

SOBORNOST

St. Thomas the Apostle Orthodox Church

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

Rev. Father Seamus Murray, Pastor
(703) 598-6729

Fr.Seamus@tuta.com

www.apostlethomas.org

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

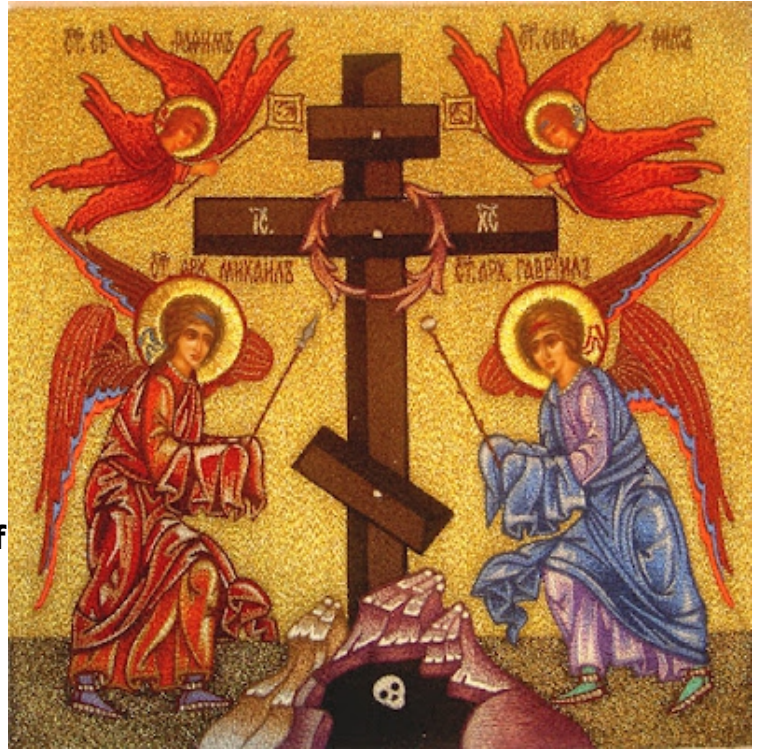
Great Vespers 5:00 PM

**Sunday: Matins 8:45 AM | Sunday
School 9:30 AM | Divine Liturgy 10 AM**

**March 15, 2026 – 3rd Sunday in Great Lent (Veneration
of the Precious and Life-Giving Cross of the Lord)**

The Inner Unity of the Triodion

On this day the service of Matins concludes with the solemn veneration of the Precious and Life-giving Cross; the ceremonies are closely parallel to those at the feasts of the Exaltation of the Cross (Sept. 14) and the Procession of the Cross (Aug. 1). The veneration of the Cross on this third Sunday in Lent prepares us for the commemoration of the Crucifixion which is soon to follow in Holy Week, and at the same time it reminds us that the whole of Lent is a period when we are crucified with Christ: as the Synaxarion at Matins says, ‘Through the forty-day Fast, we too are in a way crucified, dying to the passions.’ The dominant note on this Sunday, as on the two Sundays preceding, is one of joy and triumph. In the Canon at Matins, the irmoi are the same as at Easter midnight, ‘This is the day of Resurrection. . .’, and the troparia are in part a paraphrase of the Paschal Canon by St. John of Damascus. No separation is made between Christ’s death and His Resurrection, but the Cross is regarded as an emblem of victory and Calvary is seen in the light of the Empty Tomb. (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 4:14-5:6 EOB

Brethren, Since we have such a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on firmly to our confession. Certainly, we do not have a high priest who cannot sympathize with our infirmities, but one who has been tempted in all things just as we are, yet without sin. Therefore, let us approach the throne of grace with boldness, so that we may receive mercy and find grace for assistance in time of need.

