed them with their seals. They opened the tomb of the holy Great Martyr Euphemia and placed both scrolls upon her bosom. Then, in the presence of the emperor Marcian (450-457), the participants of the Council sealed the tomb, putting on it the imperial seal and setting a guard to watch over it for three days. During these days both sides imposed upon themselves strict fast and made intense prayer. After three days the patriarch and the emperor in the presence of the Council opened the tomb with its relics: the scroll with the Orthodox confession was held by Saint Euphemia in her right hand, and the scroll of the heretics lay at her feet. Saint Euphemia, as though alive, raised her hand and gave the scroll to the patriarch. After this miracle many of the hesitant accepted the Orthodox confession, while those remaining obstinate in the heresy were consigned to the Council's condemnation and excommunication.

After an invasion by the Persians during the seventh century, the relics of Saint Euphemia were transferred from Chalcedon to Constantinople, into a newly built church dedicated to her. Many years later, during the period of the Iconoclast heresy, the reliquary with the relics of the saint was cast into the sea by order of the Iconoclast emperor Leo the Isaurian (716-741). The reliquary was rescued from the sea by the ship-owning brothers Sergius and Sergonos, who gave it over to the local bishop. The holy bishop ordered that the relics be preserved in secret, beneath a crypt, since the Iconoclast heresy was continuing to rage. A small church was built over the relics, and over the reliquary was put a board with an inscription stating whose relics rested within. When the Iconoclast heresy was finally condemned at the holy Seventh Ecumenical Council (in the year 787), during the time of Saint Tarasius, Patriarch of Constantinople (784-806) and the emperor Constantine VI (780-797) and his mother Saint Irene (797-802), the relics of the holy Great Martyr Euphemia were once again solemnly transferred to Constantinople. (*from oca.org*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 5:1-10

Brethren, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Today's Gospel Lesson – Saint Matthew 6:22-33

The Lord said, "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you."

A Word From the Holy Fathers

No detail can be neglected as too insignificant to help us in ridding ourselves of pride. The soul grows like its practices, and is formed and fashioned in accordance with its conduct. Your appearance, your dress, your gait, your chair, your style of

meals, your bed and bedding, your house and its contents, should be all arranged with a view to cheapness. Your talk, your songs, your mode of greeting your neighbor, should look rather to moderation than to ostentation. Give me, I beg, no elaborate arguments in your talk, no surpassing sweetness in your singing, no vaunting and wearisome discussions. In all things try to avoid bigness. Be kind to your friend, gentle to your servant, patient with the impudent, amiable to the lowly. Console the afflicted, visit the distressed, despise none. Be agreeable in address, cheerful in reply, ready, accessible to all. Never sing your own praises, nor get other people to sing them. Never allowing any uncivil communication, conceal as far as possible your own superiority.

- St. Basil the Great, *Homily 20*

Also Commemorated Today: Blessed Olga, Princess of Rus

Saint Olga, Equal of the Apostles, was the wife of the Kievan Great Prince Igor. The struggle of Christianity with paganism under Igor and Olga, who reigned after Oleg (+ 912), entered into a new phase. The Church of Christ in the years following the reign of Igor (+ 945) became a remarkable spiritual and political force in the Russian realm. The preserved text of a treaty of Igor with the Greeks in the year 944 gives indication of this: it was included by the chronicler in the “Tale of Bygone Years,” under the entry recording the events of the year 6453 (945).

The peace treaty had to be sworn to by both the religious communities of Kiev: “Baptized Rus”, i.e. the Christian, took place in the cathedral church of the holy Prophet of God Elias (July 20); “Unbaptized Rus”, i.e. the pagans, in turn swore their oath on their weapons in the sanctuary of Perun the Thunderer. The fact, that Christians are included in the document in the first place, indicates their significant spiritual influence in the life of Kievan Rus.

Evidently at the moment when the treaty of 944 was being drawn up at Constantinople, there were people in power in Kiev sympathetic to Christianity, who recognized the historical inevitability of involving Rus into the life-creating Christian culture. To this trend possibly belonged even prince Igor himself, whose official position did not permit him personally to go over to the new faith, nor at that time of deciding the issue concerning the Baptism of the whole country with the consequent dispersal throughout it of Orthodox Church hierarchs. The treaty therefore was drawn up in the circumspect manner of expression, which would not hinder the prince to ratify it in either the form of a pagan oath, or in the form of a Christian oath.

But when the Byzantine emissaries arrived in Kiev, conditions along the River Dneipr had essentially changed. A pagan opposition had clearly emerged, at the head of which stood the Varangian voevoda (military-leader) Svel’ d (or

Sveinald) and his son Mstislav (Mtsisha) to whom Igor had given holdings in the Drevlyani lands. Strong also at Kiev was the influence of the Khazar Jews, who could not but be displeased with the thought of the triumph of Orthodoxy in the Russian Land.

