

SOBORNOST

St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church
4419 Leonardtown Road
Waldorf, MD 20601

Very Rev. Father Joseph
Edgington, Pastor

(703) 532-8017

fredgington@gmail.com

www.apostlethomas.org

American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wed: Reader Vespers 6:30 PM

Saturday: Confession 4:30 PM

Vespers 5 PM

Sunday: Matins 8:45 AM

Sunday School 9:30 AM

Divine Liturgy 10 AM

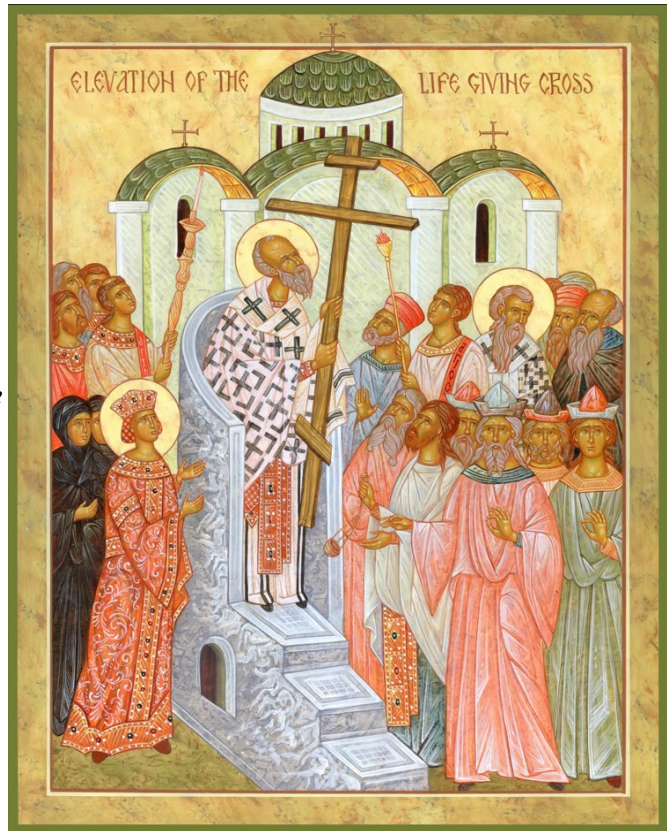
September 14, 2024 – 12th Sunday After Pentecost

**Great-Martyr Nicetas the Goth | Afterfeast & Sunday After the
Elevation of the Honorable and Life-giving Cross of the Lord**

*Niketas is enflamed and becomes a victory-bearer, or we should rather say a fire-bearing victory-bearer. * On the fifteenth, Niketas was cast into the furnace.*

A pious multitude contested in Gothia, casting the barbarians out of their minds.

He was an offshoot of the illustrious race of the Goths, who were located beyond the Istros River [modern day Danube], during the reign of Constantine the Great [306-337]. He was taught the pious faith as a child from the Bishop of that place named Makarios. Having been raised piously and nobly, he taught those of his own race to also believe, and to conduct themselves pious and virtuously. He also piously believed and lived virtuously, and became a preacher and teacher of the truth to all. Because the impious Athenarichos, the ruler and head of one section of the Gothic race (they were divided into two sections), was defeated with much shame by Phrikigerni, the ruler of the other section of the Goths, with the help and alliance of the divine Cross and the Roman army, as time passed he revived and strengthened once more, and with great madness the defiled one went against the



pious Christians. He punished them with barbaric and unbearable punishments. The villain did not do this alone, but he ordered also those under him to imitate his own madness and savageness against the Christians.

Because the Martyr of Christ Niketas was increasing his preaching of the gospel, and proclaiming the faith of Christ illustriously, for this reason he was suddenly and forcefully captured by those Goths while he was teaching. Then he was urged to deny Christ, but because he was not persuaded, they crushed all the members of his body. Though he was being muzzled by this punishment, he proclaimed Christ all the more. For this he was cast into a fire. In this way the true victory-bearer of Christ Niketas received the unfading crown of martyrdom, along with many others of his fellow Goths. His holy relic was indicated by a star to a friend and acquaintance of his named Marianus. He brought it to the land known as Mopsuestia, where Niketas was honored with a magnificent temple, and with other honorable testimonies through the working of various miracles. *(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 – Mark 8:34-38: 9:1 EOB

At that time, Jesus called the multitude to himself with his disciples and said to them, "Whoever wants to come after me, let him deny himself, take up his cross, and follow me. Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. What does it profit if someone, to gain the whole world, loses a his life? For what will someone give in exchange for his life? Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels." Jesus said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God c come with power."

