

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 22, 2026 – 4th

Sunday in Great Lent (Saint John Climacus of Sinai)

The Inner Unity of the Triodion

On this day is commemorated St. John Climacus, abbot of Sinai (6th-7th century), who is assigned a special Sunday in Lent because, by virtue of his writings and his own life, he forms a pattern of the true Christian ascetic. St. John is the author of *The Ladder of Paradise*, one of the spiritual texts appointed to be read in church during Lent. His memorial, like that of St. Theodore, has been transferred to the movable from the fixed calendar, where he is remembered on March 30. The first Canon at Matins on this Sunday is based on the parable of the Good Samaritan (Luke 10:30-35): the repentant Christian is likened to the man who fell among thieves.

During the week following this Sunday, there are two special observances: On Thursday, the Great Canon of St. Andrew of Crete is read in its entirety, together with a Canon to St. Mary of Egypt and her Life; on Saturday, the Akathist Hymn to the Mother of God is sung. *(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 6:13-20 EOB

Brethren, when God made a promise to Abraham, since he could swear by no one greater, he swore by himself, saying, "I will surely bless and multiply you." Thus, having patiently endured, Abraham obtained the promise. Humans swear by someone greater and in every dispute the oath is final to get things settled. In this way, being determined to show more abundantly to the heirs of the promise the unchangeable nature of his purpose, God intervened with an oath. And so, by two unchangeable things in which it is impossible for God to lie, may we have a strong encouragement, since we have sought refuge and taken hold of the hope set before us. We have this hope as an anchor of the soul, a hope which is both sure and solid. It reaches beyond the veil where as a forerunner Jesus has entered for us, having become a high priest forever after the order of Melchizedek.

Today's Gospel Lesson – Saint Mark 9:17-31 EOB

At that time, In the crowd, someone said, "Teacher, I brought you my son who has a mute spirit. Wherever the spirit seizes him, it throws him to the ground and my son foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they were not able." Jesus answered him, "Unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." They brought the son to him, and when he saw Jesus, the spirit immediately convulsed the boy who fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. "Often, it has thrown him both into the fire and into water, in order to destroy him. But if you are able to do anything, have compassion on us and help us!" Jesus said to the man, "If you are able! All things are possible to the one who believes!" Immediately the father of the child cried out with tears, "I believe! Help my unbelief!" When Jesus saw that a crowd was running to the scene, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!" The spirit cried out, convulsed greatly, and came out of the boy. He became as dead, so much that most of the people said, "He is dead!" But Jesus took him by the hand, raised him up; and the boy stood up. When Jesus entered into the house, his disciples asked him privately, "Why could we not cast it out?" He answered, "This kind can come out by nothing, except by prayer and fasting." They left that place and passed through Galilee, [and] Jesus did not want anyone to know it. He was teaching his disciples and told them, "The Son of Man is to be delivered into the hands of men. They will kill him, and when he is killed, he will rise again on the third day."

Homily on the Fourth Sunday of Great Lent

By Archpriest Rodion Putyatin

"This kind is driven out only by prayer and fasting" (Matthew 17:21). Now the Gospel reading tells us about how Jesus Christ healed one demoniac who could not be healed by the disciples. When Jesus Christ with His disciples descended from the mountain, after His Transfiguration on it, and came to the people, then a man approached Him and, kneeling before Him, said: "Lord! Have mercy on my son; he rages in the new moon and suffers greatly, for he often throws himself first into fire, then into water. I brought him to Your disciples, but they could not heal him."

Jesus Christ ordered to bring the demoniac to Himself, and when they brought him, Jesus Christ expelled the demon, and the boy became healthy - he was healed at the same hour. The disciples later, in private, asked Jesus Christ: "Why couldn't we cast out the demon?" Jesus Christ answered them: "This kind is driven out only by prayer and fasting" (see: Matt. 17:14-21).

There are bodily diseases from which you cannot get rid of without fasting and prayer, because they are associated with diseases of the soul. The body suffers in such patients because the soul suffers; their body is weak because the soul is weak. And under what diseases of the body does the soul not suffer? And which ones don't depend on it much? Therefore, in bodily illnesses, fasting and prayer are good, useful, and in some cases they are necessary. Relieving the soul, fasting and prayer also give relief to the body. The heart of the cheerful face blooms.

