

# SOBORNOST

## St. Thomas the Apostle Orthodox Church

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wednesdays in Great Lent: Liturgy of  
Presanctified Gifts 6:30 PM**

**Saturday: Confession 4:30 PM**

**Great Vespers 5:00 PM**

**Sunday: Matins 8:45 AM | Sunday**

**School 9:30 AM | Divine Liturgy 10 AM**

**March 8, 2026 – 2<sup>nd</sup> Sunday in Great Lent (St. Gregory Palamas)**

### The Inner Unity of the Triodion

Since 1368 this second Sunday has been dedicated to the memory of St. Gregory Palamas, Archbishop of Thessalonica (1296-1359). This commemoration forms a continuation of the fest celebrated on the previous Sunday: St. Gregory's victory over Barlaam, Akindynos and the other heretics of his time is seen as a renewed Triumph of Orthodoxy. In the earlier period there was on this day a commemoration of the Great Martyr Polycarp of Smyrna (+ c. 155), whose feast was transferred from the fixed calendar (February 23). This commemoration, like that of St. Theodore, underlined the connection between Lenten asceticism and the martyr's vocation. The second Sunday also takes up the theme of the Prodigal Son as a model of repentance, with the first of the two canons at Matins being devoted to this parable. *(from The Lenten Triodion, translated by Mother Mary and Archimandrite Kallistos Ware, St. Tikhon's Seminary Press, 2002)*

### Today's Epistle Lesson – St. Paul's Letter to the Hebrews 1:10-2:3 EOB

Brethren, of the Son he says, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands. They will perish, but you continue. They all will grow old as a garment; as a mantle, you will roll them up, and they will be changed; but you are the same. Your years will not fail. Indeed,



to which of the angels did he ever say, Sit at my right hand, until I make your enemies the footstool of your feet? Are the angels not all ministering spirits, sent out to serve for the sake of those who will inherit salvation? Therefore, we should pay greater attention to the things that we were taught, for fear that we may drift away. Certainly, if the word spoken through angels proved reliable and every transgression and disobedience received a just penalty, how will we escape if we neglect so great a salvation! It was first announced by the Lord himself, and it is confirmed to us by those who heard him.

### **Today's Gospel Lesson – Saint Mark 2:1-12 EOB**

At that time, when Jesus returned to Capernaum, it was heard that he was in the house. Immediately, many people gathered so that there was no more room, not even around the door. As Jesus was preaching the word to them, four men came, carrying a paralytic to him. Since they could not come near Jesus because of the crowd, they removed the roof where he was. When they had broken it up, they let down the mat which the paralytic was lying on. Seeing their faith, Jesus said to the paralytic, "Son, your sins are forgiven you." But there were some of the scribes sitting there, and they reasoned in their hearts, "Why does this man speak blasphemies like that? Who can forgive sins except God alone?" Immediately, Jesus perceived in his spirit that they were reasoning within themselves in this way. He asked them, "Why do you reason these things in your hearts? Which is easier, to tell the paralytic, 'Your sins are forgiven,' or to say, 'Arise, take up your bed, and walk?' But so that you may know that the Son of Man has authority on earth to forgive sins" - he said to the paralytic - "I tell you, arise, take up your mat, and go to your house!" The man arose, and at once took up the mat, and went out in front of everyone. The people were all amazed and glorified God, saying, "We have never seen anything like this!"

### **Homily on the Second Sunday of Great Lent**

By Archpriest Rodion Putyatin

*"And He preached a word unto them"* (Mark 2:2). Christian Listeners! In the last three years of His life on earth, what did Jesus Christ do most of all? Did He do miracles? No, He taught. He worked miracles more in order to teach something, to prove something, to explain something. Yes, wherever He went, wherever Jesus Christ appeared, first of all He taught, preached a word, a lesson. Teaching others was His first and foremost work. This is how He spoke about Himself: "For this reason I came down to earth, to teach" (John 18:20). "My Father sent Me so that I would teach" (Luke 4:43). And what did the people call Jesus Christ? Most often they called Him "Teacher". And to His disciples, His apostles, what was the most important commandment? "Go, teach everyone." And arranging His Church, what did He do most importantly in it? He appointed teachers, appointed shepherds.