Homily on the Sunday After the Elevation of the Cross

By St. Luke, bishop of Simferopol

Our life, the life of each person, is sorrow and pain. All these sorrows in our social and family life are our Cross. A failed marriage, an unfortunate choice of profession, don't they bring us pain and sorrow? Shouldn't people who've suffered these calamities have to bear them bravely? Serious illnesses, contempt, dishonor, loss of personal wealth, jealousy between spouses, slander and, in general, all the wickedness that people do to us, aren't they all our Cross? That's exactly what our Cross is, the Cross of the vast majority of people. These are the sorrows that afflict people and we have to bear them, even though most people don't want to. But even people who hate Christ and refuse to follow His way, they, too, have to shoulder their own Cross of pain. What's the difference between them and Christians? The difference is that Christians shoulder the Cross with patience and don't complain against God. Humbly, with eyes cast down, they bear it to the end of their lives, following the Lord Jesus Christ. They do it for Christ and His Gospel, they do it for fervent love of Him, but the whole of their thought is caught up in the Gospel teaching.

In order to put the Gospel teaching into practice, to follow the path of Christ, people have to shoulder their Cross humbly and tirelessly. They mustn't curse it but must bless it. Only then are they observing Christ's commandment, because they'll have renounced their self, will have taken up the Cross and followed Christ. They'll have followed Him on a long road about which the Lord said that the way to the kingdom of Heaven is full of sorrows and that the gate where it begins is narrow. We would like our path through life to be broad, without pot-holes, stones, thorns or mud. We'd like it to be strewn with flowers. But the Lord shows us another way, the path of pain. What we need to know is that, on this path, however difficult it might be, if we turn to Christ with all our heart, then, in a miraculous and inexplicable way, He will help us. When we fall, He supports us. He strengthens and comforts us. Then we understand the words of Saint Paul, when he says: "For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison". Then the sorrows of this transient life will be very light for us. (*trans. John Sanidopoulos*)

All Christians Should Pray in the Name of Jesus Christ

by St. Symeon, Archbishop of Thessaloniki

This Name of Jesus as a prayer should be said always by all the faithful with the mind and with the tongue. When standing or walking or sitting or reclining, always say it; forcing yourself to it. He will find great calm and joy in it, as has been the experience of all who occupy themselves with the prayer. Since this work is above

all others in our life, the monks who find themselves in the midst of noise must concern themselves at least some time with this highest work. And generally, we all should have as a pattern of prayer this prayer which is active and works with power in all - whether they be clergy or monastics or laity.

And particularly monastics, who have undertaken this work of prayer, have especially need of this prayer even if they happen to find themselves in noisy ministries. Therefore let us always hurry to this active prayer and pray to the Lord without ceasing. Never mind that there be wandering thoughts and confusion in the mind; and let us not be careless because the enemy attacks and for a moment overcomes us. Let us return immediately to the prayer, and indeed return with joy!

Let the ordained be diligent in this apostolic work and consider it equal to divine preaching or other divine assistance and perform it with love and fear in the sight of God. Those found in the world should have the Prayer of Christ as a seal and as a sign of faith, as a protection and sanctification. And by the power which they receive from this prayer let them overcome every temptation.

Let all of us, ordained and monastics and laity, unite ourselves with Christ in our hearts as soon as we wake from sleep, let us remember Christ! And that will be the start of every good idea and suitable sacrifice through our Christ. For certainly we must always think of Christ Who saved us and loved us. Through this we are Christians and are named as such. We have put Him on in divine Baptism and been sealed with the Holy Myron and received His Holy Flesh and Blood. And further we are members of Him. His Temple! We have put Him on and He has dwelt in us! For this it behooves us to continually love Him, and remember Him.

Let each of us have a time according to his ability and let him dedicate to the Prayer as is due. We have spoken enough on this theme and whoever desires more will certainly find it. (*trans. John Sanidopoulos*)

A Word From the Holy Fathers

Prooimion - As we kneel before the wood of Your precious cross, O Christ God, we beseech You, Lord, who were nailed to it, deliver the race of man from dangers, through the Virgin by whose intercession Adam was recalled to Paradise.

The Most High planted in the middle of Paradise the thrice-blessed wood, the gift of life for us, in order that, in approaching it, Adam might find eternal and immortal life; but he did not strive earnestly to know this life, and he failed to attain it, and revealed death. However, the robber, seeing how the plant in Eden had been beautifully transplanted in Golgotha, recognized the life in it and said to himself, "This is what my father lost formerly in Paradise."