If, in bodily illnesses, fasting and prayers are good, useful, sometimes necessary, then they are even more useful, more necessary in the infirmities and illnesses of the soul. Without fasting and prayer, you will not get rid of a single spiritual disease of the heart. Fasting and prayer is the only and surest cure for all such diseases. Fasting here, of course, is not some kind of extremity, but ordinary, simple: moderate consumption of food and drink, abstaining from sensual pleasures, from worldly entertainment, from empty talk, in a word, such a fast that would help us to pray. Yes, fasting helps prayer, with fasting it is easier, more convenient to ascend with the soul to God, to talk with God.

Fasting helps prayer, and prayer helps faith. You easily believe in God and believe in everything divine when you pray to God, when you ascend with your soul to Him and converse with Him with your mind, when you bow your knees before Him and stretch out your hands to Him. With a heartfelt prayer to God, it is impossible not to believe in Him with all your heart. For the believer everything is possible. What disease will not go away, will not subside when, praying to God, we resort to Him with faith? If pain of heart or bodily illness, like a mountain, crushes your soul and body, then they too will pass with your heartfelt and ardent prayer to God.

Thus, use these medicines for your illnesses: whether it's hard on your soul, whether your body suffers from something, impose a fast on yourself and start praying.

Standing before the Savior, say to Him: “Lord! My soul hurts, I mourn, I suffer, I often suffer from my sins; my body also hurts, I often weaken, I am exhausted, I suffer; I tried to get rid of my ailments, I used a lot means and nothing helped. To You I resort, for You to help me!” In this manner, pray for yourself. Pray in the same way for others, no matter who they are: son or daughter, brother or sister, or any others, your own or others, for whom you suffer in spirit - pray when they are sick in soul, when they behave badly, sinfully, when they live in unbelief, in debauchery, in distraction and carelessness, or when they suffer from some bodily diseases and ailments. Pray. There is no pain, there is no illness in us and in others, in which fasting and prayer would not help us and those for whom we pray and fast. Amen. *(from johnsanidopoulos.com)*

A Word From the Holy Fathers

When [Mary] reached full age and the law required that she should leave the temple, she was entrusted by the priests to Joseph, her bridegroom, as the guardian of her virginity, a steadfast observer of the law from his youth. Mary, the holy and undefiled, went to Joseph, contenting herself with her household matters, and knowing nothing beyond her four walls.

In the fullness of time, as the divine apostle says, the angel Gabriel was sent to this true child of Good, and saluted her in the words, “Hail, full of grace, the Lord is with you.” Beautiful is the angel’s salutation to her who is greater than an angel. He is the bearer of joy to the whole world. She was troubled at his words, not being used to speaking with men, for she had resolved to keep her virginity unsullied. She pondered in herself what this greeting might be. Then the angel said to her, “Fear not, Mary. You have found grace before God.” In very deed, she who was worthy of grace had found it. She found grace who had done the deeds of grace, and had reaped its fullness. She found grace who brought forth the source of grace, and was a rich harvest of grace. She found an abyss of grace who kept undefiled her double virginity, her virginal soul no less spotless than her body; hence her perfect virginity. “You will bring forth a Son,” the angel said, “and shall call His name Jesus” (Jesus is interpreted Savior). “He shall save His people from their sins.” What did she, who is true wisdom, reply? She does not imitate our first mother Eve, but rather improves upon her incautiousness, and calling in nature to support her, thus answers the angel: “How is this to be, since I do not know a man? What you say is impossible, for it goes beyond the natural

laws laid down by the Creator. I will not be called a second Eve and disobey the will of my God. If you are not speaking godless things, explain the mystery by saying how it is to be accomplished.” Then the messenger of truth answered her: “The Holy Spirit shall come to you, and the power of the Most High shall overshadow you. Therefore He who is born to you shall be called the Son of God.” That which is foretold is not subservient to the laws of nature. For God, the Creator of nature, can alter its laws. And she, listening in holy reverence to that sacred name, which she had ever desired, signified her obedience in words full of humility and joy: “Behold the handmaid of the Lord. Let it be done to me according to your word.”