Why did Jesus Christ consider teaching to be the first and foremost thing? Because everyone needs learning first. Man needs bread, but teaching is even more necessary. Teaching to us is both light and life, but ignorance is darkness, the darkness of death. Yes, to live without teaching is the same as to die in your soul, to perish, decay. Why do we have different vices? More from ignorance, from non-education. You will say: scientists sin no less, they live no better. But what scientists? Those who have learned and are learning not what Jesus Christ taught. How can we learn from Jesus Christ? In the Church, in the Church where all His teaching is preserved and where the teachers appointed by Himself teach. The light of Christ alone enlightens and saves everyone.

Therefore, listeners, the first and main thing for all of us is teaching, Christian teaching; teaching is the beginning of everything, the foundation of everything. It is necessary to pray to God - but without teaching, what is prayer? Good deeds are needed - but without learning we do not have real kindness. Fasting is good - but without teaching, fasting will not be pleasant and pleasing to God. It is good to give alms, and alms without learning are of little value. So, study, listen, strive to understand, all your life you ought to learn. It is a sin not to study, because ignorance leads people to great sins. Jesus Christ came to earth primarily so that we could learn, reason, and listen. Jesus Christ is a light, a light for the whole world and for all who thirst for His divine teaching. Amen. (*from johnsanidopoulos.com*)

## A Word From the Holy Fathers

The Twelve Mandates of *The Shepherd of Hermas*:

1. Believe in God;
2. To live in simplicity and innocence; do not speak evil and give alms to all who beg;
3. Love truth and avoid falsehood;
4. Preserve chastity in your thoughts;
5. Learn patience and generosity;
6. To know that with every man, there is a good and an evil spirit;
7. To fear God and not to fear the devil;
8. To do every good and to refrain from every evil deed;
9. To pray to God from the depth of the soul with faith that our prayer will be fulfilled;
10. To guard against melancholy as the sister of doubt and anger;
11. To question true and false prophecies;
12. To guard against every evil desire.

Read *The Shepherd of Hermas* at <http://www.gnosis.org/library/hermas.htm>

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**2026 Christ the Saviour Seminary Vocations Retreat**  
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## **Gregory Palamas: Two Parallel Eras**

by Metropolitan Hierotheos of Nafpaktos

The feast of Saint Gregory Palamas, on the Second Sunday of Great Lent, celebrates a man who lived at a crucial time in history (1296-1359), which allows us to realize that his teaching is actually rather topical, since there are a good number of similarities with our own age. Naturally, his teaching isn't his own invention, since he was expressing the teaching of the Orthodox Church in those turbulent times.

Precisely at that time, three terrible enemies appeared, who were eyeing the lands of the Roman Empire, and sought to alter its cultural life.

The first danger came from the scholasticism of the West, which was inextricably linked with moralism, as expressed by the philosopher Barlaam. Some have tried to present Barlaam as a Hellenizing Father of the Church or even an advocate of Nominalism, as expressed by William of Ockham. As Father John Romanides proved, Barlaam was a Platonist philosopher and was in opposition to the entire Orthodox Tradition. Indeed, his theology was idealistic and dualistic, since it distinguished the soul from the body, depreciated the latter and moved within the framework of classical metaphysics.

