

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wednesday: Lay Vespers 6:30 PM

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

Sunday: Matins (Orthros) 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10:00 AM

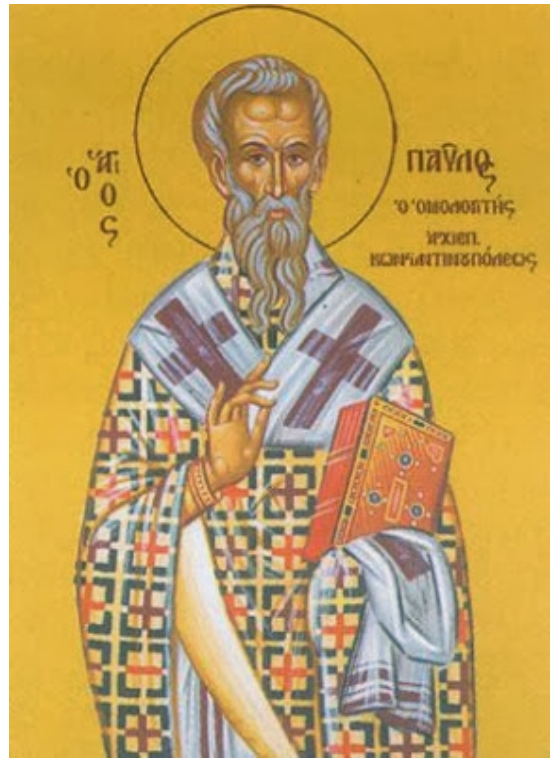
November 6, 2022 – 21st Sunday After Pentecost

St. Paul the Confessor, Archbishop of Constantinople

By Protopresbyter Fr. George Papavarnavas

Saint Paul the Confessor was born in Thessaloniki in the beginning of the fourth century. He was a zealot of the Orthodox Faith, which he struggled to preserve unadulterated from the heresy of Arianism and therefore was opposed vehemently by the Arians. He was ordained a Deacon of the Church of Constantinople and became an assistant to Patriarch Alexander, whom he succeeded after his death. When he was enthroned Patriarch the arianophile Emperor Constantius was absent in Antioch. Having returned he was informed of the event, and expelled Saint Paul and in his place put the arianophile Bishop Eusebius of Nicomedia. In Rome, where Saint Paul was exiled, he encountered Athanasius the Great, who was also in exile. These two great ecclesiastical men empowered each other in the spiritual struggle and regrouped their strength in order to continue the effort to preserve the Orthodox Faith from heresy.

Later, through the mediation of Pope Julius of Rome, who was then Orthodox, the exiles regained their thrones. This did not last long for Patriarch Paul of Constantinople, since he was again exiled by the Arians. By the intervention of



Emperor Constans to his brother Constantius he regained his position in Constantinople and continued his work. After the death of Constans however, after three years, Constantius exiled Saint Paul again to the Caucasus in Armenia, where he completed his earthly life in a martyric way. The Arians, full of hate, strangled him with his omophorion.

The earthly life of Saint Paul the Confessor revolved around suffering, persecution and exile, but he remained steadfast in his faith as an "unshakable pillar" and kept his confession till the end. The sacred hymnographer calls him another Apostle Paul and a zealous cleric, who with his blood that was shed unjustly, cries out to God, like the blood of Righteous Abel and the Prophet Zachariah.

Your confession of the one divine Faith showed you to the Church to be a new Paul and a zealot among priests, O holy one. The righteous blood both of Abel and Zachariah with you cries out together to the Lord. Venerable Father, intercede with Christ God in our behalf that His great mercy may be granted to us. (Apolytikion in the Third Tone)

The life and times of Saint Paul the Confessor give us the opportunity to emphasize the following:

First, as Christ said, if the trees are good or putrid, they are known by their fruits. It is the same with people, as well as religions and various confessions, which are judged by their results and especially by the personalities they shape. That is, if they help man become a true man, namely to defeat the passions and acquire perfect love, so that in this way they can become a blessing to the whole world for all those people without a religious, racial or other distinction, or if they produce and maintain the morbid phenomenon of fanaticism and hatred, that lead to moralism, but not a few times also to the biological extermination of other people of other faiths and origins.

