

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 AM**

Friday: Moleben to the Cross 6 AM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

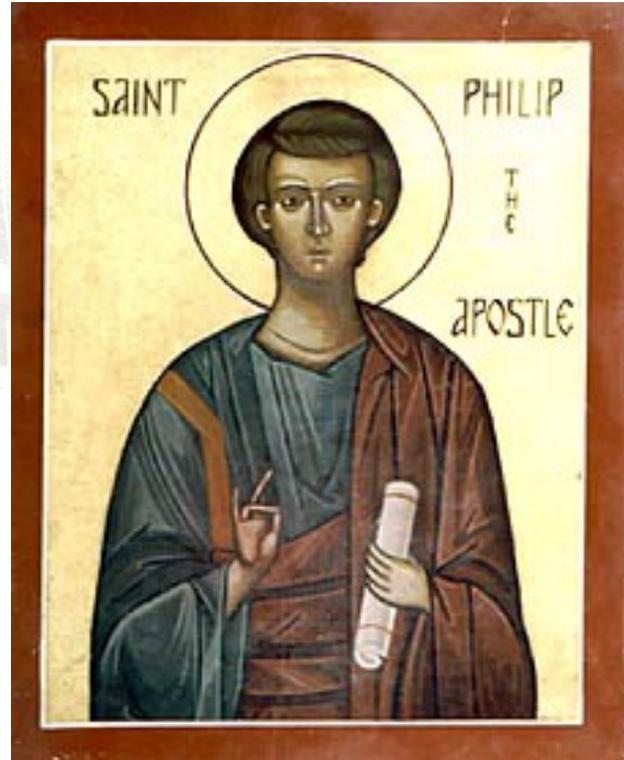
Divine Liturgy 10:00 AM

November 14, 2021 – 21st Sunday After Pentecost

Holy All-Praised Apostle Philip

The Holy and All-praised Apostle Philip was a native of the city of Bethsaida in Galilee. He had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (i.e. Bartholomew, April 22, June 30, and August 25. See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6:5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there. Some of them reported the preaching of the Apostle to Jerusalem. In response, some scribes arrived in Greece from Jerusalem, with one of the Jewish chief priests at their head, to interrogate the Apostle Philip.



The Apostle Philip exposed the lie of the chief priest, who said that the disciples of Christ had stolen away and hidden the body of Christ. Philip told instead how the Pharisees had bribed the soldiers on watch, to deliberately spread this rumor. When the Jewish chief priest and his companions began to insult the Lord and lunged at the Apostle Philip, they suddenly were struck blind. By his prayer the Apostle restored everyone's sight. Seeing this miracle, many believed in Christ. The Apostle Philip provided a bishop for them, by the name of Narcissus (one of the Seventy Apostles, January 4).

From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis (there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. The apostle performed several miracles: the healing of the hand of the city official Aristarchus, withered when he attempted to strike the apostle; and restoring a dead child to life. When they saw these marvels, they repented and many accepted holy Baptism. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There was also a pagan temple where people worshiped an enormous serpent as a god. The Apostle Philip by the power of prayer killed the serpent and healed many bitten by snakes.

Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest Saint Philip, his sister, and the Apostle Bartholomew traveling with them. At the urging of the pagan priests of the temple of the serpent, Amphipatos ordered the holy Apostles Philip and Bartholomew to be crucified.

Suddenly, an earthquake struck, and it knocked down all those present at the place of judgment. Hanging upon the cross by the pagan temple of the serpent, the Apostle Philip prayed for those who had crucified him, asking God to save them from the ravages of the earthquake. Seeing this happen, the people believed in Christ and began to demand that the apostles be taken down from the crosses. The Apostle Bartholomew was still alive when he was taken down, and he baptized all those believing and established a bishop for them.

But the Apostle Philip, through whose prayers everyone remained alive, except for Amphipatos and the pagan priests, died on the cross.

Mariamne his sister buried his body, and went with the Apostle Bartholomew to preach in Armenia, where the Apostle Bartholomew was crucified (June 11); Mariamne herself then preached until her own death at Lykaonia.