When he was lifted up on the cross, the condemned man was justified by faith, and made his confession; he opened the eyes of his heart and he beheld to joys in Eden. In the middle of Eden he beheld the blazing figure which he saw as the cross which he had erected. For the cross, this tree of life is commensurate with each age of mortal man; it was the same life which he saw shining on both trees; and he groaned because Adam had lost it in Paradise.

As he was hanging on the cross, he was filled with both joy and sorrow; on the one hand, he beheld life on the cross and rejoiced; but seeing Adam's sickness, he sympathized with him, ignoring his own suffering. However, Christ, recognizing the thought of the one who confessed Him, said, "Do not grieve for Adam your forefather, for I am a true second Adam, and I have come voluntarily to save my Adam, for I had given him all joy with the tree of life, but he, in rebelling, gained the curse for himself in Paradise."

"For his sake and as lover of man, I came down from on high, so that as One shoeing pity, I might redeem his race; and I became a curse, in order that I might free Adam and his descendants from the curse; by the tree the transgression was introduced to the forefather, and because of it, he was cast out of Paradise as a criminal; but he re-enters through the tree of life; you enter into Paradise first with him. When you are in possession of your inheritance, call mortals and receive the faithful, for today you will enter with me, rejoicing in Paradise."

"When the first creature was shut out from Paradise, an order was given to the Cherubim to guard the road; but take my cross on your shoulders, and thus go into Eden with haste. If the sword of the Cherubim did not see you wearing the title rights of the inscription, the sword of flame which stands guard would consume you. But, taking the inscription of my cross, robber, walk up to the Cherubim, and they will know the symbol of life and they will give into your hands the power to open and to lead my friends into Paradise."

Obedying these instructions, the robber fastened o his shoulders, as the All-merciful One had told him, the emblem of grace, and as he advanced, he joyfully hymned the gift of the cross, and singing he played a new song on the harp: "You are the grafted slip of sterile souls; You are the plow, the very fine cultivation which purifies thought; You are the excellent root of my resurrected life; You are the rod of chastisement which struck down the enemy of Adam; You have opened the doors of joy which formerly had been closed by sin, the sin which Adam committed in Paradise."

"You have freely given the whole of life, O thrice-blessed wood; for me and for all men who possess Your grace You are the staff which guides towards life the sinners who love You. You are shown as the winnowing fan which scatters the

chaff skillfully on the threshing floor, to be thrown into the fire in order that the fruit may be put in the granaries. You are the yoke, the instrument for taming the terrible Hebrews; You are the divine oar of the ship which is the holy church in Christ; and it guides the just and the faithful into Paradise.”

“I have found an opportune path of confession, and I shall hymn You in praise, O wood which has borne our life. You are the title for law and order, the excellent guard of dwelling places and of the piety of the faithful. You are a most holy altar, a splendid altar receiving the undefiled blood of the sacrifice. You are the terrible spear striking the power of demons; you are the pure horn which grows on the sheep of Christ. You have touched the head of Adam and put joy in it. And I, because I had faith in You am to go at once into Paradise.”

“I see the holy land which my ancestor possessed; I have found the lands of light not swallowed up in darkness; if the outer nature is thus, great are the rewards of pleasure within; for the eye has not seen, nor the ear heard, nor the heart known what the Lord has made ready for His friends, crucified with Him; for them I am the first to open up the road of life; I take the symbol of the cross for my security, for the one who loves the seal of the cross will enter Paradise.”

“I do not fear the flaming sword which acts as guard, for I hold upright the seal of the cross and I take courage.” Saying this, he approached Paradise and presented himself to the Cherubim and cried out, “O most trusted guard, safest of the keepers of keys, O holy one of four shapes, many-eyed Cherubim, I have come to show to you the seal of Christ. I was sent by Him today from the land of Israel; examine for yourselves the inscription and hand over to me the ancient abode of my father which he controlled as he rejoiced in Paradise.”

“Receive the sure seal and the divine inscription, the signature of a king, of God the All-merciful One.” Saying this, he followed out eagerly the commands of Christ the king. The Cherubim receiving it recognized the letters shining out with the grace of the purple of His blood. The delighted in how beautifully it was inscribed, and as they took it, immediately they found the wise words, and they recognized the power in them as they applied to the robber: “Today you will be with me rejoicing in Paradise.”