When one veers off towards heresy, due to a lack of empirical knowledge of the Orthodox Faith, even if it is done out of good intentions, thinking that salvation could be found there, they could reach the point, because they still operate according to the passions, that they even murder in the name of that god. But how can this god be true if innocent people are killed in his name, and how can it be a true faith if it leads to intolerance and fanaticism? The Triune God of the Orthodox Faith "is love" and inspires love even for one's enemies. Of course, even in the Church there is observed occasionally such a morbidly individual phenomenon, but it is natural for this to happen as long as the Church is a spiritual hospital and accepts everyone, even the passionate and spiritually and psychically sick. However, they are accepted in order to be treated with the method of treatment available, and not to maintain and increase their sickness. And of course

we all have the ability, making proper use of our freedom, to become saints, who are the true members of the Church.

Second, the Saints confess their faith in the Triune God, struggling to preserve it from the forgeries of heretics, and are ready at any time to sign their confession with the blood of their martyrdom, because they know by their experience that faith is inextricably connected with salvation, and when the faith is altered then the correct way of life and salvation is altered. But they do not try to impose it, despite being sure of its correctness, but they inspire and sacrifice for them that others may live.

The confession of the Orthodox Faith on the part of the saints is not the result of arrogance and fanaticism, but the fruit of communion with God. The saints have tasted the sweetness of the empirical knowledge of God, the fullness of life, and they confess their faith in order to help all those who desire to find the true way of salvation.

Characteristic features for the authenticity of a true confession is love, humility and obedience to the Church. Those who consider themselves confessors and zealots of the faith, without having the above traits, are in a place of delusion. The saints are the greatest benefactors of humanity, because they are guardians and confessors of the Orthodox Faith, and also because of their selfless love they support and empower people in difficulties, and they sweeten their pain and comfort their hearts. *(from johnsanidopoulos.com)*

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

Brethren, knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not! Indeed, if I build up again those things which I [once] destroyed, I show that I am breaking the law. For I, through the law, died to the law, so that I might live to God. I have been crucified with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live [it] by faith in the Son of God who loved me and who gave himself up for me.

Today's Gospel Lesson – Saint Luke 8:41-56 EOB

At that time, behold, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus' feet and begged him to come to his house because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him. There was a woman who had a flow of

blood for twelve years and who had spent all she had on physicians, but she could not be healed by any. She came behind him and touched the fringe of his cloak. Immediately, the flow of her blood stopped. Jesus said, "Who touched me?" As everyone was denying it, Peter and those with him said, "Master, the people are crowding and pressing against you, and you ask, 'Who touched me?'" But Jesus said, "Someone has touched me, for I perceived that power has gone out from me." When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, in the presence of all the people, she confessed to him why she had touched him, and how she had immediately been healed. He said to her, "Daughter, be of good cheer! Your faith has made you well. Go in peace." While Jesus was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, he answered, "Do not be afraid! Only believe, and she will be healed." When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, James, as well as the father of the child and her mother. All were weeping and mourning the girl, but Jesus said, "Do not weep! She is not dead, but sleeping." But they mocked him, knowing that she was dead. Jesus put them all outside, and taking the girl by the hand, he called, "Child, arise!" Her spirit returned, and she immediately got up. He ordered that something to eat should be given to her. Her parents were amazed, but he commanded them to tell no one what had been done.

A Word From the Holy Fathers

1. Repentance is the beginning, middle, and end of the Christian way of life, so it is both sought and required before Holy Baptism, in Holy Baptism, and after Holy Baptism. We are asked to express our repentance in words at the time of our baptism when we are questioned about our good conscience towards God, make a covenant with Him and promise to live a God-pleasing life that bears witness to our love for Him. For, having believed, we promise allegiance to Christ, Who is good and surpasses all goodness, renouncing the evil and thoroughly depraved enemy, and we take it upon ourselves to hold with all our strength to God's Commandments, which bring about what is good, and to abstain from evil thought and deed. When asked, we reply, either in person or, as happens in the case of infants being baptized, through our godparents, concerning what we have believed, inwardly accepted and agreed to with our minds. And since, according to the Apostle, "With the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation" (Romans 10:10), when we make this good confession with our mouth we receive salvation through the washing of regeneration (Titus 3:5).

