

# 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 14, 2024 – Afterfeast & Apodosis of  
Theophany | Holy Fathers Slain at Sanai and Raithu**

*Swords exacted many murders, ill-treating men who loved virtue.*

*On the fourteenth the Abbas were slain with the sword.*

Long before Emperor Justinian built the great Monastery on the slopes of Mount Sinai in 527 like a desert fortress to protect the monastic fathers from dangerous marauders, many ascetics were scattered throughout the wilderness in their longing to attain union with God by abandoning all things temporal and vain for a life of prayer and beloved asceticism.

During the reign of Emperor Diocletian (284-305), when Peter was Patriarch of Alexandria (300-311), many of these venerable fathers were slain, who lived in quietude in the wilderness of Sinai. This was because one of the Saracen chiefs died near the church where these holy fathers would gather for the Divine Liturgy. Therefore they vented their rage and massacred Doulas, the superior of the community, and all the fathers who lived in the cells there. Others took refuge in a fortress and tower for their protection. When night came an immense flame shot up from the summit of Mount Sinai by divine Providence, making the whole mountain



appear like a pillar of fire and smoke which rose into the heavens. When the barbarians saw this, they became panic-stricken and fled.

In all the number of monks massacred were thirty-eight, displaying various wounds to their bodies. Some were completely beheaded, one had his head severed hanging on his chest, another had his head slumped on his back, attached only by strips of skin, while the body of one was cut in half. Among these only two were still found alive, Savvas and Isaiah, though they died shortly after they buried the slaughtered holy fathers and related the event.

Years later another slaughter took place at Mount Sinai during the reign of Theodosius the Great (379-395). Certain barbarians known as Blemmyans, who lived like wild animals in the desert between Egypt and the Red Sea, slew the holy ascetics pitilessly and stole their meager provisions. Saint Nilus of Sinai (Nov. 12) was among these holy fathers with his son Saint Theodoulos (Jan. 14). Nilus managed to escape the slaughter and eventually recorded the events in writing, while Theodoulos was captured and sold to a Bishop nearby, who released him and allowed both father and son to return to Mount Sinai where they lived as ascetics till their repose.

*Just as Rachel once did for her children, now for the Abbas, Raithu weeps, having been slaughtered together with swords.*

Raithu is two-days journey from Mount Sinai, on the shores of the Red Sea, where the Hebrews, in the course of their journey to the Promised Land, had found twelve springs of water and seventy palm trees (Ex. 15:27). There holy ascetics lived in quietude and prayer, until one day during the reign of Diocletian (284-305) when 300 Blemmyes from Ethiopia came ashore and killed 147 Christians from Pharan like wild animals, and captured their wives and children. They then came upon the fortified church of Raithu, where thirty-three fathers had taken refuge. There the Abbot Paul encouraged his monks to persist to the end and rejoice in joining the choir of holy Martyrs in heavenly glory.

Suddenly Blemmyes burst into the church, seizing Jeremiah, one of the monks, who after being dragged into the courtyard, was stripped and shot with arrows. Then they split the head of Abbot Paul with the blow of a sword, after he told the barbarians that the monks had no money to give them. Entering the church, the barbarians ruthlessly slaughtered the holy fathers, sparing none but a fifteen year old novice; however, the latter seized the sword of one of the barbarians and struck another on his shoulder, whereupon the brutes cut the youth to pieces in their fury. One monk alone escaped to bring news of the carnage to Mount Sinai.

On returning to the harbor, the Blemmyes saw that Christians had cut their ship's cable and had run the boat onto rocks. Unable to get away themselves, they killed

all their prisoners, women and children, and set fire to the oasis. A second band of armed Christians arrived on the scene after and put every one of the barbarians to death.