Every high priest is selected from among men and is appointed for their sake in matters pertaining to God, so that he may offer both gifts and sacrifices for [their] sins. The high priest can deal gently with those who are ignorant and going astray since he himself is also subject to weakness. Because of this, he must offer sacrifices for the sins of the people, as well as for himself. Moreover, nobody assumes this honor by himself but one is called by God, just as Aaron was. Likewise, Christ did not glorify himself to be made a high priest, but it was God who said to him: "You are my Son: Today I have become your father." As he says also in another place: "You are a priest forever, According to the order of Melchizedek."

Today's Gospel Lesson – Saint Mark 8:34-9:1 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 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 come with power."

Homily on the Third Sunday of Great Lent

By Archpriest Rodion Putyatin

In beginning my words to you, I made the sign of the Cross on myself. So do you, Christian listeners, do on various occasions. We are so accustomed to this custom from childhood that we rarely pay due attention to it. And therefore, let us now consider what it means that we make the sign of the Cross on ourselves, and why we do it.

From the time when Jesus Christ was crucified for us on the Cross, the Cross has become an integral part of Jesus Christ. Therefore, when we make the sign of the Cross on ourselves, we show and, as it were, say about ourselves: I am a Christian,

I am Christ's, I believe in Christ, I hope and trust in Christ, I serve Christ, I follow, I adorn myself with Christ, I put on Christ. Thus, by the sign of the Cross, which we make on ourselves, anyone can know that we are Christians. The sign of the Cross is the external distinguishing mark of a Christian.

Why do we make the sign of the Cross on ourselves? We make the sign of the Cross on ourselves, firstly, so that God sees this sign on us. Yes, listeners, God sees when we make the sign of the Cross on ourselves. And some of you make the sign of the Cross somehow hastily, carelessly, without any attention? It is a sin to sign yourself like that; it is necessary to sign yourself with attention, with thought, with reverence; treat the Cross as a shrine, as Christ Himself. You say the power is not in the Cross? No, there is power in the Cross, and great power, when you sign yourself properly, with faith, with thought, with reverence.

The sign of the Cross is the sign by which God turns His merciful attention to us, for which He pours out His saving grace on us. The sign of the Cross is the seal with which God accepts a petition from us. By the sign of the Cross, God will know whose prayer to listen to and fulfill. To pray with the sign of the Cross means to ask in the name and on behalf of Jesus Christ. "I did not come of myself, Jesus Christ sent me to You, Lord, and that this is really so, here is His seal on me - the sign of the Cross."

If, according to your opinion, power is not in the Cross, then why do you sign yourself? Or do you not make the sign of the Cross on yourself at all? Then everyone will know that you are not a Christian; otherwise do as you must, without haste, with reverence, with attention, with thought.

So, we make the sign of the Cross in order to attract God's attention to ourselves, the grace of God. We also make the sign of the Cross so that the devil, our evil enemy, can see this. Yes, listeners, and let the evil one see when we make the sign of the Cross on ourselves, because he does not like this sign. As the evil one fears Jesus Christ, so he fears the sign of Christ - the Cross. The Cross is the surest weapon against the enemy, the strongest defense against him, the sharpest sword towards him. To protect oneself with the sign of the Cross means to protect oneself by the power of Christ from all the attacks of the evil one. It is not only the evil one who runs from the sign of the Cross; the sign of the Cross protects us from everything that is hostile, it protects us. Where the sign of the Cross is, there the Angel of Christ remains the protector, the guardian. The demon flees from the sign of the Cross, and the angel flies towards the sign of the Cross. Yes, the sign of the Cross is a sign by which the angels see who they are to protect, to guard; and evil spirits see from whom they need to flee, to retreat. Therefore, make the sign of the Cross with thought, with attention, like a kind of shield that protects you, like a kind of sword that strikes your enemy.

Finally, we make the sign of the Cross on ourselves in order to confess Jesus Christ crucified on the Cross before others. Yes, let people see who we profess, in whom we believe, in whom we hope, whom we love, whom we honor. And you are sometimes ashamed to make the sign of the Cross! Do you know what sin you are committing through this? Being ashamed to sign yourself, you are ashamed that you are a Christian; you are ashamed that you belong to Christ, that you believe in Christ, that you hope in Christ, that you honor Christ, that you love Christ! Be rather afraid to be ashamed in front of people to make the sign of the Cross; do not be ashamed to admit that you are Christ's, otherwise Jesus Christ will be ashamed to recognize you as His at the Last Judgment and refuse to accept you into the Kingdom of Heaven.