“Come, robber, take the rights of your father,” answered the Cherubim. “We recognize the divine pronouncement of the great King. Lo, the accoutrements of Paradise I now place in your hands; receive, then, the allotted abode of your fatherland of old. Take again your ancestral property; it is incorruptible; for the cross has canceled out the confiscation – the cross which you bear as you come now presenting yourself to us. In it are united your supplication to Christ and the decision which gave you untroubled inheritance in Paradise.”

“Since you are now in possession of the keys, we gladly withdraw; for Paradise was not assigned to us as masters; for the inheritance of Paradise was to be enjoyed at the command of God by the first man from the beginning; it was confiscated by ordinance and he was exiled to mortal corruption, and then we were made guardians of what he had possessed. For we, along with the Seraphim, have other domains, considerable ones, most hallowed and sacred. You have revealed to us the restoration of Adam; receive, then, your rights which Adam formerly possessed in Paradise.”

Obeying these words, the robber took over Paradise, and holding the shield, he became keener than the flaming sword against the devil who saw the robber amid the joys of Paradise; and lamenting, he said, “A terrible thing has happened to me; a robber has been exonerated, and has opened up Paradise at the time when I was trying secretly to steal Peter. I, the thief; a robber has now defrauded me. While I was laughing in my madness at my pupil, the betrayer of Christ, I am laughed at by him as he hurries, through his faith, into Paradise.”

“Cunningly and ingenuously I withstood the apostles; I made ready my weapons against them as against an enemy; but I was despoiled of my friend, at the very time when I wanted to give the robber other fellow ministers; if I had seen Judas receiving Paradise, would I have suffered pain about him to the same extent? He was not mine, but a disciple of Christ; but the robber was mine; he had become a faithful pupil; and leaving me, he ran to Jesus and hated me; and what is worse, because of the cross, he has become keeper of the keys in Paradise.”

“Now I shall prepare a fiercer war; I shall close off the road into Paradise, in order that I may show the keeper of the keys that it is in vain that he has put faith in having the keys in Eden.” Saying this, he ran in a frenzy; and first of all he roused the Hebrews to be horrified at the proclamation of faith; and the kings, imposters, and tyrants of the earth he spurred on with violence against the cross of life. He instigated persecutions against Christ and His followers, imagining that he would check the dead from entering Paradise.

In shedding the blood of the meek, the all-wicked one was worsted. When he pursued the apostles as well as the martyrs, he lamented in his shame as he saw the endurance of the champions of Christ. But for a considerable number of years, he troubled them by working with tyrants and rulers, kings and legal decrees, at times secretly and again openly; but he never left a battle without defeat. He observed the virtue of saints, and he mourned the road of those who because of their victory ran to the trusted robber in Paradise.

For He who governs all the centuries with goodness in His all-wise will, He, the merciful Once, raised up Emperor Constantine from the race of Abraham and

David, a man of faith. He followed the example of his ancestor and revealed his certain kinship and stopped the war on the church. Taking three hundred and eighteen trusted hoplites, Abraham won a difficult war; and with just such a number, the faithful and brave king put down the atheistic heresies which did not allow advancing into Paradise.

Great are the works of Christ and charitable, not disclosed to the faithless and unworthy, but to the worthy and just. Just such a thing once happened to Helen, the mother of the Emperor, for she set her heart upon finding the wood of your life, and this friend of God was indeed worthy of it; it had been hidden for a time. And she went with haste where Christ was crucified, at once leaving the palace halls; she put to one side the inconvenience and the suffering of travel, for she yearned to find the lamp which guides into Paradise.

He who receives all men observed her zeal, since from the first to the eleventh hour He does not hesitate to go forth and invite the elect and the chosen to eternal life, just as not long ago he sought for Paul and found and called him and displayed him as His herald and apostle. Thus He at one time decided that Judas was of the elect; he found the cross, and was happily called by a new name; for formerly he had the name of the traitor, but he changed it since he was not shown to be a traitor – but he arrived in Paradise.

Now the Lord accepted the faith of the woman of God, lifting up his servant, zealous and most trustworthy; formerly a Jew, after that an excellent shepherd of the Christian people, for he was named and bore the name of Kyriakos, the saint who kept up his courage and sought out the cross. He sought to find out what was the nature of Christ, but death proved to him at this very time to be life. As formerly in the tomb, death withdrew in the presence of Christ, just so death withdrew when he saw by the bed the life which leads into Paradise.

