

SOBORNOST

St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church

4419 Leonardtown Road

Waldorf, MD 20601

Rev. Father Joseph Edgington, Pastor

(703) 532-8017

fredgington@gmail.com

www.apostlethomas.org

American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Saturday: Confession 5:00 PM

Great Vespers 5:30 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM.

**April 23, 2017 – Sunday of St. Thomas
(Antipascha)**



The feast of the Resurrection of Christ, Pascha, is the central feast of the entire ecclesiastical year and the last of the Triodion and Great Lent, but also the beginning of another period that concludes with the great feast of Pentecost. This feast we celebrate today as well as throughout the entire period of the Pentecostarion, and every Sunday which is dedicated to the Resurrection of Christ.

Many events occurred on the first day of the Resurrection of Christ, as well as the days that followed. Christ appeared to His Disciples, who had prepared properly to see Him Risen and this appearance contributed to their salvation.

On the first day, late in the evening, the Risen Christ appeared to His Disciples, although Thomas was absent, and the next Sunday He appeared again to His Disciples in the Upper Room, with Thomas present. The Apostle Thomas wanted to put his finger on the mark of the nails and his hand on His side to be assured of His Resurrection. It is known that the nails of the crucifixion created wounds on the body of Christ and the lance opened His side from which flowed blood and water. For Thomas to see the wounds caused by the Cross and to touch them he considered it as an assurance of His Resurrection.

Christ, by His appearance after eight days, invited the Apostle Thomas to touch the wounds of His body and His side. This is the extreme humility - emptying of

Christ, to accept to be touched, as well as His love towards man by satisfying all of his sacred desires. This is why in a hymn of the Church it is written: "Rejoice, investigator!" In other words, Christ rejoices when we investigate. As soon as the Apostle Thomas saw Christ and heard His invitation to touch, he proclaimed: "My Lord and my God" (Jn. 20:19-29). This is a confession of the divinity of Christ with the vision of the Risen Body of Christ.

The Gospel of John does not confirm whether the Apostle Thomas touched the Risen Body of Christ, but it only records his confession.

However, in the hymns of the Church it is written that the Apostle Thomas confessed Christ, since previously he had touched the wounds of Christ created by the Cross. "Therefore, having touched and beheld, he confessed that You are an unabstract God, and an unsimple Man." In another hymn it is written that the Apostle Thomas by "touching the side theologized the One incarnate." He recognized that the Son of God suffered in the flesh and he preached the Risen God. Thus, in Orthodox theology the vision and touching of God are connected.

In another hymn it is written that John, who leaned on the breast of Christ, drew up from there the depth of theology, while Thomas was made worthy of the mystery of the divine economy by touching, that is, he came to know the mystery of the incarnation of Christ and he initiated us into it. Again, in another hymn it is written that Thomas, by putting his hand in the fiery side of Jesus Christ, was not burned by the touch, but the unbelief of his soul changed to verification.

The desire of the Apostle Thomas to see and touch the wounds of the body of Christ was not an unbelief in today's meaning of the word, but it was his desire to go from faith by hearing to faith by seeing. He did not only want to hear from the Disciples that Christ had risen, but he wanted to see and verify the Resurrection with his senses. This shows that the life of the Church is empirical, a spiritual relationship, a touching of Christ.

The Church is not an abstract system, but life in its fullest. Christ is not imaginary, but the God-man who has a resurrected body, that shines with the Light of Divinity and we have the ability to touch Him. The Church is the Body of Christ, that consists of its Mysteries, is expressed by its dogmas and sacred canons, and is established by a particular ecclesiastical government. The theology of the Church is empirical, it is "the mystery of the touch".

We commune of the Body of Christ, when we Clergy liturgize we hold it in our hands. We kiss the Cross, the sacred relics of the Saints, the sacred icons. And when a Christian prays with spiritual strength, he touches eternity and participates in the glory of God.

My beloved brethren,

The Risen Christ is not a man who once lived, but He is the God-man who is always with us. The Resurrection of Christ is not an event of the past, but it is experienced within the life of the Church. We are not people who believe in God only in theory, but we are members of His Risen Body. Christ calls us to touch Him and we must respond to this invitation. This is "the mystery of the touch". The mystery of divine communication.