Therefore, this is why we sign ourselves: to show that we are Christians, and so that God would look upon us, the guardian angel would look upon us, the evil one would see who we belong to, and so that people would see that we are Christians.

I will conclude my word about the Cross with the words of Saint Cyril of Jerusalem. May we not be ashamed to confess the Crucified One, let us boldly depict with our hands the sign of the Cross on our foreheads and on everything: on the bread that we eat, on the cup from which we drink. Yes, we depict it at the entrances and at the exits, we do it when we go to bed and get up, when we are on the road and rest. It is a great protection given to the poor as a gift and to the weak without difficulty. For this is the grace of God: it is a sign for the faithful and a terror for evil spirits. Amen. *(from johnsanidopoulos.com)*

A Word From the Holy Fathers

Now it is [Great Lent](#). The [Fourth Week](#) is called the “Veneration of the Cross.” It is so named because on the third Sunday of Great Lent the holy cross is brought out to the center of the church during Matins for veneration by the faithful, and remains there until Friday. Why does the holy Church do this?

When travellers who have travelled a long and difficult road find a large, leafy tree along the way, they sit down beneath its shade, rest there, and after getting relief and gathering strength they continue their way. So does the Church offer the life-bearing tree of the cross of the Lord to those who have passed the time of the fast in ascetic labors and deprivations, for their “relief, cooling, and consolation.”

The time of the fast is a time of increased asceticism and labors of piety. If there is any time when we must crucify our flesh with its [passions](#) and lusts, it is Lent. A true fast consists in alienating ourselves from everything bad, restraining our tongues from every idle word, especially corrupt and indecent words, in setting aside hatred and anger, and turning away all fleshly lusts and desires. Turning

away from all this should be for us not a fast, not forced labors, but the most appropriate work, bringing peace and joy. However, our nature is prone to sin, and we have trained it to violate the laws, and therefore whoever wants to be free from sins finds this work far from easy. In order to strengthen the Christian in such God-pleasing labors and asceticism, the Church offers the Life-creating Cross of Christ for consolation and encouragement.

We have to war with sin, crucify our passions and lusts, and suffer. But didn't Christ the Savior lead an arduous battle with the representatives [of evil]—the devil and evil people? Didn't He suffer from them severely? Wasn't He crucified? But after all, we suffer for our own sins, we receive what we deserve; but He, the Most Merciful One, suffered not for His sins but for the sins of others, for our human sins!

In order to wrench the “sting of sin” from our flesh, we have to restrain it with fasting, with strict restraint from everything that serves to indulge it. Didn't Christ fast for forty days, although He possessed a sinless nature? While miraculously feeding others, didn't He himself hunger and thirst? During the fast the Church more intensively calls us to spend time in vigils and prayer. Didn't Christ the Savior dedicate all His time away from teaching and helping people to conversing with His Father, to fervent prayer to Him? This means that the way of fasting is the way of Christ, and whoever wants to serve Him should also follow Him; and blessings and glory are promised from Christ to him for this, for “where the cross is, there also is glory.”

And with the understanding of the cross we unite not only the understanding of suffering but also of glory, which comes after sufferings. Thus, on the cross the Savior endured serious sufferings. An innocent One is condemned to a shameful death and is nailed to the cross; crowned with a crown of thorns, and pierced in the side with a spear. He endures mockery and vilification, and experiences terrible torments. But at the same time on the Cross He completes that great work of redeeming people, for which He came to earth, and by which He glorifies not only Himself, but leads others also into the Kingdom of glory, glorifying even the Cross itself. From that time on the cross is no longer the shameful instrument of execution but to the contrary, the dearest and most sacred object for Christians. Therefore Christians also, if they are walking the path of ascetic labors and struggle with sin, if they carry their cross with submission and fervency—that is, various troubles, deprivations, disappointments and the like, let them be comforted: The Kingdom of God is taken by force, and as those who use force to do this, they will with God's help take it. If they participate in Christ's sufferings, then they will participate in Christ's glory; if they die with Him they will also rise with Him.

