

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

January 29, 2023 – Zacchaeus Sunday | Translation of the Relics of Hieromartyr Ignatius of Antioch

Having been devoured by lions Ignatius, you are left without a body and are a portion for the faithful. // On the twenty-ninth the soul of Ignatius ascended.

After the holy hierarch Ignatius was thrown to the lions in the year 107 (or 108) on the orders of the emperor Trajan in the Flavian Amphitheater, Christians gathered up his bones and preserved them in Rome.

Later, in the year 108 (or 109), the Saint's relics were collected and buried by the deacon Philo of Cilicia and Rheus Agathopus, a Syrian, and were interred outside the gates not far from the beautiful suburb of Daphne near Antioch. A second transfer, to the city of Antioch itself, took place in the year 438 by the Emperor Theodosius II to the Tychaeum, or Temple of Tyche, which was converted into a church dedicated to Ignatius. After the capture of Antioch by the Persians, the relics of the Hieromartyr Ignatius were returned to Rome and placed in the Church of the Holy Hieromartyr Clement (San Clemente) in the year 540 (or 637, according to other sources), where portions remain today.



St. Ignatius introduced antiphonal singing into Church services. He has left us seven archpastoral epistles in which he provided instructions on faith, love and good works. He also urged his flock to preserve the unity of the faith and to beware of heretics. He encouraged people to honor and obey their bishops: "We should regard the bishop as we would the Lord Himself" (*To the Ephesians* 6).

In his *Letter to Polycarp*, St. Ignatius writes: "Listen to the bishop, if you want God to listen to you... let your baptism be your shield, your faith a helmet, your love a spear, your patience like full armor." (Compare Ephesians 6:14-17 and the Wisdom of Solomon 5:17-20. Also *The Ladder of Divine Ascent* 4:2)

Ignatius stressed the value of the Eucharist, calling it a "medicine of immortality" (*To the Ephesians* 20:2). The very strong desire for bloody martyrdom in the arena, which Ignatius expresses rather graphically in places, may seem quite odd to the modern reader. An examination of his theology of soteriology shows that he regarded salvation as one being free from the powerful fear of death and thus was compelled to bravely face martyrdom.

Saint Ignatius's most famous quotation, however, comes from his letter to the Romans: "I am writing to all the Churches and I enjoin all, that I am dying willingly for God's sake, if only you do not prevent it. I beg you, do not do me an untimely kindness. Allow me to be eaten by the beasts, which are my way of reaching to God. I am God's wheat, and I am to be ground by the teeth of wild beasts, so that I may become the pure bread of Christ" (*Letter to the Romans*).

His sacred skull is kept today at the Holy Metropolis of Beroia. A hand is kept at Xeropotamou Monastery in Mount Athos. Other portions of his relics can be found in Great Lavra Monastery in Mount Athos, Panagia Varnakova Monastery in Nafpaktos, Ntaou Penteli Monastery in Athens, the Lavra of Saint Alexander Nevsky in St. Petersburg, and in the Church of Saint George of the Greeks in Venice. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's First Letter to Timothy 4:9-15 EOB

My son Timothy, this saying is faithful and worthy of all acceptance. For this purpose, we work hard and experience rejection, because we have placed our trust in the living God who is the Savior of all, especially of those who believe. Command and teach these things. Let no one despise your youth, but be an example for those who believe: in speech, in your way of life, in love, in spirit, in faith, and in purity. Until I come, devote yourself to public reading, encouragement and teaching. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the council of presbyters. Be attentive in these things. Give yourself to them completely, so that your progress may be manifest to all.

Today's Gospel Lesson – Saint Luke 19:1-10 EOB

At that time, Jesus entered Jericho and was passing through town. There was a man named Zacchaeus who was a chief tax collector, and he was rich. He was trying to see who Jesus was, and could not because of the crowd, because he was short. He ran on ahead and climbed up into a sycamore tree to see Jesus who was [about] to pass that way. When Jesus came to the place, he looked up, saw Zacchaeus, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house!" He hurried, came down, and received Jesus with joy. But when the people saw it, they all grumbled, saying, "He has gone in to stay with a man who is a sinner!" Zacchaeus stood up and said to the Lord, "Behold, Lord, half of my goods I give to the poor. And if I have wrongfully obtained money from anyone, I restore four times as much!" Then Jesus said to him, "Today, salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost."