The massacres of the Holy Fathers of Sinai and Raithu were recorded by Saint Nilus of Sinai, Ammonius the Monk, and Saint Anastasios of Sinai. Initially they were commemorated on December 28th, today however they are commemorated together on January 14th. It is indicated by some that the slaughter of the monks of Raithu took place on December 22nd. *(from johnsanidopoulos.com)*

### **Today's Epistle Lesson – St. Paul's Letter to the Ephesians 6:10-17 EOB**

Brethren, be strong in the Lord, with the strength of his power. Put on the complete armor of God, so that you may be able to resist the devil's tactics. For our struggle is not against flesh and blood but against the principalities, powers, against the world-rulers of this darkness and against the evil spiritual forces of the supernatural realms. Therefore, put on the whole armor of God, so that you may be able to resist when the evil day comes. Having accomplished all things, may you stand your ground! Yes, stand [firm], having the belt of truth around your waist, having put on the breastplate of righteousness, having fitted shoes on your feet so as to be ready in the Good News of peace. Above all, take up the shield of faith which will enable you to quench all the fiery darts of the evil one. Take also the helmet of salvation and the sword of the Spirit which is what God has said.

### **Today's Gospel Lesson – Saint Luke 18:35-43 EOB**

At that time, as Jesus was approaching Jericho, a certain blind man sat by the road, begging. Hearing a crowd going by, he asked what this meant. People told him that Jesus of Nazareth was passing by. He began to cry out, "Jesus, you son of David, have mercy on me!" Then, those who led the way rebuked him, ordering him to be quiet. But the blind man cried out all the more, "You son of David, have mercy on me!" Standing still, Jesus commanded that the blind man be brought to him. When the man had come near, Jesus asked him, "What do you want me to do?" The man replied, "Lord, that I may see again!" Jesus said to him, "Receive your sight. Your faith has healed you." Immediately, the man received his sight and began to follow Jesus, glorifying God. When all the people saw this, they praised God.

## **A Word From the Holy Fathers**

Prelude - You have appeared today to the inhabited earth, and Your light, O Lord has been marked upon us who with knowledge sing Your praise. You have come, You are made manifest, the Light that no man can approach.

In Galilee of the nations, in the country of Zabulon and the land of Naphthali, as a prophet said, a great light has shone – Christ. For the darkened, a shining beam has appeared, blazing out of Bethlehem, or rather, out of Mary – the Lord, the sun of justice, has made his rays dawn on the whole inhabited world. Therefore let us all, Adam's naked children, put him on that we may be kept warm; for as a covering for the naked and a light for the darkened you have come, the Light no man can approach.

God did not despise the one who was robbed by trickery in Paradise and lost the garment woven by God, for he came towards him calling to the disobedient once again with his holy voice, “Adam, where are you? From now on, do not hide from me; I want to see you. Though you are naked, though you are poor, do not be ashamed, for I have become like you. Though you desired it you did not become a god,” but now, by my own will, I have become flesh. Draw near me then and recognize me, that you may say, “You have come, you have appeared, the Light that no man can approach.”

“In my mercy, I was overcome by my compassion and came to my creature, stretching out my hands to embrace you. So do not be ashamed in front of me; for your sake, naked as you are, I am stripped naked and baptized. Already the Jordan opens for me, and John prepares my ways in the waters and in minds.” The Saviour spoke thus to humankind, not in words but in deeds, and came, as he said drawing near to the river on foot, but to the Forerunner as the Light that no man can approach.

When John saw the river in the desert and the dew in the furnace and the shower of rain in the Virgin, Christ in the Jordan, he was troubled by fear, as his father had trembled at Gabriel, for at that moment something happened, greater than at any moment; for at that moment the Master of the angels had come to a slave wishing to be baptized. And so the Baptist, recognizing the Creator and taking his own measure, spoke trembling, “Stop, Redeemer. Let this suffice you. I know who you are, the Light that no man can approach.”

“If I perform what you command me, Savior, I shall exalt my horn, but nevertheless I will not snatch what is beyond my power. I know who you are and am not ignorant of what you were, for, from the womb, I know you. How then should I not know you, now that you appear, you whom I saw when you were hidden and in the womb I leapt for joy? Desist then, Savior, and do not burden me. It is sufficient that I have been allowed to see you. It is good enough for me if you call me your forerunner, because you are the Light that no man can approach.”

“I seek to yield to you the office of Baptist, for it is fitting for you, since I need to be baptized by you. But you come to me and in anticipation ask what I would ask

of you. What do you seek from a human, O Lover of mankind? Why do you bow your head beneath my hand? For it is not used to holding fire. Poor, it does not know how to lend to the rich. Weak, it cannot compete with the strong. It is useful for sinners as they need it; for you are the Light that no man can approach.”