2. As it happens that most people are infants at the time of this divine washing and all that accompanies it, and do not recognize the power of the mystery, let us reveal it in a few words in the hearing of all.... For I think that recalling and elucidating rites performed in divine baptism will bring no small benefit, especially to those who listen with understanding. For if through this reminder we discover that we afterward neglected any of the undertakings made at our baptism, or failed from the very beginning to put certain things into practice, we shall start again by means of repentance.

3. When the bishop learns that someone has come seeking to be baptized, he first rejoices inwardly, in imitation of the Lord Who loves what is good, and gives spiritual thanks to God, Who alone wills and brings about every good thing. Then he calls together the church in his care, that together they might celebrate, and assist in the salvation of the person who has come forward. The bishop stands at the sacred altar with the priests and, afterward after openly expressing his thanksgiving with them, he comes out and asks the candidate with what wish he has come to church. When he replies, either himself or through his godparent, if he is an infant, that he desires to become God's, through His mediation and with His help, and to attain to divine blessings, the bishop tells him, "As you are drawing near to God Who is True, Perfect and Sinless, the manner of your approach, your promise and the way you live from now on must be appropriate: that is to say, full of truth and integrity, and blameless". Having given him guidance on living according to the gospel of Christ, he asks again if he chooses to live such a life. Once the candidate has given his agreement, the bishop seals him with the sign of the Cross, and bids the priests to deem his name worthy of being added to the list, placing him from then on among those being saved, as a lover of the life-giving way of life.

4. Then, having prayed to God once more, the bishop commands that he be stripped of all his clothing and, standing with his face towards the west, that he makes gestures with his hands as though he were pushing Satan away, blow at him and renounce him, and upon questioning to make this renunciation three times. The candidate's nakedness signifies putting off the old man (cf., Ephesians 4:22) and his unholy life, the act of driving someone away with his hands while looking westwards indicates turning away from the darkness of sin; and by blowing he demonstrates that he is breathing out that disposition which is inborn in him because of the former sin, getting rid of it and, as it were, throwing it at the devil as it belongs to him. The threefold declaration of renunciation is the sign of his resolute and perfect escape from God's adversary. Once the person to be baptized has completed these acts, the bishop exhorts him to turn to face the east and, lifting up his hands, to align himself with Christ by responding to three questions.

Looking eastwards is a sign that, having fled from evil, he is looking up at the Divine Light; raising his hands symbolizes prayer with boldness; and the threefold confession when he makes his commitment proves the steadfastness of his promise to God.

5. Once he has withdrawn in this way from every evil and run with all his strength to the perfection of goodness, the bishop seals him three times with the Holy Oil of anointing, then lets the priests anoint his whole body. The anointing signifies preparation for holy struggles, and from then on, as the person being baptized sets out in the footsteps of Christ -- the first to be martyred under Pontius Pilate - he is put to death with Him, having become dead to sin in mysterious fashion. Holy Baptism is a symbol of death. After the holy anointing, he is immediately led to the sacred font, which has been thoroughly sanctified beforehand by various holy rites and ablutions. Once he has been brought, the bishop baptizes him by immersing him three times, invoking at each immersion one of the Three Persons whom we worship.

6. Water is a means of cleansing, but not for souls. It can remove dirt from those being baptized, but not the grime that comes from sin. For that reason, the Healer of souls, the Father of spirits (Hebrews 12:9), Christ, Who takes away the sin of the world (John 1:29), enters the water before us to be baptized, as we celebrate today in advance. He draws the grace of the All-Holy Spirit from above to dwell in the water with Him, so that later when those being baptized as He entered the water, He is there, clothing them ineffably with His Spirit, attaching Himself to them, and filling them with the grace that purifies and illumines reasonable spirits. And this is what the divine Paul referring to: "as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

7. While the three immersions in the water are also the saving invocation of the Life-Giving Trinity, they represent the Lord's three-day burial. Following this, the person being baptized comes out of the water the same number of times, because otherwise he could not have been submerged three times, but also because this signifies the resurrection from sin of the three parts of the soul, and the return of the mind, soul and body, all three together, to incorruption. Thus in divine baptism both death and life can be seen, the tomb together with the resurrection, just as the Lord, Who "in that He died, He died unto sin once: but in that He lives, He lives continuously unto God" (cf. Romans 6:10). And what the Lord had said, that "the prince of this world comes, and will find nothing in me" (cf. John 14:30), should also apply to us who have been baptized into His death. Having died to sin through divine baptism, we ought to be alive to God through virtue, so that when the prince of darkness comes looking, he may find nothing in us pleasing to him. And as Christ has risen from the dead, "death hath no more dominion over Him" (cf.