However, in order that the gift of grace might be complete, Christ our King uncovered the nails which the holy woman found; and they were inserted like pearls with the cross. Making the nails in a bridle she fulfilled the prophecy of the prophet Zachariah as he said, “In that day there will be a holy symbol on the bridle,” for the eternal victory of those who have had faith in Him. She has given the cross to future generations for the security of life for those who have confidence in it enter with glory into Paradise.

Under the shadow of the cross, let us exult with joy. Sinners, let us live soberly; Paradise is opened up; the robber is the guard of Paradise. Christ chose him on the cross. Let us not close up what is not closed; the friend of Christ is established, the very sympathetic and friendly martyr is host to newcomers. Let us honor the cross, guardian of our life, for it is the defender of our life in Heaven; it defends all men

from the wicked one and from his assault. Those who have this seal have confidence in entering Paradise.

You have become the son of Mary, O Son of God, our Savior, and You have been nailed to the cross, though You are God incarnate, in order that You might save those in affliction; and take pity on sinners, since You are powerful and good. Grant slumber to all those who put their hope in You; they hope to serve You zealously in psalms and prayers. With the robber we cry out to You as though we were on the cross, “Remember us in Your kingdom.” consider all of us worthy of Your choir of saints, O Christ, since we have taken the seal of Your cross for unity in Paradise.

– St. Romanos the Melodist, *O.23, On the Adoration of the Cross*

Nun-Martyr Xenia of Diveyevo

Xenia Cherlina-Brailovskaya was born in Kharkiv into a lower middle-class family. Until 1917 she was a nun of Diveyevo Convent and then started wandering. One of the investigation files reads: “Before the Revolution she was closely connected with Princess Olga Nikolaevna Romanova with whom she travelled to many monasteries.”

Following the Revolution and the plundering of Diveyevo Convent, St. Xenia moved to the Alexandro-Vorontsovskoye village of Tver province. In 1933 she was arrested and sentenced to eight years in corrective labor camps for “the participation in a counter-revolutionary monarchist organization.” She was sent to the Koptun-Kul office of the Karlag Karaganda camp, where she worked as a calf-tender.

In August of 1937 Nun Xenia was arrested on the camp’s territory on the basis of a denunciation: “Cherlina went to a panikhida [a memorial service] to pray for the fallen at the Cossacks’ graves. She said to inmates of the prison camp that ‘we, the people of God, should pray for the repose of the fallen soldiers, but shouldn’t listen to the antichrist’s, that is, the Soviet, propaganda. Now that our people are being tried, we all are standing before God and must endure everything, and then the Lord will help us’.” The indictment read: “[Xenia] was a member of a counter-revolutionary group which arranged illegal prayer meetings on knolls where they built a cross of stones, which is anti-Soviet propaganda; [she] went to pray at a panikhida for the fallen soldiers which is anti-revolutionary agitation and defeatism.”

The saintly nun did not admit her guilt. On September 10, 1937, she was sentenced to execution by shooting. Five days later the sentence was carried into effect. Nun Xenia was canonized among the New Martyrs and Confessors of the Russian Church at the Jubilee Bishops’ Council of the Russian Orthodox Church in 2000. *(from orthochristian.com)*