“Why have you come to these streams? What do you wish to wash away or what sins, you who, without sin, were conceived and born? You come to me, but heaven and earth are watching to see if I shall dare. You say to me, ‘Baptize me’, but from above the angels are watching that they may then say to me, ‘Know yourself. Just how far will you go/ Therefore, as Moses said, choose another, for what you ask of me, Savior, is greater than I, and I am afraid. I beg you. For how shall I baptize the Light that no man can approach?”

He who foresees all, seeing the fear of the Forerunner, answered him, “It is good, John, it is good that you were afraid of me. Nonetheless, let be for now – for thus it is fitting – to fulfill what I have decided. Let be for now and shake off this cowardly fear; You owe me his ministry, and you must now perform it. Once before I sent Gabriel, and he performed his task well at your birth. You too then, send me your palm as an angel, that you may baptize the Light that no man can approach.”

“Now you are frightened, Baptist, and tremble at this action as great. And so it is. But your cousin saw one that was greater. Look at Mary and consider how she carried me. Of course you will say to me, ‘Then it was your wish’. Now too it is my wish. Do not hesitate, baptize me. Just lend me your right hand. I dwell in your spirit and I possess you wholly. Why then do you not stretch out your palm to me? I am within you and outside you. Why do you flee from? Stand your ground and grasp the Light that no man can approach.”

“I am not asking, Baptist, that you overstep the bounds; I do not say, ‘Say to me what you say to offenders,’ nor ‘Give me the advice you give sinners.’ Simply baptize me in silence, and expectation of what will follow the baptism. Because in this way you will gain a dignity which does not belong to angels, for I will also make you greater than all the prophets. Not one of them saw me clearly, but only in types and shadows and dreams. But as he stands before you by his own will, you see, grasp the Light that no man can approach.”

“Set aside what you say and do what you hear. Do not bear witness to me; for in heaven I always have a faithful witness. Your witness, the people standing here clearly do accept. Let them be taught from heaven who I am and whose Offspring I am, what I am going to bestow on those I love. I shall open the heavens, I shall send down the Spirit, which I shall give them as a pledge. So come now, draw near to learn from where I blaze out, the Light that no man can approach.”

When he heard these ineffable and dread words, the son of the barren said to the Son of the Virgin, "If I still speak, do not be angry with me, Redeemer. For even now, necessity is preparing me to act with great boldness. That these people may learn who you are, must I then, Savior, expose to danger my poor hand by thrusting it into a brazier? Once Uzziah stretched out his hand to steady the Ark, and he was cut off. Now, if I grasp the head of my God, how will I not be burned by the Light that no man can approach?"

"Baptist and disputant, prepare at once, not for confrontation but for ministration. For look, you will see what I am accomplishing. In this way I am painting for you the fair and radiant form of my Church, granting to your right hand the power that after this I shall give to the palms of my friends and the priests. I am showing you clearly the Holy Spirit, I am making you hear the voice of the Father as it declares me his true Son and cries, 'This is the Light that no man can approach.'"

After these dread words the offspring of Zachariah cried to the Creator, "I hesitate no longer, but do what you command me." Having said this, he approached the Savior as a slave his lord. He gazed at him, looking devoutly at the naked limbs of the one who orders the clouds to envelop the heavens like a garment, and again he contemplated in the middle of the streams the one who appeared in the middle of the three youths, dew in the fire and fire in the Jordan shining, gushing, the Light that no man can approach.

But, seeing these wonders, the son of the priest in the office of a priest stretches out his palm and lays his hand on Christ as he cries to those who see it, "See in the Jordan the willing rain. Contemplate the torrent of delights, as it is written, in the streams of the waters, a great sea in a river. Let no one of them consider me daring. I act, not as foolhardy, but as a servant. He is Lord and he told me to do this; that is why I am baptizing the Light that no man can approach."

"I was feeble as a mortal, but he as God of all gave me force, crying, 'Place your hand on me and I will give it strength.' For how could I have done it, had this not been what he said and what came to pass? How would I have had the power to baptize the deep, I who am clay, had I not first received and accepted power from on high? For now, with him standing by me, I sense that I am more than I was before. I am something else. I have been changed, I have been glorified, for I am seeing, I am baptizing the Light that no man can approach."