A Word From the Holy Fathers

Forasmuch as in answer to my prayer to God it has been granted me to see your godly countenances, so that I have obtained even more than I asked; for wearing bonds in Christ Jesus I hope to salute you, if it be the Divine will that I should be counted worthy to reach unto the end; for the beginning truly is well ordered, if I shall attain the goal, that I may receive my inheritance without hindrance. For I dread your very love, lest it do me an injury; for it is easy for you to do what you will, but for me it is difficult to attain to God, unless you shall spare me.

For I do not want you to be men-pleasers but to please God, as indeed you do please Him. For neither shall I myself ever find an opportunity such as this to attain to God, nor can you, if you be silent, win the credit of any nobler work. For, if you be silent and leave me alone, I am a word of God; but if you desire my flesh, then shall I be again a mere cry. [Nay] grant me nothing more than that I be poured out a libation to God, while there is still an altar ready; that forming yourselves into a chorus in love you may sing to the Father in Jesus Christ, for that God hath vouchsafed that the bishop from Syria should be found in the West, having summoned him from the East. It is good to set from the world unto God, that I may rise unto Him.

You never grudged any one; you were the instructors of others. And my desire is that those lessons shall hold good which as teachers you enjoin. Only pray that I may have power within and without, so that I may not only say it but also desire it; that I may not only be called a Christian, but also be found one. For if I shall be found so, then can I also be called one, and be faithful then, when I am no more

visible to the world. Nothing visible is good. For our God Jesus Christ, being in the Father, is the more plainly visible. The Work is not of persuasiveness, but Christianity is a thing of might, when it is hated by the world.

I write to all the churches, and I bid all men know, that of my own free will I die for God, unless you should hinder me. I exhort you, do not be an unseasonable kindness to me. Let me be given to the wild beasts, for through them I can attain to God. I am God's wheat, and I am ground by the teeth of wild beasts that I may be found pure bread [of Christ]. Rather entice the wild beasts, that they may become my sepulchre and may leave no part of my body behind, so that I may not, when I am fallen asleep, be burdensome to any one. Then shall I be truly a disciple of Jesus Christ, when the world shall not so much as see my body. Supplicate the Lord for me, that through these instruments I may be found a sacrifice to God. I do not enjoin you, as Peter and Paul did. They were Apostles, I am a convict; they were free, but I am a slave to this very hour. Yet if I shall suffer, then am I a freed-man of Jesus Christ, and I shall rise free in Him. Now I am learning in my bonds to put away every desire.

From Syria even to Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only wax worse when they are kindly treated. Yet through their wrong doings I become more completely a disciple; - yet am I not hereby justified. May I have joy of the beasts that have been prepared for me; and I pray that I may find them prompt; nay I will entice them that they may devour me promptly, not as they have done to some, refusing to touch them through fear. Though of themselves they should not be willing while I am ready, I myself will force them to it. Bear with me. I know what is expedient for me. Now am I beginning to be a disciple. May nought of things visible and things invisible envy me; that I may attain Jesus Christ. Come fire and cross and grapplings with wild beasts, [cuttings and manglings,] wrenching of bones, hacking of limbs, crushings of my whole body, come cruel tortures of the devil to assail me. Only be it mine to attain Jesus Christ.

The farthest bounds of the universe shall profit me nothing, neither the kingdoms of this world. It is good for me to die for Jesus Christ rather than to reign over the farthest bounds of the earth. Him I seek, who died on our behalf; Him I desire, who rose again [for our sake]. The pangs of a new birth are upon me. Bear with me, brethren. Do not hinder me from living; do not desire my death. Do not bestow on the world one who desires to be God's, neither allure him with material things. Suffer me to receive the pure light. When I am come there, then shall I be a man. Permit me to be an imitator of the passion of my God. If any man has Him within himself, let him understand what I desire, and let him have fellow- feeling with me, for he knows the things which constrain me.

The prince of this world wishes to tear me in pieces and corrupt my mind toward God. Let not any of you therefore who are near abet him. Rather stand on my side, that is on God's side. Speak not of Jesus Christ and withal desire the world. Let not envy have a home in you. Even though I myself, when I am with you, should beseech you, obey me not; but rather give credence to these things which I write to you. [For] I write to you in the midst of life, yet lusting after death. My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, saying within me, Come to the Father. I have no delight in the food of corruption or in the delights of this life. I desire the bread of God, which is the flesh of Christ who was of the seed of David; and for a draught I desire His blood, which is love incorruptible.