– St. John of Damascus, *from Three Homilies on the Dormition*

The True Nature of Fasting

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

Because Christ took a true material body, so the hymns for the Sunday of Orthodoxy make clear, it is possible and, indeed, essential to depict His person in the holy icons, using material wood and paint:

The uncircumscribed Word of the Father became circumscribed, * Taking flesh from thee, O Theotokos, * And He has restored the sullied image to its ancient glory, * Filling it with the divine beauty. * This our salvation we confess in deed and word, * And we depict it in the holy icons. (Kontakion for the Sunday of Orthodoxy)

This assertion of the spirit-bearing potentialities of the material creation is a constant theme during the season of Lent. On the first Sunday of the Great Fast, we are reminded of the physical nature of Christ’s Incarnation, of the material reality of the holy icons, and of the visible, aesthetic beauty of the Church. On the second Sunday we keep the memory of St. Gregory Palamas (1296-1359), who taught that all creation is permeated by the energies of god, and that even in the present life this divine glory can be perceived through man’s physical eyes, provided that his body has been rendered spiritual by God’s grace. On the third Sunday we venerate the material wood of the Cross; on the sixth Sunday we bless material branches of palms; on Wednesday in Holy Week we are signed with the material oil in the sacrament of Anointing; on Holy Thursday we recall how at the Last Supper Christ blessed material bread and wine, transforming them into His Body and Blood.

Those who fast, so far from repudiating material things, are on the contrary assisting in their redemption. They are fulfilling the vocation assigned to the ‘sons

of God' by St. Paul: 'The created universe waits with eager longing for the revealing of the sons of God. . . . The creation will be set free from its bondage to decay and will obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail until now' (Rom. 8:19-22). By means of our Lenten abstinence, we seek with God's help to exercise this calling as priests of the creation, restoring all things to their primal splendor. Ascetic self-discipline, then, signifies an rejection of the world only insofar as it is corrupted by the fall; of the body, only insofar as it is dominated by sinful passions. Lust excludes love: so long as we lust after other persons or other things, we cannot truly love them. By delivering us from lust, the fast renders us capable of genuine love. No longer ruled by the selfish desire to grasp and to exploit, we begin to see the world with the eyes of Adam in Paradise. Our self-denial is the path that leads to our self-affirmation; it is our means of entry into the cosmic liturgy whereby all things visible and invisible ascribe glory to their Creator.

Hieromartyr Basil, Priest in Ancyra

*Indeed the Prophet spoke of pain in the belly; pierced the Martyr did not affirm pain. *** On the twenty-second Basil was pierced with spikes.*

Hieromartyr Basil was a Presbyter in Ancyra, Galatia when Marcellus was Bishop of Ancyra. On account of his zeal against the Arians, Marcellus was slandered by them as a Sabellian and he was banished by Constantius in 336. In his place another Basil, who was a Semi-Arian, was elevated to the bishopric of Ancyra. Saint Basil, a man of a most holy life, and unblemished conduct, and had been trained up by saints in the practices of perfect piety, fought against the Semi-Arian heresy, and he urged his flock to cling firmly to Orthodoxy. In 360 Arians had the Semi-Arian Bishop Basil deposed. That same year Saint Basil was deposed from his priestly rank by a local Arian synod, but a synod of 230 bishops in Palestine reinstated him.

When the emperor Julian the Apostate (361-363) sought to reestablish idolatry throughout the Roman Empire, Basil ran through the whole city, exhorting the Christians to continue steadfast, and not pollute themselves with the sacrifices and libations of the heathens, but fight manfully in the cause of God. The heathens laid violent hands on him, and dragged him before Saturninus the proconsul, accusing him of sedition, of having overturned altars, that he stirred up the people against the gods, and had spoken irreverently of the emperor and his religion. The proconsul asked him if the religion which the emperor had established was not the truth? The Martyr answered: "Can you yourself believe it? Can any man endued with reason persuade himself that dumb statues are gods?" The proconsul commanded him to be tortured on the rack, and scoffing, said to him, under his torments: "Do you not believe the power of the emperor to be great, who can

punish those who disobey him? Experience is an excellent master, and will inform you better. Obey the emperor, worship the gods, and offer sacrifice.” The Martyr, who prayed during his torments, with great earnestness, replied: “It is what I never will do.” The proconsul remanded him to prison, and informed his master Julian of what he had done. The emperor approved of his proceedings, and dispatched Elpidius and Pegasus, two apostate courtiers, in quality of commissaries, to assist the proconsul in the trial of the prisoner. They took with them from Nicomedia one Aslepius, a wicked priest of Asclepius, and arrived at Ancyra. Basil did not cease to praise and glorify God in his dungeon, and Pegasus went there to him in hopes, by promises and entreaties, to work him into compliance, but he came back to the proconsul highly offended at the liberty with which the Martyr had reproached him with his apostasy. At the request of the commissaries, the proconsul ordered him to be again brought before them, and tormented on the rack with greater cruelty than before; and afterwards to be loaded with the heaviest irons, and lodged in the deepest dungeon.