The second danger came from the Ottomans. At the end of the 13th century a horde of Seljuk Turks, called the Ghuzz (or Oghuz), had as their leader a certain Osman (or Othman), who was the founder of the Ottoman dynasty, to whom he gave his name, and began to occupy the provinces of Asia Minor. During the time of Saint Gregory Palamas and specifically in 1354 AD, for the first time the Ottomans entered Thrace, occupying Gallipoli. Then Gregory was also arrested and remained a prisoner for about a year. During his captivity he held a dialogue both with Ismail, Orhan's grandson, in Prussia, and with the Chiones, a syncretist group who presented themselves as the theologians of the Turks. He also had a dialogue with a Tasimani responsible for the burial of the dead. These dialogues are quite interesting.

The third danger came from the Slavs, specifically from Stefan Dusan, who had captured all of Macedonia, except Thessaloniki, as well as Epirus, Thessaly and part of Central Greece. In fact, on Easter 1346 in his capital Skopje, he convened a great Synod, which elected a Patriarch of the Serbs and proclaimed Stefan the King of the Serbs and Romans. Of course, to be precise, we would say that Stefan Dusan was then seeking to seize the throne of Constantinople, in order to be the successor of the Roman Emperors. It was a standoff within the bosom of the Roman Empire.

The existence of these three factors was also accompanied by parallel cultural and religious movements. Mainly there prevailed a moralism which was foreign from

the existential problems of man, a eudaimonism and Eastern mysticism. If one also adds the revival of the Messalian heresy, whom Saint Gregory Palamas encountered on Papikio Mountain, and who are connected with the Bogomils, then one realizes the problems of that time.

Saint Gregory Palamas opposed these dangers with a robust theology. He spoke of the union of the created and the uncreated, denied metaphysics, emphasized serious anthropological issues, such as the relationship between soul and body and the distinction of nous from logos, the connection between the mysteries and asceticism, he avoided agnosticism and pantheism, and replaced eudaimonism with Orthodox asceticism. Also his social teaching was famous. Besides these, Saint Gregory Palamas, as a traditional Roman, refused to collude with the enemies of Romiosini and presented the whole essence of the Orthodox Tradition. Thus he himself contributed to the armoring of our race, but also to the flourishing observed in the 14th century. The famous Byzantine scholar Steven Runciman writes that in the days of the Palaiologoi, when Byzantium was slowly but inevitably dying, there was, in contrast to the general decline, the most brilliant period of Byzantine education.

If one adds that disciples of Saint Gregory Palamas and other hesychasts transferred the potential of the hesychast tradition to the Slavs, then one can appreciate even more his contribution, which we cannot derogatorily and mockingly call "navel-gazing" or "navel-breathing". At the very least it constitutes ignorance that such exhibit.

The teaching of Saint Gregory Palamas is topical and needs to be studied even more. And since this year marks the 700th anniversary of his birth, I suggest that there be celebrations, events, scientific conferences to present his ambitious work. Much more since the Westerners are taking parallel actions, setting up scientific groups, organizing conferences, creating schools to reduce and belittle his teaching and personality. *(Translated by John Sanidopoulos)*

## **The True Nature of Fasting**

*[This material is taken from the introduction to The Lenten Triodion published by St. Tikhon's Seminary Press – ed.]*

Bread and wine and the other fruits of the earth are gifts from God, of which we partake with reverence and thanksgiving. If Orthodox Christians abstain from eating meat at certain times, or in some cases continually, this does not mean that the Orthodox Church is on principle vegetarian and considers meat-eating to be a sin; and if we abstain sometimes from wine, this does not mean that we uphold teetotalism. When we fast, this is not because we regard the act of eating as shameful, but in order to make all our eating spiritual, sacramental and Eucharistic

– no longer a concession to greed but a means of communion with God the giver. Such is the way in which we interpret our abstinence from food. So far from making us look on food as a defilement, fasting has exactly the opposite effect. Only those who have learned to control their appetites through abstinence can appreciate the full glory and beauty of what God has given to us. To one who has eaten nothing for twenty-four hours, an olive can seem full of nourishment. A slice of plain cheese or a hard-boiled egg never taste so good as on Easter morning, after seven weeks of fasting.