I desire no longer to live after the manner of men; and this shall be, if you desire it. Desire, that you yourselves also may be desired. In a brief letter I beseech you; believe me. And Jesus Christ shall make manifest unto you these things, that I speak the truth – Jesus Christ, the unerring mouth in whom the Father hath spoken [truly]. Entreat for me, that I may attain [through the Holy Spirit]. I do not write to you after the flesh, but after the mind of God. If I shall suffer, it was your desire; if I shall be rejected, it was your hatred.

Remember in your prayers the church which is in Syria, which hath God for its shepherd in my stead. Jesus Christ alone shall be its bishop -- He and your love. But for myself I am ashamed to be called one of them; for neither am I worthy, being the very last of them and an untimely birth: but I have found mercy that I should be some one, if so be I shall attain to God. My spirit salutes you, and the love of the churches which received me in the name of Jesus Christ, not as a mere wayfarer: for even those churches which did not lie on my route after the flesh went before me from city to city.... Fare well unto the end in the patient waiting for Jesus Christ.

– St. Ignatius of Antioch, *Letter to the Romans*

Sermon for the Sunday of Zacchaeus and the Holy New Martyrs of Russia

Today's feast is a call to repentance. As many of us know, with the coming of Zacchaeus Sunday Great Lent is right around the corner. There are many of us who are tempted to think that Great Lent is the Great Season of Repentance. We hear about Zacchaeus Sunday and think to ourselves, "It's almost time for Great Lent; I'll just postpone this whole repentance thing for a little while longer." This, however, is not what we see represented in today's feast. When Zacchaeus is confronted with Christ he immediately sets out on the path of repentance. There was no season that he waited for; he acted here, now, and today. The expediency of

the need to repent is a resounding testament for us because of the other great feast that we celebrate today, that of the Holy New Martyrs and Confessors of Russia.

In Russia preceding the fall of Holy Rus' the holy ones of Russia warned her that a great calamity would befall her if she did not repent. The people refused to heed the call and continued in their godlessness, until Holy Russia fell; having failed to heed this call and having postponed their efforts to repent.

In discussing the Holy New Martyrs and Confessors one priest explained their significance to us thus: "...We are now poorly aware of the significance of the martyrs, and therefore we do not manifest the Christian virtue of gratefulness. We are blind in the sense that we do not see the danger to our existence in the present time. If we would see this danger, we would run to the martyrs in prayer as to our close contemporaries and family; we would strive to make use of their experience, to enrich ourselves through it. They, like us, lived in an era of triumphant godlessness—only now, the Lord has through their prayers granted [Russia] a little respite."

We must see ourselves and the current situation in our country through the lens of these Holy Martyrs and Confessors. For we stand before the same doom that enveloped Russia. Looking at their lives we can see that we have no hope except in the Church. There is not a political leader that will arise or a political party that will save us. There is no law or scheme of man that will avert the calamity that is coming upon us.

At the time of the fall of Holy Rus' stood a great Saint, the Tsar-Martyr Nicholas. No matter how hard he tried, no matter how many concessions he gave to the people, they still cast him aside and abandoned the Church and God. The salvation of the Russian people that the Tsar-Martyr helped to bring about did not come through his political endeavors but through his righteousness. We see the effect of Christ in his life and thus on those around him because he was filled with the grace of God. Repeatedly, time and time again, the soldiers that were stationed to guard the Royal Martyrs continually had to be changed out for new men because the righteousness that emanated from these Saints started to permeate these men and they began to soften. They themselves began to become righteous and to see goodness in others, starting first with the Royal family then their fellow man. This forced the godless authorities to find worse men than before to guard the Royal Martyrs. The Royal Martyrs never complained but they continued on with their lives, praying and weeping over Russia. This affected the new guards and each subsequent group that was brought in to guard the Royal Martyrs, until the authorities had to seek out men that were more beasts than men.

We see this same pattern in the lives of all the Martyrs and Confessors and the effect of the indwelling grace of God and how it changed those around them. Looking now at the bottom rank of this host of Saints, we see a young peasant girl named Lydia. She strove in godliness all her life. She lived simply and worked as a clerk in the forestry department. The authorities were again becoming alarmed that everyone in this district was becoming more and more righteous. The office she worked in had men who were foresters that lived roughly and were crude. Slowly they started to be less angry, they stopped swearing and living licentiously. The local authorities were perplexed until they discovered and arrested the martyr Lydia who did nothing except love those around her. She let the light of Christ that permeated her envelope those around her.