Unable to overcome the customary inertia, Igor remained a pagan and he concluded the treaty in the pagan manner, swearing an oath on his sword. He refused the grace of Baptism and was punished for his unbelief. A year later, in 945, rebellious pagans murdered him in the Drevlyanian land, cut down betwixt two trees. But the days of paganism and the lifestyle of the Slavic tribes basic to it were already numbered. The burden of government fell upon the widow of Igor -- the Kiev Great-princess Olga, and her three-year-old son Svyatoslav.

The beginning of the independent rule of Princess Olga is connected in the chronicles with the narrative about her terrible revenge on the Drevlyani, who murdered Igor. Having sworn their oaths on their swords and believing “only in their swords”, the pagans were doomed by the judgment of God to also perish by the sword (Mt. 26: 52). Worshiping fire among the other primal elements, they found their own doom in the fire. And the Lord chose Olga to fulfill the fiery chastisement.

The struggle for the unity of Rus, for the subordination to the Kievan center of mutually divisive and hostile tribes and principalities paved the way towards the ultimate victory of Christianity in the Russian Land. For Olga, though still a pagan, the Kiev Christian Church and its Heavenly patron saint the holy Prophet of God Elias [in icons depicted upon a fiery chariot] stood as a flaming faith and prayer of a fire come down from the heavens, and her victory over the Drevlyani—despite the severe harshness of her victory, was a victory of Christian constructive powers in the Russian realm over the powers of a paganism, dark and destructive.

The God-wise Olga entered into history as a great builder of the civil life and culture of Kievan Rus. The chronicles are filled with accounts of her incessant “goings” throughout the Russian land with the aim of the well-being and improvement of the civil and domestic manner of life of her subjects. Having consolidated the inner strengthening of the might of the Kiev great-princely throne, thereby weakening the influence of the hodge-podge of petty local princes in Rus, Olga centralized the whole of state rule with the help of the system of “pogosti” (administrative trade centers)... Being first of all, and in the actual sense of the word, centers of trade and exchange (the merchant as “guest”) gathered together and became organized around the settlements (and in place of the “humanly arbitrary” gathering of tribute and taxes, there now existed uniformity and order with the “pogosti” system). Olga’s “pogosti” became an important network of the ethnic and cultural unification of the Russian nation.

Later on, when Olga had become a Christian, they began to erect the first churches at the “pogosti”; from the time of the Baptism of Rus the “pogost” and church (parish) became inseparably associated. (It was only afterwards with the existence of cemeteries alongside churches that there developed the current meaning of the Russian word “pogost” to nowadays signify “parish graveyard”.)

Princess Olga exerted much effort to fortify the defensive might of the land... But it was not only the strengthening of the civil realm and the improvement of domestic norms of the manner of life for people that attracted the attention of the wise princess. Even more urgent for her was the fundamental transformation of the religious life of Rus, the spiritual transfiguration of the Russian nation. Rus had become a great power. Only two European realms could compare with it during these years in significance and might: in Eastern Europe -- the ancient Byzantine empire, and in the West the kingdom of Saxony.

The experience of both empires, connected with the exaltation in spirit of Christian teaching, with the religious basis of life, showed clearly, that the way to the future greatness of Rus lay not through military means, but first of all and primarily through spiritual conquering and attainment. Having entrusted Kiev to her teenage son Svyatoslav, and seeking grace and truth, Great-princess Olga in the Summer of 954 set off with a great fleet to Constantinople. This was a peaceful “expedition”, combining the tasks of religious pilgrimage and diplomatic mission, but the political considerations demanded that it become simultaneously a display of the military might of Rus on the Black Sea, which would remind the haughty “Romaioi” [Byzantine Greeks] of the victorious campaigns of Askold and Oleg, who in the year 907 advanced in their shields “to the very gates of Constantinople.”

In turn, the southern capital struck the stern daughter of the north with its variety of beauty and grandeur of architecture, and its jumbled mixture of pagans and peoples from all over the world. But a great impression was produced by the wealth of Christian churches and the holy things preserved in them. Constantinople, “the city of the imperial Caesar,” the Byzantine Empire, strove in everything to be worthy of the Mother of God, to Whom the city was dedicated by Saint Constantine the Great (May 21) in 330 (see May 11). The Russian princess attended services in the finest churches of Constantinople: at Hagia Sophia, at Blachernae, and others.