I wish you all many years and exclaim: "Christ is Risen".

With resurrectional paternal blessings,

The Metropolitan

+ HIEROTHEOS of Nafpaktos and Agiou Vlasiou

(from johnsanidopoulos.com)

Today's Epistle Lesson – The Acts of the Apostles 5:12-20

In those days, many signs and wonders were done among the people through the hands of the apostles. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly. And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation, and laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out, and said, "Go, stand in the temple and speak to the people all the words of this life."

Today's Gospel Lesson – Saint John 20:19-31

On the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you." When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.” And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace be unto you!” Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.” And Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

A Word From the Holy Fathers

This is both the end of sorrowful things and the beginning of good things. . . . Death reigned from Adam; [but] the reign of life arrived and the power of death was destroyed and there is now another birth, a different living, another kind of life, and elemental change of our very nature. What is the birth? “Not from bloods nor from a man’s will nor from flesh’s will, but born from God” (John 1:13). How is that? I will present the grace to you clearly in words: this offspring is conceived through faith, it is brought to light through the rebirth of baptism, its nurse is the Church, it is suckled by instruction, its food is the bread from above, its growing up is elevated conduct. Its marriage is living with wisdom, its children are hopes, its household is the kingdom, its heritage and wealth are luxury in paradise, its end instead of death is eternal life in the blessedness reserved for those who are worthy.

Let us not pass by in silence, brothers, that respectable councilor from Arimathea, Joseph, who accepting that immaculate and holy body as a gift wraps it in clean linen and lays it to rest in a clean tomb. Let that respectable councilor’s deed be our law, so that we also similarly resolve, when we receive that gift of the body, not to handle it with the soiled linen of conscience, nor to lay it down in the tomb of the heart in the stench of dead men’s bones and all sorts of filth, but, as the apostle says, each one is to examine himself, so that the grace may not become judgment for the one who unworthily receives the grace.

– St. Gregory of Nyssa, *Homily on the Three-Day Period of the Resurrection of our Lord Jesus Christ*

Parish Life in Pictures



Above left: Fr. Joseph leads the parish faithful in celebrating the Paschal Divine Liturgy. *Above right:* Fr. Joseph blesses Easter baskets. *Below:* Amelia Moore joins in the annual Easter egg hunt.



On Stewardship and the Orthodox Life – Part 126:

Do We Suffer From Pleonexia?



“For what does it profit a man, to gain the whole world and forfeit his life?” (Mark 8:36 RSV)

On the day of Christ’s Nativity, “God became man so that man could become god,” so said St. Athanasius. God gave us, on this day, the greatest gift of all in His Son, for our eternal life, for salvation. God gave then and continues to give and give and give.

But what about us, do we give? Do we imitate our Creator given that we were born in the likeness of God? Or, do we suffer instead from **PLEONEXIA**? What, I have no such disease you say! Well, don’t be too quick to answer. *Pleonexia* is derived from the Greek and means “the desire to have more.” The English equivalent is *greed*, although that is not a good translation of the Greek. A better translation is avarice or covetousness. OOPS, are those, not sins?

Pleonexia is an addiction much as drunkenness and drug use. It is difficult to control. As a matter of fact, most authorities believe that one does not choose to be an addict, the addiction does the choosing. Experts tell us that *to have more* lies at the heart of modern civilization. We often measure ourselves not by well-being but by financial or material growth. “*This has become the ‘spirituality’ of our culture,*” states Fr. Stephen Freeman in his blog “*Glory to God for all Things.*” Thus we find ourselves not only desiring more but **powerless to desire less**.

How do we break this addiction to wanting more? Well, Holy Scripture tells us that the way to God, to eternal life, and salvation is to empty ourselves. We do this by forming a new addiction, **GIVING!** Giving of our time, talents and treasure until we find ourselves **powerless to give less**. Those who have given cheerfully, and freely of what God has given them and without seeking something in return will tell you how wonderful that feeling is that comes upon them.