Also Commemorated Today

New Hieromartyr [John](#) priest and Virgin-martyr [Eudocia](#) (1918).
New Hieromartyrs [Andrew](#), [Gregory](#), [Gregory](#), [John](#) priests (1921).
Venerable [Ignatius](#) confessor (1932).
New Hieromartyr [Demetrius](#) priest (1935).
New Hieromartyrs [John](#), [Jacob](#), [Peter](#), [Nicholas](#) priests and [Nicholas](#) deacon,
Martyrs [Mary](#) and [Ludmila](#) (1937).
New Hieromartyr [Peter](#), Metropolitan of Dabrobosan (Serbia)(1941)
Uncovering of the relics of St. [Acacius](#), bishop of Melitene
Martyrs [Theodotus](#), [Asclepiodote](#), and Maximus of Adrianopolis (305-311).
Martyr [Porphyrius](#) the Mime of Caesaria (361).
Martyr [Maximos](#)
Holy [Two Maidens](#) (whose names are known only to God)
Uncovering of the relics of Protomartyr and Archdeacon [Stephen](#)
Venerable [Philotheus](#) the Presbyter of Asia Minor (10th c.).
St. [Joseph](#), abbot, of Alaverdi in Georgia (570) (Georgia).
Sts. [Bessarion](#) I (1500) and [Bessarion](#) II (1540), metropolitans of Larissa (Greek).
New Martyr [John](#) of Crete (1811) (Greek).
Venerable [Gerasimus](#), abbot, of Sourvia (1740).
St. [Symeon](#), archbishop of Thessalonica (1430).
St. [Joseph](#) the New of Partos, metropolitan of Timisoara (1656) (Romania).
St. [Mirin](#) (Merryn) of Bangor and Strathclyde, bishop (620)
St. [Hernan](#) of Brittany, hermit (6th c.)
New Hieromartyr [Niketas](#) of Serres (1808)
St. [Aichardus](#) (Aicard, Achard), Abbot of St. Benedict at Quinçay near Poitiers (687)
St. [Albinus](#) (Aubin, Alpin), bishop of Lyons, successor to St. Justus (c. 390)
St. [Aprus](#) (Aper, Epvre, Evre), bishop of Toul (France)(507)
St. [Bond](#) (Baldus), hermit of Sens (7th c.)
Martyrs [Emilas](#), deacon, and Jeremiah, layman, of Córdoba (9th c.)
St. [Eutropia](#), holy woman of Auvergne (5th c.)
St. [Leobinus](#), bishop of Chartres (c. 557)
St. [Mamillian](#), bishop of Palermo (Sicily)(c. 460)
Martyr [Nicomedes](#) of Rome (c. 300)
St. [Ribert](#), Abbot of St. Valery-sur-Somme (7th c.)
St. [Ritbert](#), Abbot of Varennes (Lorraine)(c. 690)
Martyr [Valerian](#) of Châlon-sur-Saone (c. 178)(France)

Social Team for September 22

Team 8 – Olga Dewey. Thank you!

Orthodox Mission Walk



WHEN?: SATURDAY
OCTOBER 5
10AM – 11AM



WHERE?: VIENNA, VA
Corner of Ayr Hill Ave NE
& East St NE
(Foxstone trail start)

Two mile walk
-1 mile option
-playground option
-café options after



*Lots of free
street parking
on East St NE,
Ayr Hill Ave NE,
or Church St NE*

Paved & Level Woodlands Trail; strollers & leashed pets
Converse with OCMC Missionaries & Mission Volunteers;
Learn of Volunteer & Mission Support Opportunities
Free Will Offerings Accepted! Proceeds to OCMC
Dutch option for cool drinks/lunch afterwards in Vienna
café, or drive to Falls Church for St Katherine's Festival!

Questions & Registration:
Barbara357Bosworth@gmail.com

MANASSAS INTERNATIONAL FOOD FESTIVAL



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More information at nativityorthodoxchurch.com



Paul Karos is a retired Wall Street executive who has a Master's of Applied Orthodox Theology from the University of Balamand. He is an Orthodox lay ministry leader who offers parish retreats, coaching and counseling, as well as premarital counseling. Paul is married to Cindy, who has actively led family and youth ministry efforts throughout her life. Cindy is currently the Vice Chair of the Antiochian Midwest Diocesan Council and is the Board Chair of Faithtree Resources, a non-profit Orthodox ministry specializing in Orthodox group studies. She ran St. Mary's Greek Orthodox Family Camp in Minnesota for 20 years. Together they travel around the country doing Orthodox retreats and workshops. Paul and Cindy live in Minnesota and have three adult children.

Holy Apostles Greek Orthodox Church October Retreat



The Ultimate Building Project: The Human Person

featuring guest speakers Paul and Cindy Karos

Join us as we explore St. Paul's teaching on our life as a temple of the Holy Spirit. What is our foundation? What can we do to strengthen it? We will explore how the activities and responsibilities of our daily lives help our structure either by reinforced or weakened. And, as part of our time together, we will do our own personal "home inspection".

When: Saturday, October 26, 2024

10:00am	Registration and Coffee
10:30am	Session I
12:00pm	Lunch
1:00pm	Session II
3:00pm	Vespers

Where: Holy Apostles Greek Orthodox Church
21580 Atlantic Blvd Ste 160 Dulles, VA 20166

Who: All ages welcome!
(programming provided for children 12 and under)

\$15 per person (includes lunch)

(17 and under are free)

Proceeds benefit the IOCC

**PLEASE REGISTER USING QR CODE BY
OCTOBER 14TH
CONTACT NELLIE LOUH WITH QUESTIONS
NELLIEB2018@GMAIL.COM**



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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, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, 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 & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)