In her heart the wise Olga found the desire for holy Orthodoxy, and she made the decision to become a Christian. The sacrament of Baptism was made over her by the Constantinople Patriarch Theophylactus (933-956), and her godfather was the emperor Constantine Porphyrogenitos (912-959). At Baptism she was given the name Helen in honor of the holy Equal of the Apostles Helen (May 21), the mother of Saint Constantine. In an edifying word spoken at the conclusion of the rite, the

Patriarch said: “Blessed are you among Russian women, for you have forsaken the darkness and have loved the Light. The Russian people shall bless you in all the future generations, from your grandson and great-grandson to your furthestmost descendants.” He instructed her in the truths of the Faith, the churchly rules and the rule of prayer, he explained the commands about fasting, chastity and charity. “She, however,” says the Monk Nestor, “bowed her head and stood, literally like a sponge absorbing water, listening to the teaching, and bowing down to the Patriarch, she said, “By your prayers, O Master, let me be preserved from the wiles of enemies”.

It is in precisely this way, with a slightly bowed head, that Saint Olga is depicted on one of the frescoes of the Kiev Sophia cathedral, and likewise on a Byzantine miniature contemporary to her, in a manuscript portrait of the Chronicles of John Scilitius in the Madrid National Library. The Greek inscription, accompanying the miniature, terms Olga “Archontissa (i.e. ruler) of Rus,” “a woman, Helga by name, who came to the emperor Constantine and was baptized”. The princess is depicted in special head attire, “as a newly-baptized Christian and venerable deaconess of the Russian Church.” Beside her in the same attire of the newly-baptized -- is Malusha (+ 1001), the future mother of the Equal of the Apostles Saint Vladimir (July 15).

For one who had originally so disliked the Russians as did the emperor Constantine Porphyrogenitos, it was no trivial matter for him to become the godfather to the “Archontissa of Rus”. In the Russian chronicles are preserved narratives about this, how resolutely and on an equal footing Olga conversed with the emperor, amazing the Greeks by her spiritual depth and wisdom of governance, and displaying that the Russian nation was quite capable of accepting and assimilating the highest attainments of the Greek religious genius, the finest fruition of Byzantine spirituality and culture.

In Olga’s time there were at Kiev among the nobles and retainers no few people who, in the words of Solomon, “hated Wisdom”, and also Saint Olga, for having built Wisdom’s temple. Zealots of the old paganism became all the more emboldened, viewing with hope the coming of age of Svyatoslav, who decidedly spurned the urgings of his mother to accept Christianity, and even becoming angry with her over this. It was necessary to hurry with the intended matter of the Baptism of Rus. The deceit of Byzantium, at the time not wanting to promote Christianity in Rus, played into the hands of the pagans. In search of a solution, Saint Olga looked to the west. No contradiction here yet existed. Saint Olga (+ 969) belonged still to the undivided Church (i.e. before the Great Schism of 1054), and she had scant possibility to study the theological points involved between the Greek and Latin Creeds. The opposition of West and East presented itself to her

first of all as a political rivalry, of secondary importance in comparison with her task, the establishment of the Russian Church and the Christian enlightenment of Rus.

Under the year 959, the German chronicler named “the Continuant of Reginon,” records: “to the king came emissaries of Helen, queen of the Russes, who was baptized in Constantinople, and who sought for their nation to have bishop and priests” King Otto, the future founder of the German Empire, willingly acceded to Olga’s request, but he urged that the matter not be decided in haste. It was only on Nativity of the following year 960, that there was established a Russian bishop Libutius, from the monastery brethren of Anatolius Alban am Mainz. But he soon died (March 15, 961). In his place was ordained Adalbert of Trier, whom Otto “generously furnishing all needs” finally sent to Russia. It is difficult to say what would have happened, had the king not delayed for so long a while, but when in 962 when Adalbert showed up at Kiev, he “did not succeed in the matter for which he had been sent, and did consider his efforts to be in vain.” Furthermore, on the return journey “certain of his companions were murdered, and the bishop himself did not escape mortal danger.”

It turned out that after the passage of years, as Olga indeed had foreseen, matters at Kiev had twisted ultimately in favor of paganism, and Rus having become neither Orthodox nor Catholic, had second thoughts about accepting Christianity. The pagan reaction thus produced was so strong, that not only did the German missionaries suffer, but also some of the Kiev Christians who had been baptized with Olga at Constantinople. By order of Svyatoslav, Saint Olga’s nephew Gleb was killed and some of the churches built by her were destroyed. It seems reasonable, that this transpired not without Byzantium’s secret diplomacy: given the possibility of a strengthened Rus in alliance with Otto, the Greeks would have preferred to support the pagans, with the consequent intrigues against Olga and various disorders.