We can apply this approach also to the question of abstinence from sexual relations. It has long been the Church's teaching that during seasons of fasting married couples should try to live as brother and sister, but this does not at all signify that sexual relations within marriage are in themselves sinful. On the contrary, the Great Canon of St. Andrew of Crete – in which, more than anywhere else in the Triodion, we find summed up the significance of Lent – states without the least ambiguity:

Marriage is honorable, and the marriage-bed undefiled. / For on both Christ has given His blessing, / eating in the flesh at the wedding in Cana, / turning water into wine and revealing His first miracle. (Canticle 9, troparion 12)

The abstinence of married couples, then, has as its aim not the suppression but the purification of sexuality. Such abstinence, practiced 'with mutual consent for a time,' has always the positive aim, 'that you may give yourselves to fasting and prayer' (1 Cor. 7:5). Self-restraint, so far from indicating a dualist depreciation of the body, serves on the contrary to confer upon the sexual side of marriage a spiritual dimension which might otherwise be absent.

## **St. Theophylaktos, Bishop of Nicomedia, as a Model for Our Lives**

By Protopresbyter Fr. George Papavarnavas

Saint Theophylaktos came from areas of the East and lived in the eighth century. His great education brought him to the Queen City, Constantinople. Then he went to an area of the Black Sea, where he became a monk and then Bishop of Nicomedia. He was distinguished for his zeal and works of love and philanthropy. He founded hospitals and created charity funds, serving others in every which way. Often he would visit the huts of the poor families and apart from financial assistance he offered words of consolation, and when needed he ministered with a helping hand. Some sick he took care of himself, like Basil the Great, who personally took care of lepers and even kissed their wounds.

The venerable Theophylaktos, because he loved Christ, respected also His animated image, man, whom he served with self-sacrifice. He struggled hard

against the heresy of the iconoclasts, which altered Orthodox Tradition and did not respect holy icons, the honor of which is given to the person depicted. For his struggles for the Orthodox Faith he was exiled and due to many hardships his earthly life ended in exile.

The life and deeds of Saint Theophylaktos give us the opportunity to highlight the following:

First, the saints love people and pray for the whole world. Their love is genuine and selfless, because it flows from their communion with God. Those who see the face of their "neighbor", each and every person, regardless of origin, color, race and religion, as the image of Christ, they are philanthropic, lenient and tolerant of the faults of others and strict only with themselves. To maintain balance in human societies and to avoid tensions and violent conflicts, the main requirement is that there be forgiveness and tolerance towards the failures and mistakes of others. When this does not happen, then human societies are converted into a jungle and pay a heavy toll on the altar of hatred and vengeance. And where there is arrogance and hatred there undoubtedly "roams" the devil, who is a murderer. In contrast, where the Grace of the Holy Spirit blows, there exists submissiveness and acceptance of differences, tolerance and respect for another's freedom.

Unfortunately, atheism and secularism change people into individuals (a feature of which is self-love, selfishness and a lack of loving communion), masses, mobs, fans, numbers, tickets, etc. The work of the Orthodox Church is very important, because with the way of life it has, it helps people be purified of their passions and especially self-love, which is the mother of all passions, and to become a person. That is, to acquire humility, selfless love and existential freedom.

Second, because the memory of Saint Theophylaktos usually coincides with Great Lent, it seems appropriate to mention, briefly, this period, which begins on Clean Monday and ends on the Friday before Palm Sunday. It numbers to forty days. Excluding Sundays, it is thirty-six days, or a tenth of the year, a tithe which we dedicate to God and is a period of preparation for Holy Week and Holy Pascha. We properly prepare through fasting, temperance, deep repentance and more prayer, that we may be able with "purified minds", to walk with Christ, be crucified with Him, and also to taste of the joy of the Resurrection, by communing of His Body and Blood during the Service of His Resurrection. The devout services of our Church, which are more in number during this period, definitely help in this preparation.