God gave to us freely, lovingly, cheerfully! He gave us His Son so that we might become sons and daughters of God and spend eternity with Him. Honor and Glorify our Lord and Savior, Jesus Christ, by being a good steward of ALL that He has given you. (*from acrod.org*)

UPCOMING DIOCESAN EVENTS

Like the Young Women’s Encounter (see next page), the Altar Boy Retreat (ABR) is scheduled for 25-28 June. The ABR is open to our Altar Boys ages 8-18. More information will be coming out on this event in the near future.



Office of the Bishop
312 Garfield Street
Johnstown, PA 15906

Protocol No. 3/2017

Dear Diocesan Clergy, Parents and Young Women,

Glory be to Jesus Christ!

Preparations have already begun for the 4th Annual Diocesan Young Women's Encounter! The YWE is designed specifically for our young women to provide them an opportunity to spend time in fellowship with each other, have fun, and pray together. We learn about our faith and to listen for God's call to each of us to use our unique gifts and abilities.

**The 4th Annual Young Women's Encounter will take place from
Sunday June 25th to Wednesday, June 28th, 2017.**

The YWE will be held at the Saints Peter and Paul Orthodox Christian Church in Windber, Pennsylvania. Young women in our Diocese ages 12-18 are encouraged to attend.

Please do not miss this opportunity for the young women of our Church and Diocese to gather with one another and grow in their faith. We ask for your prayers and support as we plan for this event. With God's help and your participation, we hope this event will continue to bless our young women.

Registration details are forthcoming on acrod.org. Space will be limited so please register as soon as possible! You may contact Pani Eleni Stagon, acrodywe@gmail.com for more information.

Looking forward to seeing you this summer at our youth events!

Working in His Vineyard with much love,

+Bishop Gregory of Nyssa

YWE registration information is now available on the diocesan website. The 40th Anniversary Alumni Day will be held at Camp Nazareth on Saturday, May 20, 2017. Family Day will be held at Camp Nazareth on Sunday, June 11, 2017. Keep an eye out for further details in future bulletins, or navigate your way to www.campnazareth.org.

CAMP NAZARETH

Camp Nazareth is eagerly awaiting and preparing for the arrival of the Summer Camping Season, and registration is now open. Apostle Thomas campers will be attending Week 2, July 23-29, 2017. May 15th is the deadline for clergy and volunteer applications, and is the last day for registrants to receive the \$20 early bird discount. For more information, please visit the Camp website.

REGISTRATION FOR CAMP WILL ONLY BE ABLE TO BE DONE ONLINE THROUGH THE CAMP'S WEBSITE – CAMPNAZARETH.ORG.

COMMEMORATED TODAY: GREAT-MARTYR GEORGE THE VICTORY-BEARER

The Holy Great Martyr George the Victory-Bearer, was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father was martyred for Christ when George was still a child. His mother, owning lands in Palestine, moved there with her son and raised him in strict piety.

When he became a man, Saint George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and joined the imperial guard with the rank of comites, or military commander.

The pagan emperor, who did much for the restoration of Roman might, was clearly concerned with the danger presented to pagan civilization by the triumph of the Crucified Savior, and intensified his persecution against the Christians in the final years of his reign. Following the advice of the Senate at Nicomedia, Diocletian gave all his governors full freedom in their court proceedings against Christians, and he promised them his full support.

Saint George, when he heard the decision of the emperor, distributed all his wealth to the poor, freed his servants, and then appeared in the Senate. The brave soldier of Christ spoke out openly against the emperor's designs. He confessed himself a Christian, and appealed to all to acknowledge Christ: "I am a servant of Christ, my God, and trusting in Him, I have come among you voluntarily, to bear witness concerning the Truth." "What is Truth?" one of the dignitaries asked, echoing the

question of Pontius Pilate. The saint replied, "Christ Himself, Whom you persecuted, is Truth."

Stunned by the bold speech of the valiant warrior, the emperor, who had loved and promoted George, attempted to persuade him not to throw away his youth and glory and honors, but rather to offer sacrifice to the gods as was the Roman custom. The confessor replied, "Nothing in this inconstant life can weaken my resolve to serve God."