In the meantime, Julian set out from Constantinople for Antioch, in order to prepare for his Persian expedition. From Chalcedon he turned out of his road to Pessinunte, a town in Galatia, there to offer sacrifice in a famous temple of Cybele. In that town he condemned a certain Christian to be beheaded for the faith, and the martyr went to execution with as much joy as if he had been called to a banquet. When Julian arrived at Ancyra, Saint Basil was presented before him, and the crafty emperor, putting on an air of compassion, said to him: “I myself am well skilled in your mysteries; and I can inform you, that Christ, in whom you place your trust, died under Pilate, and remains among the dead.” The Martyr answered: “You are deceived; you have renounced Christ at a time when he conferred on you the empire. But he will deprive you of it, together with your life. As you have thrown down his altars, so will he overturn your throne, and as you have violated his holy law, which you had so often announced to the people (when a Reader in the church), and have trodden it under your feet, your body shall be cast forth without the honor of a burial, and shall be trampled upon by men.” Julian replied: “I designed to dismiss you, but your impudent manner of rejecting my advice, and uttering reproaches against me, forces me to do you harm. It is therefore my command, that every day your skin be torn off you in seven different places till you have no more left.” He then gave the charge to count Frumentinus, the captain of his guards, to see this barbarous sentence executed.

The Saint, after having suffered with wonderful patience the first incisions, desired to speak to the emperor. Frumentinus would be himself the bearer of this message to Julian, not doubting that Basil intended to comply and offer sacrifice. Julian instantly ordered that the confessor should meet him in the temple of Asclepius. He

there pressed him to join him in offering sacrifices. But the Martyr replied, that he could never adore blind and deaf idols. And taking a piece of his flesh which had been cut out of his body that day, and still hung to it by a bit of skin, he threw it upon Julian. The emperor went out in great indignation, and count Frumentinus, fearing his displeasure, studied how to revenge an insult, for which he seemed responsible to his master. He therefore mounted his tribunal, and ordered the torments of the Martyr to be redoubled; and so deep were the incisions made in his flesh, that his bowels were exposed to view, and the spectators wept for compassion. The Martyr prayed aloud the whole time, and at evening was carried back to prison. Next morning Julian set out for Antioch, and would not see Frumentinus. The count resolved to repair his disgrace, or at least to discharge his resentment by exerting his rage upon the servant of Christ. But to his thundering threats Basil answered: "You know how many pieces of flesh have been torn from my body, yet look on my shoulders and sides, see if any wounds appear? Know that Jesus Christ this night has healed me. Send this news to your master Julian, that he may know the power of God whom he has forsaken. He has overturned his altars, who was himself concealed under them when he was sought by Constantius to be put to death. But God has revealed to me that his tyranny shall be shortly extinguished with his life." Frumentinus seemed no longer able to contain his rage, and commanded the Saint to be laid upon his belly, and his back to be pierced with red-hot iron spikes. The Martyr expired under these torments on the 29th of June, in 362, however his name is honored both by the Latins and Greeks on the 22nd of March, due to June 29th being the feast of the Holy Foremost Apostles Peter and Paul.

This Saint should not be confused with Holy Martyr Basil of Ancyra (Jan. 2), who was a layman and not a presbyter.

Troparion in Tone 3: By the inspiration of the Holy Spirit, you worthily received the anointing of the priesthood, O Basil. You offered your martyric contest as a royal sacrifice to the King of ages. O Venerable Father, entreat Christ our God to grant us His great mercy.

Kontakion Tone 3: As a priest of the King of glory, you also became a holy warrior by your contest. You shamed the counsels of the lawless, and received the enjoyment of the heavenly kingdom, O Basil, blessed Hieromartyr of Christ.