Romans 6:9), and in the same way we, after being raised from the sinful fall through divine baptism, must strive not to be held fast by sin any longer. "So many of us as we were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (cf. Romans 6:3-4).

8. For this reason, the bishop, having clothed the person who has been baptized in a radiant white garment, and anointed him with Holy Chrism, and having made him a communicant of Christ's Body and Blood, then send him on his way, showing that he has thenceforth become a child of light, both united in one body with Christ and a partaker of the Holy Spirit. For we are born again (cf. John 3:3-5) and become heavenly sons of God (cf. Roman 8:14-19; Phil. 2:15; I John 3:12) instead of earthly beings, eternal instead of transient. God has mystically implanted heavenly grace in our hearts and set the seal of adoption as sons upon us through anointing with this Holy Chrism, sealing us by means of the All-Holy Spirit for the day of redemption (cf. Ephesians 4:30), provided we keep this confession firm to the end and fulfill our promise through deeds, though we may renew it through repentance if it drifts a little off course. That is why works of repentance are necessary even after baptism. But if they are absent, the words of our promise to God are not only useless but also condemn us. "It is better not to vow than to vow and not pay" (Eccles. 5:5). And, as Saint Peter the leader of the highest company of the Apostles says, "it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:21-22). Another of the Apostles says, "Show me your faith by your works" (James 2:18), and, "Who is a faithful man? Let him show his faith by a good manner of life" (cf. James 3:13). The Lord Himself asks, "Why do you call Me, Lord, Lord, and do not do the things which I say?" (St. Luke 6:46). He is the Living and True God, and seeks from us truthful promises, and living, and not dead faith: for "faith without works is dead" (James 2:26).

17. The Spirit comes upon us and departs of His own volition, being of equal might with the Father and the Son. He stays with those who live in repentance, and even if they sin does not leave them, as we have seen from David (2 Sam. 12:1ff, cf. Psalm 51:11), but forsakes those who sin without repenting, as we have found out from Saul (cf. 1 Sam. 16:14). So may we all, clinging throughout our lives to the works, words, and thoughts of repentance, have Him always dwelling within us, to give us understanding, care for us, and grant us heavenly salvation, now and forever and unto ages of ages. Amen. — St. Gregory Palamas, *Homily 59.1-8,17*

St. Edwen of Northumbria

St. Edwen was a 7th-century Saxon princess and saint. She is believed to have been the virgin daughter (possibly illegitimate) or niece of King Eadwine of Northumbria, whose conversion to Christianity in 627 was contested by his lords. St. Edwen is thought to have grown up in the court of King Cadfan of North Wales, in Caerseiont (Caernarfon) and is credited for founding a church in 640 on the site of the current St. Edwen's Church in Llanadwen, Anglesey, Wales. Her feast day is November 6. *(from wikipedia.org and drjohnhutchisonhall.com)*

St. Elias Fondaminsky

Elias (Ilya) Isidorovich Fondaminsky was born in Moscow on February 17, 1880. He was a Jewish Russian author (writing under the pseudonym *Bunakov*) and political activist. From 1900 he studied philosophy at Berlin and Heidelberg Universities and in the spring of 1902 was arrested for two months at the Russian border for transporting illegal literature into Russia. Elias wed his childhood friend, Emily Gavronskiy (1882-1935), in 1903, whose inclinations toward Orthodox Christianity almost certainly influenced him later in his life. In 1905 he became a member of the Moscow Committee of the S.R. (Socialist-Revolutionary Party). In 1906 he fled to Paris, where he became good friends with Z. Gippius, D. Merezhkovsky, and B. Savinkov. In the 1910s Elias was one of the leaders of the ultra left Esers party, and in 1917 a senior member of the Alexander Kerensky's Provisional Government.