Then by order of the enraged emperor the armed guards began to push Saint George out of the assembly hall with their spears, and they then led him off to prison. But the deadly steel became soft and it bent, just as the spears touched the saint's body, and it caused him no harm. In prison they put the martyr's feet in stocks and placed a heavy stone on his chest.

The next day at the interrogation, powerless but firm of spirit, Saint George again answered the emperor, "You will grow tired of tormenting me sooner than I will tire of being tormented by you." Then Diocletian gave orders to subject Saint George to some very intense tortures. They tied the Great Martyr to a wheel, beneath which were boards pierced with sharp pieces of iron. As the wheel turned, the sharp edges slashed the saint's naked body.

At first the sufferer loudly cried out to the Lord, but soon he quieted down, and did not utter even a single groan. Diocletian decided that the tortured one was already dead, and he gave orders to remove the battered body from the wheel, and then went to a pagan temple to offer thanks.

At this very moment it got dark, thunder boomed, and a voice was heard: "Fear not, George, for I am with you." Then a wondrous light shone, and at the wheel an angel of the Lord appeared in the form of a radiant youth. He placed his hand upon the martyr, saying to him, "Rejoice!" Saint George stood up healed.

When the soldiers led him to the pagan temple where the emperor was, the emperor could not believe his own eyes and he thought that he saw before him some other man or even a ghost. In confusion and in terror the pagans looked Saint George over carefully, and they became convinced that a miracle had occurred. Many then came to believe in the Life-Creating God of the Christians.

Two illustrious officials, Saints Anatolius and Protoleon, who were secretly Christians, openly confessed Christ. Immediately, without a trial, they were beheaded with the sword by order of the emperor. Also present in the pagan temple was Empress Alexandra, the wife of Diocletian, and she also knew the truth. She was on the point of glorifying Christ, but one of the servants of the emperor took her and led her off to the palace.

The emperor became even more furious. He had not lost all hope of influencing Saint George, so he gave him over to new and fiercesome torments. After throwing him into a deep pit, they covered it over with lime. Three days later they dug him out, but found him cheerful and unharmed. They shod the saint in iron sandals with red-hot nails, and then drove him back to the prison with whips. In the morning, when they led him back to the interrogation, cheerful and with healed feet, the emperor asked if he liked his shoes. The saint said that the sandals had been just his size. Then they beat him with ox thongs until pieces of his flesh came off and his blood soaked the ground, but the brave sufferer, strengthened by the power of God, remained unyielding.

The emperor concluded that the saint was being helped by magic, so he summoned the sorcerer Athanasius to deprive the saint of his miraculous powers, or else poison him. The sorcerer gave Saint George two goblets containing drugs. One of them would have quieted him, and the other would kill him. The drugs had no effect, and the saint continued to denounce the pagan superstitions and glorify God as before.

When the emperor asked what sort of power was helping him, Saint George said, "Do not imagine that it is any human learning which keeps me from being harmed by these torments. I am saved only by calling upon Christ and His Power. Whoever believes in Him has no regard for tortures and is able to do the things that Christ did" (John 14:12). Diocletian asked what sort of things Christ had done. The Martyr replied, "He gave sight to the blind, cleansed the lepers, healed the lame, gave hearing to the deaf, cast out demons, and raised the dead."

Knowing that they had never been able to resurrect the dead through sorcery, nor by any of the gods known to him, and wanting to test the saint, the emperor commanded him to raise up a dead person before his eyes. The saint retorted, "You wish to tempt me, but my God will work this sign for the salvation of the people who shall see the power of Christ."

When they led Saint George down to the graveyard, he cried out, "O Lord! Show to those here present, that You are the only God in all the world. Let them know You as the Almighty Lord." Then the earth quaked, a grave opened, the dead one emerged from it alive. Having seen with their own eyes the Power of Christ, the people wept and glorified the true God.

The sorcerer Athanasius, falling down at the feet of Saint George, confessed Christ as the All-Powerful God and asked forgiveness for his sins, committed in ignorance. The obdurate emperor in his impiety thought otherwise. In a rage, he commanded both Athanasius and the man raised from the dead to be beheaded, and he had Saint George again locked up in prison.