At the time of her martyrdom when she had been beaten so severely that she could not walk of her own strength, one of the guards reached out and grabbed her by the arm to support her. With one little phrase she changed this man's entire life. She said, "May God save you." The love of Christ touched this man's heart to the point where this Soviet soldier laid down his life next to Saint Lydia.

This is the life that we are being called to in our own country, one of testimony to Christ; and we will not be saved through anything but the Church. The love of Christ must permeate us, and flow from us to our countrymen around us. Right now, America is already steeped in "Great Lent". The time of repentance is already upon America and we have already gotten to the point of the sentencing of Christ. Our countrymen are jeering at Christ and saying, "this man would be our king, but we have no king except our passions. This Man blasphemes because He says He is the Son of God, but we are the sons of apes."

We are turning from Christ, and the time of His sentencing is coming to an end. Before us stands the slow and sorrowful walk to Golgotha. This is why we must embrace the Holy Martyrs and Confessors, imitating them as they imitated Christ Himself, Who throughout His life didn't rise up against anyone, but was disparaged; Who accepted all those who came unto Him, sinners and righteous alike; Who on the very Cross besought His Father to have mercy on and save those who put Him there and were crucifying Him.

Our Holy Fr. Ephraim says, "Brothers, walk the path of sorrow and be saved." This is what lies before us, our salvation is bound up in the very salvation of our country. We must walk the path of sorrow imitating the Holy and Righteous ones and through us the light of Christ will dawn upon our brothers, our countrymen. Through the grace of Christ their own repentance will be enacted, and this repentance will start here today with us. Lord willing, through us, the true light of the resurrection will dawn upon America and we will once again become one nation under God. May God forgive us and save us. Amen. (*from holycross.org*)

Pray for our priests!

Prayer is powerful, and we need more priests in our Diocese. So, this 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. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko. The seminarians are: Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. We started this two years ago, and we already have more seminarians! I can't wait to see what happens next!

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. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko, and seminarians Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. 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.

Ven. Blath of Kildare

Saint Blath was a nun who served her obedience as cook at Saint Brigid's Convent in Kildare. She earned a reputation for sanctity, and of her cooking it is said that

bread and bacon at Brigid's table were better than a banquet elsewhere. A miracle concerning Blath says that an almost empty dearth of milk lasted well beyond what it should have after Blath continued to dip cup after cup of milk from the almost empty dearth for the poor. Blath is the Irish word for 'flower', and is thus Latinized as Flora. (from johnsanidopoulos.com)

St. Gildas the Wise, Abbot of Rhuy in Brittany

Venerable Gildas may have been born in the lower valley of Clydeside in Scotland around 500. He is often called "Badonicus" because he was born in the year the Britons defeated the Saxons at Bath in the Battle of Mount Badon. His father was of the ruling family of a small kingdom on the borders of Northumbria with its capital at Dumbarton but he was sent from the banks of the Clyde to the monastery of Llaniltut or Llantwit, in southern Wales, where he was trained by Saint Illtyd (Nov. 6) together with Saint Samson (July 28) and Saint Paul Aurelian (Mar. 12), though he was much younger. Well-known Irish monks, including Saint Finnian (Dec. 12), became his disciples. He made a pilgrimage to Ireland to consult with his contemporary saints of that land and wrote letters to far-off monasteries. He seems to have had considerable influence on the development of the Celtic Church.

When Gildas graduated from Llantwit he went to Ireland to continue his studies, moving from one monastic center to another. Possibly he was ordained priest in Ireland and went back to the North of Britain, teaching and preaching in the land of his birth. The fame of his successful ministry made Ainmeric, a King in Ireland, invite him back to restore the discipline and ordered Liturgy in the monasteries and he taught for a time in the School of Armagh.

On returning to Britain, he assisted Saint Cadoc at Llancarven and accompanied him when he went to Brittany, or Armorica as it was called at that time. Gildas also went on pilgrimage to Rome and there is a story that he visited Cadoc on the way. He brought with him a leather pouch and when he opened it he produced a bell, shaped like a square cap. The bell was made of beaten metal, a mixture of silver and copper, and had a very sweet tone so that Cadoc desired it for the monastery he was building at that time. Gildas however told him that it was destined for Saint Peter's at Rome, but when he presented it to the Pope on his arrival in the Holy City, the bell gave no sound at all. On his way back he called on Cadoc again and gave him the bell which now sounded as sweet as ever. From this incident Gildas learned that his labors should be among his own people.