He returned to Moscow in April 1917 and as a Commissar of the Provisional Government opposed the Bolsheviks. In 1918 Fondaminsky took part in the Jassy Conference to overcome the Bolsheviks. In France where he was living since immigration in 1919, Fondaminsky veered off from the left and became an influential newspaper editor (*Sovremennye Zapisky*, or *Contemporary Annals*, among others), author of philosophical essays, and in the later years a much admired philanthropist, supporting Christian magazines and charity funds. Vladimir Nabokov declared that Fondaminsky "did more for Russian emigre literature than any other." In 1919-1920 he became a member of the Parisian Masonic Lodge Brotherhood, having been initiated on the recommendation of Kandaurov. He was also a member of the Good Samaritan Lodge in 1920-1921.

Maria Skobtsova came to Paris in 1923 with her husband and children and soon immersed herself in charitable work and in the Paris community of Russian émigrés and exiles; she soon befriended Elias Fondaminsky, who shared her politics and religious convictions. Of them their mutual friend Theodore Pianov said: "It is difficult to say who had the greater influence on whom, Mother Maria on him or him on Mother Maria." He played an active role in the founding of

Maria Skobtsova's Orthodox Action, though the declining health of his wife toward the end of the 1920's, and her death in 1935, prevented him from doing much active social work. After her death, he published a book in which the memories of her friends were collected.

For many years he was haunted by Christ and drawn to the Orthodox Church. He regularly attended the French-language liturgies celebrated by Fr. Lev Gillet at the chapel adjacent to Mother Maria Skobtsova's house of hospitality on rue de Lourmel. He explained his hesitancy to be baptized on the grounds that he was unworthy, though another factor was of loyalty to his wife, an unbaptized Christian who had died in 1935.

Fondaminsky was one of the distinguished people who gave occasional lectures at the Sunday afternoon gatherings at the house on rue de Lourmel (along with Berdyaev, Bulgakov, etc.). In 1940, in a discussion at Fondaminsky's apartment in Paris, Mother Maria Skobtsova spoke of her awareness that these were eschatological times. "Do you not feel that the end is already near, that it is at hand?"

Facing the Nazi occupation, Fondaminsky refused to leave Paris, saying he was willing to accept his destiny whatever it may be. On June 22, 1941 he was arrested by the German occupation authorities among a large group of about 120 Russian Freemasons. Contained in the Royallieu-Compiègne camp, on September 20, 1941 he was finally baptized into Orthodoxy at the makeshift Orthodox chapel at the camp. Afterward he wrote to a friend that he was "ready for anything, whether life or death."

Following treatment of a gastric ulcer, he had the possibility to escape to the zone of France not under German occupation and from there could have escaped to the USA, but he decided it was better to share the fate of those who had no such opportunity, especially his "kinsmen according to the flesh." While most of those arrested, Russians by nationality, were freed, Fondaminsky was left as a Jew in the camp. In 1942 he was sent to a camp in Drancy, and then to Auschwitz, where he was killed on November 19, 1942.

The theologian George Fedotov writes: "In his last days he wished to live with the Christians and die with the Jews."

"It is out of dough like this that saints are made," commented Mother Maria, weeping as she read his last letter. In 1945 she would share in his fate and later be canonized with him by the Church. In 2003 he was officially pronounced a Russian Orthodox Holy Martyr by the Patriarchate of Constantinople at the Russian Cathedral in Paris, France. (*from johnsanidopoulos.com*)

The Volcanic Ashes of Constantinople in AD 472

In the Synaxarion for November 6th, together with the Saints who are celebrated that day, it also states: "On this day we remember the ashes falling during the reign of Leo the Great". The Stichos for the feast says: "You threatened to burn us, but we did not burn, since You mingled Your anger with long-suffering O Word".

The explanation for the feast in the Synaxarion of Constantinople, reads:

"In the eighteenth year of Emperor Leo the Great [472 AD] on November 6, in the afternoon hours, the entire sky [of Constantinople] was filled not only with the common black clouds, but with clouds as red as fire. All were amazed and feared that flames of fire would fall, burning them like Sodom. The people ran to the churches and prayed with tears and lamentation.

But the God who loves mankind tempered His punishment with His love and in the evening it began to rain until midnight. The rain brought down dust that was black as ash and covered the earth and houses more than an inch. All the crops and grass and trees of the earth were burned. It was not easy to unstick this dust with water, and thereby the anger of God was revealed for our sins.