"I no longer say as before, 'I may not loose the strap of his sandals,' for see, I advance from the feet to the head. I tread no longer the earth but heaven itself, for what I accomplish is of heaven. Rather I have surpassed the things on high, for they carry, but do not see whom they carry, while I now both see and baptize." Heaven rejoice and earth be glad, springs of waters be hallowed, for by appearing

he has filled all things with blessing, he enlightens all mankind, the Light that no man can approach.

At the divine command, Zachariah's offspring raises his mind on high, and stretching out his palm places it on the King, washes in the streams, then leads back to land the Lord of land and sky, whom the One who cried, "This is my beloved Son" pointed out from heaven by a voice as by a finger. To the Father himself then and to the Son who was baptized and to his Spirit I cry, "Crush those who afflict my soul; end my errors, my Redeemer, the Light that no man can approach."

– St. Romanos the Melodist, *Kontakion O.5 On Holy Theophany*

## **The Mystery of Chrismation**

Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Immediately after emerging from the Font, my beloved brethren, in which the Christian was baptized in the "name of the Father and of the Son and of the Holy Spirit", the mystery of Chrismation takes place, that is, the priest anoints the neophyte Christian with the Holy Myrrh in the central parts of his body, saying the phrase "The seal of the gift of the Holy Spirit. Amen".

This action is found in the Acts of the Apostles, since there we see that people were baptized and then the Apostles who had received the Holy Spirit from Christ put their hands on their heads, and so began to prophesy after receiving the Holy Spirit.

According to the interpretation of Nicholas Cabasilas, Holy Chrismation gives man movement. If man is spiritually born through Holy Baptism, he moves with Holy Chrismation. It is not enough for the baby to be born, but it must also have action, movement. This work is performed by the Holy Chrismation.

Apart from these, Holy Chrismation is also called a "seal". That is why when the priest chrismates the baptized, he says the phrase "The seal of the gift of the Holy Spirit. Amen". The seal on a public document validates its contents, even the signature itself. So here too the Holy Chrismation is the confirmation of the spiritual birth that took place with the Baptism. This validation also has the meaning that it validates the spiritual condition of man, that is, that the purification of the heart from passions preceded and then man reached the illumination of the nous, whereupon he acquired noetic prayer of the heart. Thus Holy Chrismation is a confirmation of this spiritual state.

The material element of nature used in Baptism, in which the Christian is immersed, is water. And the material element of the mystery of Chrismation through which the gifts of the Holy Spirit are transmitted is the Holy Myrrh, which

consists of various fragrant materials and is made, when needed, at the Ecumenical Patriarchate and is blessed by the Ecumenical Patriarch. In fact, it is granted by the Ecumenical Patriarchate to the other Churches and is a visible element of the spiritual unity of the Orthodox Church.

Great is the gift of Holy Chrismation which we feel in critical moments of our lives, when after committing a sin repentance develops in our hearts and we shed hot tears, asking for the mercy of God. Then the Grace of Holy Chrismation acts, as Nicholas Cabasilas says. A monk told me that when he committed a sin, during his sleep he heard a voice in his heart: "And take not your Holy Spirit from me." This is the gift of the Grace of Holy Chrismation.

Of course, when one denies Christ or joins other religions and heresies, then when one returns to the Orthodox Church, Holy Baptism does not take place, since it is done once, but Holy Chrismation is repeated. And this is a sign that through Holy Chrismation it is confirmed that we are members of the Body of Christ.

In general we must emphasize that the Holy Chrismation is manifested through repentance, the tears of repentance, love of God, noetic prayer of the heart and all the apparent energies of the Holy Spirit. Saint Symeon the New Theologian says that in order to be saved one must be baptized but also be firm in faith. The baptized, if they do not correspond to the whole perspective of the Christian life, are not saved, while the baptized who are firm in faith, that is, those who have been baptized and in whom the Holy Spirit is energized, are saved. We must strive to, by the Grace of God, keep in our hearts the seal of the Holy Spirit, the Grace of the Holy Chrismation, in an active state. (*from johnsanidopoulos.com*)

## **Saint Nino (Nina), Enlightener of Georgia**

The virgin Nino of Cappadocia was a relative of [Great-martyr George](#) and the only daughter of a widely respected and honorable couple. Her father was a Roman army chief by the name of Zabulon, and her mother, Sosana, was the sister of Patriarch Juvenal of Jerusalem. When Nino reached the age of twelve, her parents sold all their possessions and moved to Jerusalem. Soon after, Nino's father was tonsured a monk. He bid farewell to his family and went to labor in the wilderness of the Jordan.