But the grace-filled power of the Cross of Christ does not bring strengthening and consolation only to those who are “illuminated by fasting,” but it can also touch the hearts of those of us who continue even during Lent to lead a sinful, vain life, and awaken them from the heavy sleep of sin. Perhaps a look at the Divine Sufferer, Who endured death on the cross for our sins, will remind those who call themselves Christians that they were baptized with the death of Christ, that they are obligated to serve the Lord and not the world and sin, not their lusts and passions! Perhaps a look at the instrument of the horrible suffering of the Son of God will shake someone’s heart, and produce a saving change in his thoughts and feelings! Perhaps souls will be found, however sinful, but which have not yet reached extreme blindness and hardness of heart, who will return from the church as many did from Golgotha—beating their chests!

May these hopes of the Holy Church come true and be justified, and may the Cross of Christ serve all of us for salvation! – St. Tikhon, Patriarch of Moscow and all Russia (*from orthochristian.com*)

The True Nature of Fasting

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

To guard against a dualist misinterpretation of the fast, the Triodion speaks repeatedly about the inherent goodness of the material creation. In the last of the services that it contains, Vespers for Holy Saturday, the sequence of fifteen Old Testament lessons opens with the first words of Genesis, “In the beginning God created the heavens and the earth. . . . “: all created things are God’s handiwork and as such are ‘very good.’ Every part of this divine creation, so the Triodion insists, joins in giving praise to the Maker:

The hosts of heaven give Him glory; / Before Him tremble cherubim and seraphim; / Let everything that has breath and all creation / Praise Him, bless Him, and exalt Him above all forever. (Great Canon, irmos of Canticle 8)

You cover Your high places with the waters; / You set the sand as a bound to the sea and uphold all things: / The sun sings Your praises, the moon gives You glory, / Every creature offers a hymn to You, * His Author and Creator, forever. (Compline for Holy Thursday)

Let all the trees of the forest dance and sing. . . . (Matins for Sunday of the Cross)

Let the mountains and all the hills * Break forth into great rejoicing at the mercy of God, * And let the trees of the forest clap their hands. (Matins for Palm Sunday)

This affirmative attitude towards the material world is founded not only on the doctrine of creation but also on the doctrine of Christ. Again and again in the Triodion, the true physical reality of Christ's human nature is underlined. How, then, can the human body be evil, if God Himself has in His own person assumed and divinized the body? As we state at Matins on the first Sunday in Lent, the Sunday of Orthodoxy:

You have not appeared to us, O loving Lord, merely in outward semblance, /
As say the followers of Mani, who are enemies of God, / But in the full and true reality of the flesh.

St. Aristobulus of Britain as a Model for Our Lives

By Protopresbyter Fr. George Papavarnavas

Saint Aristobulus was considered a brother of the Apostle Barnabas and a member of the chorus of the Seventy Apostles of Christ, as was his brother. Also, he was a travel companion of the Apostle Paul, who mentions him in his Epistle to the Romans, where he writes: "Greet those of the household of Aristobulus." Seeing his various gifts, and especially his missionary zeal and spiritual courage, the Apostle Paul ordained him Bishop of Britain, a country which, as we shall see later, had many peculiarities and difficulties.

Indeed, from the first moment of his transfer to Britain, Saint Aristobulus faced many temptations from a people who were known for their cruelty and possessed by many superstitions. Saint Nikodemos the Hagiorite writes that the then inhabitants of Britain were "beastly and savage people" and "from them (the Saint) sometimes was beaten, sometimes dragged through the marketplace and with other similar torments and tortures he managed to bring many to faith in Christ." However, despite the adversities, "the sorrows and the sufferings", Saint Aristobulus remained faithful to his work. He did not abandon the flock that God entrusted to him through the Church, and the result was indeed, miraculous. By the Grace of God, who always strengthened him, empowered him and comforted him, he rebuilt several holy churches and ordained select priests, who became his fellow workers and supporters in his pastoral care.