The following days many heavy rains fell and the dust was washed away. This means that our sins are like red and black dust on us and it eats away our every virtue, and like the rain many tears are needed and much repentance for us to be washed of the hot ashes of our sins. And when the evil ashes are washed away, let us water the good earth of our nous to bring forth fruit-bearing virtues. In this way we will escape the punishment of hell which will burn our bodies and souls, and gain the Kingdom of Heaven."

This then was the event, the unusual weather phenomenon which the historian Procopius and the Synaxaria portray with such horrifying colors, that it caused the people to interpret this as the wrath of God for the sins of mankind. It was a justifiable anger that would have burned everything, eventually however God's love for mankind, the long suffering of Christ, changed the fire to a warm ash that eventually washed away and left.

The incident must have been so horrifying for the Church at the time to celebrate this event every year. And on the Sunday between October 30th and November 5th it has been established that the Parable of the Rich Man and Lazarus be read which speaks of the other life, of our repentance, and of the terrible fires of hell and punishment of sinners. From one historical, meteorological event, the Church reminds the faithful of our salvation.

It was the eruption of Vesuvius on 5-6 November 472 which brought the clouds with the warm ashes to Constantinople that created this horrifying incident

mentioned in the Menaion of November, in which the relationship between spiritual laws and natural laws are taught, as they were established by God and given to man. *(from johnsanidopoulos.com)*

Also Commemorated Today

Venerable Barlaam, abbot of Khoutyn (priest, wonderworker) (Novgorod) (1192).
New Hieromartyrs Nicitas bishop of Orekhovo-Zuev, Anatoly, Arsenius, Nicholas, Nicholas, Constantine priests, Hieromartyrs Barlaam, Gabriel, Gabriel, Woman Hieromartyrs Nina and Seraphima (1937).
New Martyr Gregory the Cross-bearer (1936).
New Hieromartyr Basil priest (1938).
Repose of St. Herman, archbishop of Kazan (1567).
Venerable Luke, steward of the Kiev Caves (incorrupt) (13th c.).
Venerable Barlaam of Keret Lake (16th c.).
Virgin-martyrs Tecusa, Alexandra, Claudia, Matrona, Polactia, Euphrosyne, and Athanasia of Ancyra (303).
Venerable Luke, monk, of Sicily (820).
St. Mellion
St. Leonard of Noblac (559) (Gaul).
Venerable Illtyd, abbot of Llanilltyd Fawr, disciple of St. Germanus of Auxerre (England) (6th c.)
St. Cowey of Portaferry, abbot of Moville (8th c.) (Celtic & British).
St. Demetrianus, bishop of Cytheria in Cyprus (915).
St. Efflam (Inflananus) of Brittany (512)
St. Winnoc (Winoc) of Wormhault, Abbot (717)
St. Erlafrid, founder of the monastery of Hirschau in Germany (c. 700)
St. Felix of Fondi, monk (Italy)(6th c.)
Martyr Felix of Thynissa (N. Africa)
St. Leonianus, hermit of Autun (c. 570) (France)
Hieromartyr Severus, Bishop of Barcelona (633)
St. Stephen, Bishop of Apt (1046) (France)

Social Team for November 13

Team 4 is up next week - Samouris, Kopan, Larry Connell, Justin & Shannon Johnson. Thank you!

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ministries and apostolates through the Distinguished Diocesan Donors Program. We invite you to view our [brochure](#).

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It is easy to participate in the DDD Program: either donate via Apostle Thomas, marking your contribution for “DDD”, or visit <https://www.acrod.org/ministries/dddprogram/ddd-become> to donate online.

Study on the Divine Liturgy Wednesday Evening

As a reminder, we are holding the Study Series: *Exploration of the Divine Liturgy* on Wednesdays in the parish hall (house behind the church) at 7:00 pm following Lay Vespers (6:30 - 7:00). In the series, will work through the Liturgy to understand why each part is there, its significance in our Corporate Worship and our personal Christian development with a goal of bringing us closer to Christ. We will look at historical writings and explanations to gain a better understanding of our Liturgy.

The Diocesan website has been revamped – check it out! (link below)

Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

Facebook: <https://www.facebook.com/acroddiocese>

Twitter: <https://twitter.com/acrodnews>

You Tube: <https://youtube.com/acroddiocese>

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, and those in need of our prayers. (Please advise Fr. Joseph of changes.)