The holy Apostle Philip is not to be confused with Saint Philip the Deacon (October 11), one of the Seventy. (*from oca.org*)



[*The tomb of the Apostle Philip was discovered in Hieropolis in 2011. A bread stamp associated with the 6th century shrine confirms the layout that was found. It depicts the Apostle Philip flanked on one side by the martyrrium built at the site of his martyrdom and on the other by the nearby church built over his tomb. The inscription reads “Saint Philip” and “Holy, holy, holy, Lord of hosts; heaven and earth are full of Your glory” (Is. 6:3). Bread marked with the stamp was distributed to pilgrims visiting the tomb, in remembrance of Christ's words to Philip at the feeding of five thousand (John 6:5-7). - Ed.]*

Today’s Epistle Lesson – St. Paul’s Letter to the Galatians 2:16-20

Brethren, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. “But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin?” Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Today’s Gospel Lesson – Saint Luke 10:25-37

At that time, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the law? What is your reading *of it*?” So he answered and said, ““You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.” And He said to him, “You have answered rightly; do this and you will live.” But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” Then Jesus answered and said: “A

certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ So which of these three do you think was neighbor to him who fell among the thieves?” And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

A Word From the Holy Fathers

The calm sea, radiant and bright with sparkling light, reflecting the dawn on its smooth surface, is a pleasant sight to the eyes. But it is far more delightful not just to see but to address the church gathered together according to God’s will, freed from disturbances, illuminated mysteriously by the divine light, stirred up towards that light’s dawn, with hands and eyes, all the senses and the nous uplifted. The grace of the Spirit has today granted me this agreeable sight. You are all spending your nights and days together here in God’s temple, and by your unceasing attendance upon Him you could be regarded as heavenly trees planted by the streams of the water of the Spirit. So may I now assist these streams as far as I am able. As you have offered your daytime prayers in addition to your early morning prayers, may we, as far as time allows, offer an evening sermon in addition to the one this morning, that we might show you openly all the different kinds of tricks to which the enemy of our salvation turns his hand to render not only our fasting but also our prayer worthless.

Brethren, there is another sort of evil satiety and drunkenness which does not result from indulging in food and drink, but from anger and hatred towards our neighbor, remembrance of wrongs, and the evils that spring from these. On this subject Moses says in his song, “Their wine is the wrath of dragons and the incurable wrath of asps” (Deut. 32:33). So the prophet Isaiah says, “Woe to those who are drunken, but not with wine” (Isa. 29:9), and again he commands, “you shall not fast to fight” (Isa. 58:3 Lxx). To those who fasted in this way he says, speaking on the Lord’s behalf, “If you bend your neck as a ring, even then you will not call this an acceptable fast, and if you make many prayers, I shall not hearken unto you” (Isa. 58:5 Lxx), and, “When you spread forth your hands unto me, I will turn away my eyes from you” (Isa. 1:15).

This is the drunkenness of hatred which more than anything else causes God to turn away, and the devil attempts to bring it about in those who pray and fast. He prompts them to remember wrongs, directs their thoughts towards harboring malice, and sharpens their tongues for slander. He prepares them to be like that man who wishes for evil whom David describes with the words, “He devises mischief continually, his tongue is like a sharp razor” (Ps. 51:2 Lxx), and from whom he prays God to deliver him, saying, “Deliver me, O Lord, from the evil man: preserve me from the violent man; they have sharpened their tongues like a serpent; adders’ poison is under their lips” (Ps. 140:1, 3).

In this time of fasting and prayer, brethren, let us with all our hearts forgive anything real or imaginary we have against anyone. May we all devote ourselves to love, and let us consider one another as an incentive to love and good works, speaking in defense of one another, having good thoughts and dispositions within us before God and men. In this way our fasting will be laudable and blameless, and our requests to God while we fast will be readily received. We shall rightly call upon Him as our Father by grace and we can boldly say to Him, “Father, forgive us our debts, as we forgive our debtors” (Matt. 6:12).

Again, he who schemes against our souls uses another means to render our prayer and fasting useless, self-conceit. Because that Pharisee was conceited when he fasted and prayed, he was sent away empty-handed (Luke 18:10-14). We know, how-ever, that people with proud hearts are unclean and unacceptable to God, and we are well aware that we owe God many large debts and pay back very little. So let us forget those things which are behind as worthless, and reach out towards those things which lie ahead (cf. Phil. 3:13). Let us fast and pray with contrite hearts, self-reproach and humility, that our fasting and our regular attendance and presence in God’s Church may be pure and pleasing to Him.