His memory is also celebrated on the 31st of October, together with four other Apostles from the chorus of the Seventy, namely Stachys, Apelles, Narcissus and Amblias. Despite the fact that his life was considered turbulent and tormented, nevertheless "the blessed one reposed in peace".

His life and conduct give us the opportunity to emphasize the following:

First, when one undertakes to perform a divine work, then, as is natural, one will encounter difficulties and temptations, as the wise Sirach writes in the Old

Testament: This is done because "the eternal enemy of man", that is, the devil, "by various means and with people", over whom he has power and uses them as his instruments, "will fight him fiercely", because the well-meaning people benefit and are led to repentance and salvation. However, the devil is weak and tempts people as much as God allows; and as Saint Isaac the Syrian says, "God allows His saints to be tempted with every hardship, that through these tests they will receive His help and providence, and to acquire wisdom and prudence and not to become ignorant."

Therefore, one must pray, be patient and not give up one's struggle, no matter how many difficulties one faces. An easy solution, in difficult times, is to leave, "to escape". In reality, however, he does not "escape", since difficulties and temptations will follow him everywhere and always, to the grave. The lifting of the cross that God allows for each one of us, with a disposition of glorification towards God until the end, leads to sanctification and salvation not only of himself, but also of all those who are inspired by his courage and his bright example. On the contrary, whoever abandons his struggle and refuses to lift the light burden of the Cross of Christ, he will then become the instrument of the devil, who, taking advantage of his passions, will burden him with his own burdensome madness and with the passionate thoughts of blasphemy, doubt and disbelief.

Christ, by remaining on the Cross, despite the fact that His crucifiers invited Him to descend, in order to believe, as they said, that He is the Son of God, He instead taught His disciples, throughout the ages, to not abandon carrying their cross. Christ, with His crucifixion, "condemned sin in His flesh," "deceived" death, and abolished "the one who holds the power of death," that is, the devil, and saved the human race. The Cross of Christ is the source of true life and true joy. And the wounds of the Cross are the "seal of authenticity" for all those who believe in Christ.

Second, it is an important saying of Saint Nikodemos the Hagiorite, that Saint Aristobulus with the sorrows and sufferings he endured "persuaded many to believe in Christ", because it reveals the great truth, that a bright example is the most fiery sermon, which moves people and leads them to the true faith and the way of life that it entails. In other words, many of these "hard-nosed and unassuming" people, who he was called to shepherd, believed in Christ, influenced by his shining example. That is, when they saw him face the tortures, the humiliations, the unbearable pains and the sorrows with admirable courage, bravery and patience, meekness, peace and tranquility, they did not remain unmoved. And surely, when they looked at him, they would see his face bright, since he was flooded by the uncreated Light of God. Seeing all this, the well-meaning people believed in the true God and with Baptism they became members

of the Church, which is the true Body of Christ, and with Chrismation they received the Grace of the Holy Spirit. And some of them, as it was said, became pastors and teachers of the Church.

This should set an example for all of us and teach us not to be disappointed by the sin and unbelief that exists in the world, and in general by the alienation from Christ and the Church of many young people. Because, if we want to carry the light burden of Christ to the end, then, by the Grace of God, our shining example will inspire and teach and, no doubt, many will be the ones who will be moved to love Christ and the Church and they will find the way of salvation and sanctification through repentance. The most effective mission, as Saint Seraphim of Sarov teaches, is the one that takes place with the intensity of prayer and by example. (*from johnsanidopoulos.com*)

Virgin-Martyr Leocritia of Cordoba

The Martyrs of Cordoba were forty-eight Christian martyrs who were executed under the rule of Muslim conquerors in what is now southern Spain. At the time the area was known as Al-Andalus. The hagiography describes in detail the executions of the martyrs for capital violations of Muslim law, including apostasy and blasphemy. The martyrdoms related by Saint Eulogius of Cordoba (the only contemporary source) took place between 851 and 859.