(from johnsanidopoulos.com)

Martyrs Kalliniki and Vasilissa of Galatia

Kalliniki was beheaded with Vasilissa, the right-victorious queens of the heavens. Saints Kalliniki and Vasilissa were from Galatia. Because Vasilissa was pious and wealthy, she would give her helper in good works Kalliniki money in order to

bring aid to the imprisoned Christians, who suffered during the persecution of Emperor Gallus (251-253). By doing this they hoped to give strength and courage and in turn to secure the blessed prayers of these holy confessors.

One day Kalliniki was arrested, and she was questioned from where she received the money that provided aid to the imprisoned. Because she was not able to lie, she told them about Vasilissa. Saint Vasilissa was therefore arrested also, and they were both brought before the tribunal of the governor.

Both boldly confessed Christ and were therefore put to torture to persuade them to renounce Christ and sacrifice to the idols. Unable to be persuaded, they were both beheaded, and in this way they were victorious over the devil and received crowns of martyrdom in the Kingdom of God. *(from johnsanidopoulos.com)*

Also Commemorated Today

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

Martyr [Drosida](#) (Drosis) of Antioch, and five virgins (104).

New Martyrs [Nicholas](#), Alexander, Nicholas & Constantine of Volchansk uyezd (1918)

Venerable [Isaac](#), founder of the Dalmatian Monastery at Constantinople (383).

St. [Basil](#) of Mangazea in Siberia (1600).

St. [Paul](#), [bishop](#) of Narbonne, Brittany (3rd c.) (Celtic & British).

New Martyr [Euthymius](#) of Mt. Athos (1814) (Greek).

New Martyr [Basil](#) (Zelentsov) bishop of Priluk (1930).

New Martyr Schema-abbess [Sophia](#) of [Kiev](#) (1941) & priest Demetrius Ivanov (1934).

St. [Darerca](#) (Darerea, Dalercha), Widow, Sister of Saint Padraig (5th c.)

St. [Failbhe](#), Abbot of [Iona](#) after Saint Cumman (c. 680)

St. [Trien](#) of Killelga, Abbot (Trienan) (5th c.)

St. Alouarn, Celtic hermit near Quimper, disciple of St. Dyfrig who came to Brittany with St. Teilo (6th c.)

St. [Deogratius](#), bishop of Carthage (457)

St. [Epaphroditus](#), 1st [bishop](#) of Terracina (possibly mentioned by Paul in Phil. 2:25)(1st c.)

St. [Lea](#), widow-ascetic of Rome (384)

Hieromartyr [Octavian](#), archdeacon of Carthage, & c. 4,000 companions (N. Africa)(484)

Martyrs [Saturninus](#) and 9 companions (unk)(North Africa)

St. [Avit](#), hermit of Mauroy Ruffec in Périgord (518)

Hieromartyr [Diogenes](#), bishop of Reims, missionary to Artois (390)

St. [Paulenan](#), monk of Quimper (6th-7th c.)(Finistere)

Virgin-martyr [Renelde](#) (Reinelde) of Saintes (Belgium)(c. 680)

Fourth Sunday in Great Lent

St. [Theonas](#), Archbishop of Thessaloniki (1541)

Synaxis of St. [George](#) Karslides (1959)

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.

Will you answer the call?



Metropolitan Gregory
President, Rector, and Professor



Rev. Father Marc Wisnosky
Current Professor



May 15th-17th
2026

CTSS

Meet with and hear from His Eminence, Metropolitan Gregory, current professors, and seminarians, past and present!

Many
Are
Called...
Matthew 22:14

Register Now!



Rev. Father Nathaniel Choma
Graduate and Keynote speaker



V. Rev. Father Miles Zdinak
Seminary Spiritual Advisor



2026 Christ the Saviour Seminary Vocations Retreat
Johnstown, Pennsylvania
May 15th -17th



Parish Services This Week

Because the Annunciation falls this week, instead of Wednesday evening Pre-Sanctified Liturgy, we will commemorate The Annunciation to the Most Holy Theotokos with a vesperal Divine Liturgy on Tuesday evening at 6:30 PM and serve a Pre-Sanctified Liturgy on Friday evening at 6:30 PM with book discussion to follow. There will be a communal meal after each service.

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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.)