The collapse of the mission of Adalbert had providential significance for the future Russian Orthodox Church, escaping papal dominion. Saint Olga was obliged to accede to the humiliation and to withdraw fully into matters of personal piety, handing over the reigns of governance to her pagan-son Svyatoslav. Because of her former role, all the difficult matters were referred over to her in her wisdom of governance. When Svyatoslav absented himself from Kiev on military campaigns and wars, the governance of the realm was again entrusted to his mother. But the question about the Baptism of Rus was for a while taken off the agenda, and this was ultimately bitter for Saint Olga, who regarded the good news of the Gospel of Christ as the chief matter in her life.

She meekly endured the sorrow and grief, attempting to help her son in civil and military affairs, and to guide matters with heroic intent. The victories of the Russian army were a consolation for her, particularly the destruction of an old enemy of the Russian state—the Khazar kaganate. Twice, in the years 965 and 969, the armies of Svyatoslav went through the lands of “the foolish Khazars,” forever shattering the might of the Jewish rulers of Priazovia and lower Povolzhia. A subsequent powerful blow was struck at the Mahometan Volga Bulgars, and then in turn came the Danube Bulgars. Eighteen years were spent on the Danube with the Kiev military forces. Olga was alone and in worry: it was as though, absorbed by military matters in the Balkans, Svyatoslav had forgotten about Kiev.

Svyatoslav dreamed of creating a vast Russian holding from the Danube to the Volga, which would unite all Rus, Bulgaria, Serbia, the Near Black Sea region and Priazovia (Azov region), and extend his borders to those of Constantinople itself. Olga the Wise understood however, that all the bravery and daring of the Russian companies could not compare against the ancient Byzantine Empire, and that the venture of Svyatoslav would fail. But the son would not heed the admonitions of his mother. Saint Olga thereupon said, “You see that I am ill. Why do you want to forsake me? After you bury me, then go wherever you wish.”

Her days were numbered, and her burdens and sorrows sapped her strength. On July 11, 969 Saint Olga died: “and with great lament they mourned her, her son and grandsons and all the people.” In her final years, amidst the triumph of paganism, she had to have a priest by her secretly, so she would not evoke new outbursts of pagan fanaticism. But before death, having found anew her former firmness and resolve, she forbade them to make over her the pagan celebration of the dead, and she gave final instructions to bury her openly in accord with Orthodox ritual. Presbyter Gregory, who was with her at Constantinople in 957, fulfilled her request.

Saint Olga lived, died, and was buried as a Christian. “And thus having lived and well having glorified God in Trinity, Father and Son and Holy Spirit, having worshiped in the blessed faith, she ended her life in the peace of Christ Jesus, our Lord.” As her prophetic testament to succeeding generations, with deep Christian humility she confessed her faith concerning her nation: “God’s will be done! If it pleases God to have mercy upon my native Russian Land, then they shall turn their hearts to God, just as I have received this gift.”

God glorified the holy toiler of Orthodoxy, the “initiator of faith” in the Russian Land, by means of miracles and incorrupt relics. Yakov Mnikh (+ 1072), a hundred years after her death, wrote in his work “Memory and Laudation to Vladimir”: “God has glorified the body of His servant Olga, and her venerable body remains incorrupt to this day.” (*abridged from oca.org*)

THE AMERICAN CARPATHO-
RUSSIAN ORTHODOX DIOCESE

*Young Women's
Encounter
Virtual Retreat
2021*

AUGUST 15-17

SESSIONS IN THE MORNING
& EVENING FELLOWSHIP

[TINYURL.COM/YWE2021](https://tinyurl.com/ywe2021)



Message from Fr. Joseph

Prayer is powerful, and we need more priests in our Diocese. So, until the end of the year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane. The seminarians are: Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. As I recall, we did something like this years ago and much fruit was produced. I can't wait to see what happens!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. William Conjelko, Fr. Vincent Dranginis, and Deacon Edward Brisbane, and seminarians Dylan Kelemencz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Social Team for July 18

Team 7 is up next week – Howl, Thomidis, Hood. Thank you!

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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 & Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Presbytera Katie Baker & family, Santiago Alzugaray, Patty Blaydoe, Jeffrey Carey, Tatyana & Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Luke & Marlana Cooper, Tina Crull, Mary Diane David, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Howl family, Helen Janowiak, John M. Janowiak, Tucker Karl & family, Robert & Pam Karpin, Andrew Kinn, Kopan family, Brian, Helen, Luke & Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Nicholas Pavlik, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore & Christina Ristas, Robinson Family, Samson Family, Sharon Sheptak, Bernie Takabayashi & family, Sandy Tucker, Dawn & Faith Ulmschneider, Joe & Darlene Waters, Christine, Jo, Marshall, Nathaniel, Dcn. Nectaros & Ia, the Syrian Christians displaced by war, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the newly reposed servant of God Deacon Stephen Hall, and those in need of our prayers. (Please advise Fr. Joseph of changes.)