The effort to live the divine commandments, which lead to communion with God and man, must be continuous and requires that we be armed with bravery, patience and attention, because we must wrestle with the "spirits of wickedness". We also

wrestle with the passions and passionate logoismoi, which, when they come to the nous and heart, create huge problems to our spiritual and physical health. Logoismoi are thoughts with images, that enter our reasoning faculty with the help of the imagination, and when they act from the passions they are unclean and dirty logoismoi. These should be despised and expelled, otherwise they enter the nous and darken it and from there they enter the heart and infect it. Many physical ailments, as acknowledged by medical science, have their cause in mental/psychic disorders, which occur because of passionate logoismoi. If one becomes accustomed to accept and process logoismoi, then they will not be able to be at peace with themselves or with others. Then, when the nous is clean of these wicked logoismoi, it will be easier to concentrate in prayer.

We must also learn to have good logoismoi. Father Paisios would say, in his own characteristic way, that we should become a factory of good logoismoi. He also stressed that one good logoismos equals an Athonite vigil. Saint Silouan the Athonite taught: "If you want to learn how much the Lord loves us, hate sin and evil logoismoi, and pray fervently night and day."

The effort to partake of the love of God, through purification, illumination and deification, leads to the improvement of interpersonal relationships, by respecting another person as an image of Christ. *(from johnsanidopoulos.com)*

## **Saint Senan of Scattery**

Saint Senan was the principal of the numerous Irish saints with this name, and is credited with making a remarkable succession of monastic foundations on islands at the mouths of rivers and elsewhere, from the Slaney in Wexford to the coast of Clare. The stories that have survived about St. Senan suggest a man of considerable complexity of character. He is said to have visited Rome and on his way home stayed with [St. David](#) (f.d. March 1) in Wales. On his return to Ireland, he founded more churches and monasteries, notably one at Inishcarra near Cork. He finally settled and was buried on Scattery Island (Inis Cathaig) in the Shannon estuary, where there is still a fine round tower and other early remnants. There are indications that he spent some time in Cornwall, but appears to have had no connection with the Land's End parish of Sennen.

St. Senan was born at Kilrush in County Clare where his parents, Erguid and Comgella, owned land and were well to do farmers. In his youth he had to do some fighting for his overlord but it was while he was about the more peaceful occupation of looking after his father's cattle that the call came to forsake the world and devote himself to religious study. His conversion was caused by a great wave that broke at his feet as he was walking on the sea shore, then ebbed leaving a clear path for him across the bay, and finally closed behind him. He saw this as a sign

that his lay life was over and, breaking his spear in two, he made a cross of it and set out for the monastery at Kilnamanagh in County Dublin.

St. Senan was obviously a resourceful man for he miraculously automated the mill at the monastery so that it ground the grain without him having to leave his books. He made great progress in his studies and after his ordination he visited other centers of learning before returning to his home country to found a number of religious houses. The most famous of his foundations was on Scattery Island, Iniscathaigh, and before he could build his monastery there he had to rid the island of a ferocious beast after which it was named, the Cata. The monster is described as exceedingly fierce and breathing fire and spitting venom which make some believe that it was a tribe of wild cats. However, Senan protected by his faith, expelled it with the sign of the Cross, ordering it never to harm anyone again.

The Archangel Raphael is said to have aided him and there was an incident when Senan was searching for water for his monks that the Archangel directed the holly stick with which he was probing and water gushed out of the dry ground. Senan left his stick in the hole and on the next day he found that it had grown into a tree. Raphael also helped S. Senan to ensure safe crossing to the island for his monks.

The ruins on Scattery include those of six churches, the Saint's grave which provides miraculous cures in the church known as Temple Senan and a spectacular round tower, the tallest in the whole of Ireland. He died on March 1st but his burial was postponed to the octave day of his death to enable those from the neighboring communities to attend, so his festival is observed on March 8<sup>th</sup>. (*from celticsaints.org*)

## **Also Commemorated Today**

*[Follow the links below for more information. - Ed.]*

New Hieromartyr [John](#) priest (1923).