The people, weighed down with their infirmities, began to visit the prison and they there received healing and help from the saint. A certain farmer named Glycerius, whose ox had collapsed, also visited him. The saint consoled him and assured him that God would restore his ox to life. When he saw the ox alive, the farmer began to glorify the God of the Christians throughout all the city. By order of the emperor, Saint Glycerius was arrested and beheaded.

The exploits and the miracles of the Great Martyr George had increased the number of the Christians, therefore Diocletian made a final attempt to compel the saint to offer sacrifice to the idols. They set up a court at the pagan temple of Apollo. On the final night the holy martyr prayed fervently, and as he slept, he saw the Lord, Who raised him up with His hand, and embraced him. The Savior placed a crown on Saint George's head and said, "Fear not, but have courage, and you will soon come to Me and receive what has been prepared for you."

In the morning, the emperor offered to make Saint George his co-administrator, second only to himself. The holy martyr with a feigned willingness answered, "Caesar, you should have shown me this mercy from the very beginning, instead of torturing me. Let us go now to the temple and see the gods you worship."

Diocletian believed that the martyr was accepting his offer, and he followed him to the pagan temple with his retinue and all the people. Everyone was certain that Saint George would offer sacrifice to the gods. The saint went up to the idol, made the Sign of the Cross and addressed it as if it were alive: "Are you the one who wants to receive from me sacrifice befitting God?"

The demon inhabiting the idol cried out, "I am not a god and none of those like me is a god, either. The only God is He Whom you preach. We are fallen angels, and we deceive people because we are jealous." Saint George cried out, "How dare you remain here, when I, the servant of the true God, have entered?" Then noises and wailing were heard from the idols, and they fell to the ground and were shattered. There was general confusion. In a frenzy, pagan priests and many of the crowd seized the holy martyr, tied him up, and began to beat him. They also called for his immediate execution.

The holy empress Alexandra tried to reach him. Pushing her way through the crowd, she cried out, "O God of George, help me, for You Alone are All-Powerful." At the feet of the Great Martyr the holy empress confessed Christ, Who had humiliated the idols and those who worshipped them.

Diocletian immediately pronounced the death sentence on the Great Martyr George and the holy Empress Alexandra, who followed Saint George to execution without resisting. Along the way she felt faint and slumped against a wall. There she surrendered her soul to God.

Saint George gave thanks to God and prayed that he would also end his life in a worthy manner. At the place of execution the saint prayed that the Lord would forgive the torturers who acted in ignorance, and that He would lead them to the knowledge of Truth. Calmly and bravely, the holy Great Martyr George bent his neck beneath the sword, receiving the crown of martyrdom on April 23, 303. The pagan era was coming to an end, and Christianity was about to triumph. Within ten years, Saint Constantine (May 21) would issue the Edict of Milan, granting religious freedom to Christians.



Of the many miracles worked by the holy Great Martyr George, the most famous are depicted in iconography. In the saint's native city of Beirut were many idol-worshippers. Outside the city, near Mount Lebanon, was a large lake, inhabited by an enormous dragon-like serpent. Coming out of the lake, it devoured people, and there was nothing anyone could do, since the breath from its nostrils poisoned the very air.

On the advice of the demons inhabiting the idols, the local ruler came to a decision. Each day the people would draw lots to feed their own children to the serpent, and he promised to sacrifice his only daughter when his turn came. That time did come, and the ruler dressed her in her finest attire,

then sent her off to the lake. The girl wept bitterly, awaiting her death. Unexpectedly for her, Saint George rode up on his horse with spear in hand. The girl implored him not to leave her, lest she perish.

The saint signed himself with the Sign of the Cross. He rushed at the serpent saying, "In the Name of the Father and of the Son and of the Holy Spirit." Saint George pierced the throat of the serpent with his spear and trampled it with his horse. Then he told the girl to bind the serpent with her sash, and lead it into the city like a dog on a leash.

The people fled in terror, but the saint halted them with the words: "Don't be afraid, but trust in the Lord Jesus Christ and believe in Him, since it is He Who sent me to save you." Then the saint killed the serpent with a sword, and the people burned it outside the city. Twenty-five thousand men, not counting women

and children, were then baptized. Later, a church was built and dedicated to the Most Holy Theotokos and the Great Martyr George.