Another of the evil one’s methods of making our toil in fasting and prayer fruitless is to persuade us to accomplish them hypocritically for the sake of vainglory. This is why the Lord commands us in the Gospel, saying, “Enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father who sees in secret shall reward you openly” (Matt. 6:6). He did not say to encourage us to excuse ourselves from gatherings and prayers in church, because in that case the prophet and psalmist would not have said to Him, “In the midst of the congregation will I praise you” (PS. 22:22), or, “I will praise you, O Lord, among the people: I will sing to you among the nations” (Ps. 57:9), or, “I will pay my vows before those who fear you, Lord” (PS. 22:25). Nor would he have said to us, “Bless God in the congregations” (Ps. 68:26), or, “O come, let us worship and bow down and weep before the Lord our God” (Ps. 95:6 Lxx). The Lord teaches, besides other, higher matters, of which there is no time to speak now, that if we are

stirred up to pray alone in our houses and bedrooms this also encourages prayer to God in church, and inner prayer of the nous encourages spoken prayer. If someone only wants to pray when he attends God's Church, and has no concern at all for prayer at home, in the streets or in the fields, then even when he is present in church he is not really praying.

The psalmist demonstrates this because after saying, "My heart is ready, O God", he adds, "I will sing and give praise in my glory" (Ps. 108:1 Lxx). Elsewhere he says, "When I remember you upon my bed, I meditate on you in the morning hours" (Ps. 63:6 Lxx). The Scripture says, "When you fast, do not, as the hypocrites, be of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Amen I say unto you, They have their reward. But when you fast, anoint your head, and wash your face, that you do not appear unto men to fast, but unto your Father which is in secret; and your Father, who sees in secret, shall reward you openly" (Matt. 6:16-18).

How incomparable is His love for mankind! With these words the Lord makes clear to us the distinction and decision He will make at the future Judgment, so that from now we might lay hold of the better choice and portion. To those who live for vainglory and not for Him, He will definitely say, in accordance with His words in the Gospel, "You received your reward during your lifetime", just as Abraham said to that rich man in the flames, "In your lifetime you received your good things" (Luke 16:25). Those who look towards Him as they practice virtue He shall, it says, reward openly, which means that in the sight of the whole world He will give them in return His blessing, an inheritance, pleasure and pure joy for ever and ever. He wants nobody to miss this, and everybody to be saved and come to the knowledge of the truth (1 Tim. 2:4), so He makes clear now, as I said before, His impartial and unalterable choice, showing that only those who despise the glory that comes from men are sons of God.

He addresses the same words to both categories of people, saying, "Your Father, who sees in secret, shall reward you openly" (Matt. 6:18). Those who are disdainful of the empty glory that comes from men He will make and proclaim his own adopted sons and heirs. The others He will exclude from adoption as sons unless they repent. The Lord says this lest, by considering how we look to other people when we pray and fast, which is of absolutely no benefit to us, we should endure the labor of fasting and prayer but be deprived of the reward. He tells us to anoint our heads and wash our faces, that is, we should not make a point of looking pale, nor should our heads be unwashed and dried up so that it seems that we are suffering from long drawn out fasting and contempt for our bodies, and are looking for praise from other people. The Pharisees acted like this for the sake of

appearances, which is why they were estranged from Christ's Church, and the Lord forbids us categorically to copy them.

We can refer to the nous metaphorically as the head of the soul, since it is the soul's guiding force and to the imaginative aspect as its face, as this contains the permanent center of the senses' activity. So it is good to anoint our heads with oil when we fast, namely, to render our noetic faculty merciful, and to wash our faces, our imaginations, clean from shameful impure thoughts, anger and everything evil. Such a fast carried out in this way banishes and puts to shame all the evil passions together with the demons who are their makers and guardians. It also enlists those who fast among good angels, turning these angels towards them, accustoming them to be their guardians and moving them to help and assist them.