In 859, a young maiden named Leocritia of a noble Muslim family was converted to Christianity by a relative and sought protection against her irate parents. Leocritia now waited for a chance to escape, on Eulogius's advice and with his aid. In order to gain her parents' confidence, she became more submissive – so much so that her parents thought she was beginning to reconsider and might change her mind. The wedding of a friend became Leocritia's escape route. Due to her change in demeanor, her parents decided to allow her to attend the wedding with them. Once she was out of sight of her parents, she fled to meet Father Eulogius.

Eulogius hid her among Christian friends for a time. When Leocritia's parents discovered that she had run away, they applied great pressure upon the Christian community in order to ascertain her whereabouts. They made certain that any Christian suspected of having aided Leocritia in her escape or having any communication with her whatsoever was to be arrested and interrogated. Their actions were not unusual and were according to the law. It was well known that Christians were forbidden, on pain of death, to make converts from among the Muslims. In spite of her parents' actions, the Muslims' search efforts were made more difficult because Father Eulogius had arranged for Leocritia to keep moving around within the Christian community, careful never to remain in any one place for too long a time.

Eventually they Leocritia and Eulogius were discovered and arrested. Father Eulogius and Leocritia were flogged and condemned to death; however, they were both given a period of time within which to reconsider and weigh their options – whether they might renounce Christ and embrace Islam. In spite of this Muslim delay tactic implemented with the hope that languishing in the dark dungeon without food or drink might hasten a return to Islam, neither one renounced the Christian faith.

Eulogius, after years of being in and out of prison and encouraging voluntary martyrdom, was executed by beheading for proselytization on March 11, 859, and Leocritia for apostasy four days later on March 15, 859. The body of the young maiden was thrown into the Guadalquivir River, the depository of countless Christian bodies during the ninth century. Her relics were retrieved by the faithful and brought to Oviedo around 884, where they took their place beside those of Saint Eulogius. From March 11th onward, it seemed that the acts of the martyrs had been prematurely silenced. However, Pablo Alvaro, a layman and close friend of Saint Eulogius, took up where the beloved priest had stopped. It is due to his efforts that the story of Saint Leocritia has been preserved and the fabulous Life of Saint Eulogius was written. *(from johnsanidopoulos.com)*

Also Commemorated Today

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

Martyrs [Agapius](#), Publius (Pauplios), Timolaus, Romulus, two named Dionysius, and two named Alexander, at Caesarea in Palestine (303).

New Hieromartyr Demetrius priest (1938).

New Hieromartyr [Michael](#) priest (1940).

Hieromartyr [Alexander](#) of Side in Pamphylia, priest (270-275).

Martyr [Nicander](#) of Egypt (302).

Venerable [Nicander](#), [monk](#), rector of Gorodets (Novgorod) (1603).

New Martyr [Manuel](#) of Crete (1792) (Greek).

St. [Hebarestes](#) of Jerusalem

St. [Zachariah](#), pope of Rome (752).

St. [Bozian](#) (Bozien, Bodian, Badian), Welsh hermit in Finistere (Brittany)(6th c.)

Martyr [Mancius](#) of Rome (5th/6th c.)

St. [Probus](#), bishop of Rieti (c. 571)(Italy)

St. [Speciosus](#), monk of Montecassino (c. 555)(Italy)

St. [Bertwald](#), monk of Landevennec (5th c.)(Brittany)

St. [Foucauld](#), bishop of Auxerre in Burgundy (743)

Martyresses [Junille and Leonille](#) of Langres in Burgundy (4th c.)

St. [Sacerdot](#) (Serdon), bishop of Limoges, the capital of Limousin (530)

St. [Franquille](#) (Tranquille), abbot of St.-Benign in Dijon (540)(Burgundy)

St. [Ysice](#) (Hèsichios), bishop of Vienne of Dauphine (c. 490)

The [Three Daughters](#) of Eltin (Ireland)

St. [Eoghan](#) (Eugenius) of Cluain Caolain (Ireland)

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, and those in need of our prayers. (Please advise Fr. Seamus of changes.)