Saint George went on to become a talented officer and to amaze the world by his military exploits. He died before he was thirty years old. He is known as Victory Bearer, not only for his military achievements, but for successfully enduring martyrdom. As we know, the martyrs are commemorated in the dismissal at the end of Church services as “the holy, right victorious martyr...”

Saint George was the patron saint and protector of several of the great builders of the Russian state. Saint Vladimir’s son, Yaroslav the Wise (in holy Baptism George), advanced the veneration of the saint in the Russian Church. He built the city of Yuriev [i.e., “of Yurii.” “Yurii” is the diminutive of “George”, as “Ivan” is of “John”], he also founded the Yuriev monastery at Novgorod, and he built a church of Saint George the Victory Bearer at Kiev. The day of the consecration of Saint George’s Church in Kiev, November 26, 1051 by Saint Hilarion, Metropolitan of Kiev and All Rus, has entered into the liturgical treasury of the Church as a special church feastday. Yuriev Day is beloved by the Russian people as an “autumn Feast of Saint George.”

The name of Saint George was also borne by the founder of Moscow, Yurii Dolgoruky (+ 1157), who was the builder of many churches dedicated to Saint George, and the builder of the city of Yuriev-Polsk. In the year 1238 the heroic fight of the Russian nation against the Mongol Horde was led by the Great Prince Yurii (George) Vsevolodovich of Vladimir (February 4), who fell at the Battle at the Sita River. His memory, like that of Igor the Brave, and defender of his land, was celebrated in Russian spiritual poems and ballads.

The first Great Prince of Moscow, when Moscow had become the center of the Russian Land, was Yurii Danilovich (+ 1325), the son of Saint Daniel of Moscow, and grandson of Saint Alexander Nevsky. From that time Saint George the Victory Bearer, depicted as a horseman slaying the serpent, appeared on Moscow’s coat of arms, and became an emblem of the Russian state. This has strengthened Russia’s connections with Christian nations, and especially with Iberia (Georgia, the Land of Saint George). (*from oca.org*)

Follow Our Diocese On-Line

Diocesan Website: <http://www.acrod.org>

Camp Nazareth: <http://www.campnazareth.org>

Facebook: <https://www.facebook.com/acroddiocese>

Twitter: <https://twitter.com/acrodnews>

You Tube: <https://youtube.com/acroddiocese>

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Grace Bishop GREGORY, Fr. Joseph & Family, Greek Orthodox Archbishop Paul Yazigi of Aleppo, Syriac Orthodox Archbishop Yohanna Ibrahim of Aleppo, His Grace Bishop Neofitos of Nyeri and Mt. Kenya, Fr. John & Pani Betty Jean Baranik, Fr. Vincent Saverino, Presbyteria Katie Baker and family, Alicia Barosio and family, Jeffrey Carey, Tatyana and Slava Chumak & family, Xenia Chilkowich, Jon Church, Ramius Connour, Curtis Cooper, Luke Cooper, Tina Crull, Ron Dominiecki, Linda A. Georgiev, Heather Himler, John Homick, Cameron Houk, Helen Janowiak, John M. Janowiak, Deanna Jarrett, Tucker Karl and family, Robert Karpin, Andrew Kinn, Kopan family, Brian, Helen, and Luke Mahony, Valentina Makowelski, Susan Matula, Kristen McNeil, Anna Meinhold, Dn. Henry Middleton, David & Kathryn Newman, Bobby Nutter & Family, Henry & Lisa Osborne, Westin Perry & Parents, John Reece, Mary Reed, Chris & Kaitlin Rixey, Jerry Von Ronne, Anne Rosario, James, Theodore and Christina Ristas, Samson Family, Sharon Sheptak, Dawn & Faith Ulmschneider, Lydia Vita, Christine, Marshall, Nathaniel, Subdcn. Nectarios and Ia, the Syrian Christians displaced by war, Mother Virginia Marie and the Carmelite Nuns of Port Tobacco, the newly reposed servants of God Steve Stephanadis and Alexi Makowelski, and all those in need of our prayers. (Please advise Fr. Joseph of changes.)