Martyr [Vladimir](#) (1942).

Venerables [Lazarus](#) & [Athanasius](#), monks of Murman Island, Onega Lake (1391).

Apostle [Hermas](#) of the [Seventy](#) (1st c.).

Hieromartyr [Theodoretus](#) of Antioch (361).

Venerable [Dometius](#), monk (363).

St. [Felix](#) of Burgundy, bishop of Dunwich and enlightener of East Anglia (648)

Venerable [Paul](#) of Prusia, confessor (840) (Greek).

Martyr [Dio](#) (Greek).

Martyrs Quintilian (bishop) and [Capatolinus](#) in Nicomedia.

St. Sezni (Seznec, Senan, Seznin), Irish-born hermit of Plouzney in Finistere (7<sup>th</sup> c.)

St. [Rhian](#) (Rian, Ranus), Abbot of Pembrokeshire, Wales (unk)

St. [Beoadh](#) ([Aeodh](#), Aidus), Bishop of Ardcarne in Roscommon, Ireland (c. 518-525)

St. [Duthac](#), Bishop of Ross, Scotland (1065)  
St. [Bothmael](#) ([Budmail](#)), monk ([Brittany](#))(5<sup>th</sup> or 6<sup>th</sup> c.)  
Martyrs [Cyril](#) (bishop), Rogatus, Felix, another Rogatus, Beata, Herenia, Felicitas, Urban, Silvanus and Mamillus (unk) (N. Africa)  
St. [Humphrey](#) (Hunfrid), bishop of Therouanne (871)(France)  
St. [Julian](#), archbishop of Toledo (690)(Spain)  
St. [Pontius](#), deacon in Carthage (c. 260)  
St. [Provinus](#) (Provin), bishop of Como (c. 420)(Italy)  
New Hieromartyr [Galaction](#) (Munteanu), priest in Cluj (Romania)(1961)  
[New Martyr and Confessor John of Sonkajaranta](#) (Finland)(1918)

### Second Sunday in Great Lent

[Synaxis](#) of the Venerable Fathers of the Kiev Caves Lavra

[Synaxis](#) of All Saints of Laconia

Saint [Athanasius](#) “the Resurrected”, Recluse of the Kiev Caves (1176)

Holy [Fathers](#) of the Ninth Ecumenical Council

### **Pray for our priests and seminarians!**

Prayer is powerful, and we need more priests in our Diocese. 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. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch. The seminarians are: Fr. Peter Sodini, Deacon Maximus Cannaverde, Fr. Alexander Hurtsellers, Bradley Shaffer, Nicholas Cizin, John Bonnewicz-Coffey, John Fedornock III, Clay Raburn, Spyridon Raburn and Ignatios Leonardo (please also pray for Joshua Horner, who is taking a break from seminary to work full-time). We started this four years ago, and we already see its fruit – Fr. Seamus was on this list the last time I ran it!

### 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 Seamus, 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. Kevin Greenwood, Fr. Andrew Gromm, and Deacon Donald Koch, and seminarians Fr. Peter Sodini, Deacon Maximus Cannaverde, Fr. Alexander Hurtsellers, Bradley Shaffer, Nicholas Cizin, John Bonnewicz-Coffey, John Fedornock III, Spyridon Raburn, Clay Wood and Ignatios Leonardo. 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.

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Seamus & Family, Fr. Joseph & Family, His Grace Bishop Neofitos of Eldoret and Northern Kenya, Patty Blaydoe, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Alaina Espinal, Angelo Espinal, Linda A. Georgiev, Sandi Hebel, Howl family, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Dennis Thomidis, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Middle East, the newly reposed servant of God Robert Murray, and those in need of our prayers. (Please advise Fr. Seamus of changes.)