After Sosana had been separated from her husband, Patriarch Juvenal ordained her a deaconess. She left her daughter Nino in the care of an old woman, Sara Niaphor, who raised her in the Christian Faith and related to her the stories of Christ's life and His suffering on earth. It was from Sara that Nino learned how Christ's Robe had arrived in Georgia, a country of pagans.



Soon Nino began to pray fervently to the Theotokos, asking for her blessing to travel to Georgia and be made worthy to venerate the Sacred Robe that she had woven for her beloved Son. The Most Holy Virgin heard her prayers and appeared to Nino in a dream, saying, “Go to the country that was assigned to me by lot and preach the Gospel of our Lord Jesus Christ. He will send down His grace upon you and I will be your protector.”

But the blessed Nino was overwhelmed at the thought of such a great responsibility and answered, “How can I, a fragile woman, perform such a momentous task, and how can I believe that this vision is real?” In response, the Most Holy Theotokos presented her with a cross of grapevines and proclaimed, “Receive this cross as a shield against visible and invisible enemies!”

When she awoke, Nino was holding the cross in her hands. She dampened it with tears of rejoicing and tied it securely with strands of her own hair. (According to another source, the Theotokos bound the grapevine cross with strands of her own hair.)

Nino related the vision to her uncle, Patriarch Juvenal, and revealed to him her desire to preach the Gospel in Georgia. Juvenal led her in front of the Royal Doors, laid his hands on her, and prayed, “O Lord, God of Eternity, I beseech Thee on behalf of my orphaned niece: Grant that, according to Thy will, she may go to preach and proclaim Thy Holy Resurrection. O Christ God, be Thou to her a guide, a refuge, and a spiritual father. And as Thou didst enlighten the Apostles and all those who feared Thy name, do Thou also enlighten her with the wisdom to proclaim Thy glad tidings.”

When Nino arrived in Rome, she met and baptized the princess Rhipsimia and her nurse, Gaiana. At that time the Roman emperor was Diocletian, a ruler infamous for persecuting Christians. Diocletian (284-305) fell in love with Rhipsimia and resolved to marry her, but Saint Nino, Rhipsimia, Gaiana, and fifty other virgins escaped to Armenia. The furious Diocletian ordered his soldiers to follow them and sent a messenger to Tiridates, the Armenian king (286-344), to put him on guard.

King Tiridates located the women and, following Diocletian’s example, was charmed by Rhipsimia’s beauty and resolved to marry her. But Saint Rhipsimia would not consent to wed him, and in his rage the king had her tortured to death with Gaiana and the fifty other virgins. Saint Nino, however, was being prepared for a different, greater task, and she succeeded in escaping King Tiridates’ persecutions by hiding among some rose bushes.

When she finally arrived in Georgia, Saint Nino was greeted by a group of Mtskhetan shepherds near Lake Paravani, and she received a blessing from God to preach to the pagans of this region.

With the help of her acquaintances Saint Nino soon reached the city of Urnisi. She remained there a month, then traveled to Mtskheta with a group of Georgians who were making a pilgrimage to venerate the pagan idol Armazi. There she watched with great sadness as the Georgian people trembled before the idols. She was exceedingly sorrowful and prayed to the Lord, “O Lord, send down Thy mercy upon this nation...that all nations may glorify Thee alone, the One True God, through Thy Son, Jesus Christ.”

Suddenly a violent wind began to blow and hail fell from the sky, shattering the pagan statues. The terrified worshipers fled, scattering across the city.

Saint Nino made her home beneath a bramble bush in the garden of the king, with the family of the royal gardener. The gardener and his wife were childless, but through Saint Nino’s prayers God granted them a child. The couple rejoiced exceedingly, declared Christ to be the True God, and became disciples of Saint Nino. Wherever Saint Nino went, those who heard her preach converted to the Christian Faith in great numbers. Saint Nino even healed the terminally ill Queen Nana after she declared Christ to be the True God.