He is best remembered in Britain for his history of the Church in that land from the departure of the Romans to the invasion of the Saxons. It was probably written at Glastonbury about 540 and is titled *The Ruin of Britain*, which he says came upon the British through the decadence of their rulers and clergy. The work laid bare and

severely criticized the lives of Britain's rulers and clerics, blaming their moral laxity for the triumph of the Anglo-Saxon invaders. Although the fierceness of its rhetorical invectives has been criticized, the wide scriptural scholarship that it reveals is uncontested. It also shows that he was knowledgeable about Virgil and Ignatius (Oct. 17). This work was cited by Saint Bede.

He is considered to be the first English historian. He lived as a hermit for some time on Flatholm Island in the Bristol Channel, where he copied a missal for Saint Cadoc (Sept. 25) and may have written *The Ruin*. Gildas, upon returning from his pilgrimage to Rome, founded a monastery on an island near Rhuys (Rhuis or Morbihan) in Brittany, which became the center of his veneration. Though he lived for a time on a tiny island in Morbihan Bay, he gathered disciples around him and does not seem to have cut himself off entirely from the world; he did travel to other places in Brittany.

The *Ruin*, which was very influential in the early Middle Ages, may not have been written entirely by Gildas. Some of it may have been added shortly after his time. The work serves as an example of the classical and early Christian literature that was then available in England. Gildas's writings were used by Wulfstan (Jan. 19), Archbishop of York, in the 11th century in his "Sermon of the Wolf" to the English people during the disordered reign of Ethelred the Unready.

He did spend some time as a hermit on the island of Flatholm in the Bristol Channel but he eventually moved to Brittany where he founded a monastery at a place which bears his name, Saint Gildas-de-Rhuys, which according to Peter Abelard who was later abbot there was not a very salubrious spot. His tomb is behind the altar in the present church and there are relics in the sacristy. His repose took place around 570. (*from antiochian.org*)

Also Commemorated Today

New Hieromartyrs John and Leontius priests, Constantine deacon and with them 5 Martyrs (1920).

St. Laurence, recluse of the Kiev Caves and bishop of Turov, wonderworker, incorrupt (1194).

Sts. Gerasimus (hieromartyr)(1441), Pitirim (hieromartyr)(1455), and Jonah (1470), bishops of Perm.

Martyrs Romanus, James, Philotheus, Hyperechius, Abibus, Julian and Paregorius at Samosata (297)

Martyrs Silvanus, bishop of Emesa, Luke the Deacon, and Mocius (Mucius) the Reader (312).

New Martyr Demetrius of Chios (1802) (Greek).

Venerable Aphrahates of Persia, monk (370).

St. Barsimaeus the Confessor, bishop of Edessa (2nd c.).
Martyrs Sarbelus and his sister Bebaia of Edessa (115) (Greek).
Venerable Sulpicius Severus, disciple of St. Martin of Tours (406) (Celtic & British).
St. Ashot Kuropalates of Tao-Klardjeti (829) (Georgia).
St. Ignatius, bishop of Smolensk (1210).
Venerable Andrew (Rublev) of Russia, iconographer (1430).
St. Dallan Forghaill (of Cluain Dallain), Martyr (598)
St. Triphina of Brittany, Widow (6th c.)
St. Voloc of Scotland, Bishop (Walloch) (c. 724)
St. Sulpice (Sulpicius I), Bishop of Bourges (591) (Gaul)
Hieromartyr Aquilinus, priest of Milan (650) (Italy)
St. Caesarius, deacon of Angouleme (1st c.) (Gaul)
Hieromartyr Constantius, first bishop of Perugia, with his companions (170) (Italy)
Martyrs Papius and Maurus, soldiers of Rome (c. 303)
Martyr Sabinian (Savinien) of Troyes (275) (Gaul)
St. Sabine (Savine), virgin of Troyes, sister of St. Sabinian (313)
St. Valerius, second bishop of Trier (591) (Germany)

Social Team for Febuary 5

Team 2 is up next week - Dewey, Carrie LaMere, Heather Shear, Ezra Dotson, Connell. Thank you!

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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, 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.)