In Babylon a fourth person was seen in the midst of the flames alongside those three young men, who were adorned with self-control and fasting, keeping them unharmed and mysteriously refreshing them (Dan. 3:25). When Daniel kept a long fast an angel came to him to instruct him and to foretell the future (Dan. 10:1-21). At another time when Daniel had closed the lions' mouths by his prayer and fasting (Dan. 6:16-27), an angel carried a prophet through the air from far away to bring him food (Bel & Dr. 33-39). When we practice both spiritual and bodily fasting and pray, for us too the fire of fleshly desire will be extinguished with the help of good angels, and anger will be tamed like a lion. We will become partakers of prophetic food with hope, faith and inner vision of the good things to come, and we will be able to tread on serpents and scorpions and over all the power of the enemy.

Fasting which is neither like this nor carried out in this way is more akin to the evil angels, for their own abstention from food is accompanied by anger, hatred, pride and opposition to God. As servants and helpers of the good we are their opponents. "For we wrestle not against flesh and blood", says the apostle, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness" (Eph. 6:12). We do not resist them just by fasting, but we use the breast-plate of righteousness to protect us, the helmet of saving works of mercy and the shield of faith (cf. 1 Thess. 5:8, Eph. 6:16). Also the sword of the Spirit, which is more than sufficient for defense, that is, God's saving word to us (Eph. 6:14-17). So let us fight the good fight (1 Tim. 6:12), keep the faith firm, quench all the fiery darts of the evil one (cf Eph. 6:16), and, when we have been proclaimed victors in everything, we shall attain to pure heavenly crowns and rejoice eternally together with the angels in Christ Himself, our Lord, to whom belong all glory, might, honor and worship, together with His Father without beginning and the all-holy, good and life-giving Spirit, now and for ever and unto the ages of ages. Amen.

- St. Gregory Palamas, *Homily 7, on Fasting*



CELEBRATE IOCC'S MISSION

IOCC Sunday
November 21, 2021
ioccsunday.org



Each year on the Sunday before Thanksgiving, Orthodox faithful across the US thank God for the privilege of serving the least of our brethren through IOCC. On this day, we consider IOCC's global work and the ways you sustain it: by providing food, water, shelter, and medicine to refugees, offering economic opportunity to entrepreneurs and small businesses, and responding to emergencies at home and abroad. Please consider giving a gift of compassion today.

IOCC, the official humanitarian agency of the Assembly of Canonical Orthodox Bishops of the United States of America, has provided more than \$742 million in humanitarian relief and development programs to people in need in more than 60 countries.

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

Also Commemorated Today: Saint Gregory Palamas, Archbishop of Thessalonica

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century, Saint Simeon the New Theologian (March 12) had provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears.

Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mount Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor

created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint. (*from oca.org*)

Martyrs Thessalonica, Auctus, and Taurion, at Amphipolis, in Macedonia

Saints Auctus and Taurion suffered martyrdom with Saint Thessalonica, the daughter of a pagan priest. When the impious father learned that his daughter had become a Christian, he ruthlessly beat her and threw her out of the house, with no means of providing for herself. Saints Auctus and Taurion attempted to intercede for the girl, and to reason with the embittered father. The pagan priest denounced them both to the authorities, and they were arrested.

After confessing their faith in Christ before the torturers and undergoing cruel torments, the saints were then beheaded. Soon after their martyric death, Saint Thessalonica also died. Her body was reverently buried in the city of Amphypolis in Macedonia, together with the holy Martyrs Auctus and Taurion. *(from oca.org)*

Social Team for November 21

Team 1 is up next week – Hanbury, P. Blaydoe, Chumak, Banoub. Thank you!



November Anniversaries and Birthdays



Anniversaries:

none

Birthdays:

Pani Stacey Edgington 3 rd	Karen Blaydoe 3 rd	Brad Karbowsky 8 th
Jennifer Brady 11 th	Patty Blaydoe 13 th	Mya Chopic 16 th
Tabitha Single 20 th	Michael Kopan 22 nd	Herman Blaydoe 24 th

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Mary Diane David, Howl family, Andrew Kinn, Kopan family, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, John Reece, Mary Reed, Sandy Tucker, Dcn. Nectarios & la, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, and those in need of our prayers. (Please advise Fr. Joseph of changes.)