King Mirian, a pagan, was not at all pleased with the great impression Saint Nino’s preaching had made on the Georgian nation. One day while he was out hunting, he resolved to kill all those who followed Christ.

According to his wicked scheme, even his wife, Queen Nana, would face death for failing to renounce the Christian Faith. But in the midst of the hunt, it suddenly became very dark. All alone, King Mirian became greatly afraid and prayed in vain for the help of the pagan gods. When his prayers went unanswered, he finally lost hope and, miraculously, he turned to Christ: “God of Nino, illumine this night for me and guide my footsteps, and I will declare Thy Holy Name. I will erect a cross and venerate it and I will construct for Thee a temple. I vow to be obedient to Nino and to the Faith of the Roman people!”

Suddenly the night was transfigured, the sun shone radiantly, and King Mirian gave great thanks to the Creator. When he returned to the city, he immediately informed Saint Nino of his decision. As a result of the unceasing labors of Equal-to-the-Apostles Nino, Georgia was established as a nation solidly rooted in the Christian Faith.

Saint Nino reposed in the village of Bodbe in eastern Georgia and, according to her will, she was buried in the place where she took her last breath. King Mirian later erected a church in honor of Saint George over her grave. *(from oca.org)*

## Also Commemorated Today

New Martyrs bishop Ambrosius (Gudko) and others slain at Raithu Monastery near Kazan (1918).

New Hieromartyrs [Platon](#), [bishop](#) of Revel, Estonia and Priests Michael and Nicholas and 17 others (1919).

New-Martyrs Joseph, Sergius, Job, Barlaam, Anthony, hieromonks, and novice Peter, of [Raithu](#) Monastery in Kazan (1937) (see also July 27 and March 25)

Venerable John confessor (1961).

Venerable [Joseph](#) Analytinus of Raithu Monastery (4th c.).

Venerable [Theodulus](#), son of Venerable Nilus of Sinai (5th c.).

Venerable [Stephen](#), abbot of Chenolakkos Monastery near Chalcedon (716).

Martyr [Agnes](#). (also 1/22?)

++St. [Kentigern](#) (Mungo), first bishop of Strath-clyde (Glasgow), Scotland (612) (Celtic & British).

St. [Sava](#) I, enlightener and first archbishop of Serbia (1235).(Greek)(also 1/12)

St. [Meletius](#), bishop of Ryazan, missionary to Yakutia (1900).

+St. [Felix](#) of Nola, priest, confessor, myrrh-gusher (252) (Gaul)

St. [Felix](#), priest in Rome (unk)

+St. Néomadie, virgin of Poitou (5<sup>th</sup> c.) (Gaul)

St. [Datius](#) (Dace), bishop of Milan (552) (Italy)

Hieromartyr [Euphrasius](#), bishop in N. Africa (unk)

New-Martyrs of Leipso Parthenios, Neophytos, Neophytos, Jonah, and Jonah

Martyr Potian of Spoleto (c. 161)

Martyrs Paul, Successus, Victorine, Sature, Missor, Geronce, Lucrece, Januarius, Agapitus, Crucesse, Eufra, Florida, Theocosia, and 8 others (Africa)

St. Neomoise, virgin in Sambin, Loir-et-Cher (unk)

St. Euhraise, bishop in Africa (515)

Martyr Cler, deacon in Africa (6<sup>th</sup> c)

St. Fulgence, bishop of Carthage, then Exija (Spain) (c. 619)

St. Caldeole, bishop of Vienne-sur-Isère in Dauphiné (662)

St. Deusdedit, first English archbishop of Canterbury (664)

## Social Team for January 21

Team 2 is up next week – Carrie LaMere, Phyllis Kopan. Thank you!

## Save the Date!

Even with the overturn of Roe v. Wade, the hard work of creating a pro-life culture has a long way to go. So, the annual March for Life in Washington, DC will continue to gather hundreds of thousands of people from all over the country to pray together and stand for life. As usual, parishioners from St. Thomas will meet

behind the Orthodox Christians for Life banner on the Mall on January 19. See <https://www.oclife.org/march> for further details.

## Parish News

Fr. Joseph blessed holy water yesterday on the Feast of Theophany. If you'd like to take some home, bring a container to put it in. If you'd like your house blessed, please contact Pani Stacey to set up a date & time.

### 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 & Marlana 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.)