

HOLY TRINITY ORTHODOX CHURCH

Parish Newsletter

R E S T O N

New Parish Center: 20937 Ashburn Rd., #110, Ashburn, VA November 2019

NOVEMBER—DAY 10 HOURS, NIGHT 14

- 2 Sat No Vespers
- 3 Sun^{20•III•Lk7} 10:00 a.m. Divine Liturgy — **Coffee Hour: Smith**
- 9 Sat **5:00 p.m.** Vespers
- 10 Sun^{21•IV•Lk8} 10:00 a.m. Divine Liturgy — **Coffee Hour: Tarassova**
- 15 Fri *Begins the preNativity Penitential Season*
- 16 Sat 5:00 p.m. Vespers
- 17 Sun^{22•V•Lk9} 10:00 a.m. Divine Liturgy — **Coffee Hour: Warden**
- 23 Sat 5:00 p.m. Vespers
- 24 Sun^{23•VI•Lk10} 10:00 a.m. Divine Liturgy — **Coffee Hour: Wayland**
- 30 Sat 5:00 p.m. Vespers

DECEMBER—DAY 10 HOURS, NIGHT 14

- 1 Sun^{24•VII•Lk11} 10:00 a.m. Divine Liturgy — **Coffee Hour: Zieg**
- 7 Sat 5:00 p.m. Vespers
- 8 Sun^{25•VIII•Lk12} 10:00 a.m. Divine Liturgy — **Coffee Hour: Adams**
- 13 Fri *36th Anniversary of the death of Fr. Alexander Schmemmann*
- 14 Sat 5:00 p.m. Vespers
- 15 Sun^{26•I•Lk13} 10:00 a.m. Divine Liturgy — **Coffee Hour: Belinsky**
- 21 Sat 5:00 p.m. Vespers
- 22 Sun^{27•II•Lk14} 10:00 a.m. **Common Confession Rite** (*in conjunction with the penitential season and the dawn of the Feasts of Light*)
~10:45 a.m. Divine Liturgy — **Coffee Hour: Busenberg**

TA ΦΩΤΑ—THE FEASTS OF LIGHT—26 DECEMBER, 6 JANUARY, 2 FEBRUARY

- 24 Tue 4:00 p.m. Vespers with the Divine Liturgy
- 25 Wed **NATIVITY OF OUR LORD JESUS CHRIST (LUKE 2.1+)**
- 28 Sat 5:00 p.m. Vespers
- 29 Sun^{28•III•Lk15} 10:00 a.m. Divine Liturgy — **Coffee Hour: Bobrovsky**

JANUARY—DAY 10 HOURS, NIGHT 14

- 4 Sat 5:00 p.m. Vespers and Great Blessing of Water
- 5 Sun^{29•IV•Lk16} 10:00 a.m. Divine Liturgy — **Coffee Hour: Ellmore**
- 6 Mon **↑ THEOPHANY OF OUR LORD JESUS CHRIST (MARK 1.9+)**

SanktHubertus XXVI.

Maria Hawkins's *SanktHubertus* Roast Venison Dinner for 20 dinner-donors is on schedule for the first Saturday in November—November 2. (There will be no Vespers that evening.) The cocktail hour begins at 6:30 p.m. Then, at 7:30 p.m., roast venison and all the fixin's plus coffee and a choice of three—yes, three—

desserts. All donations benefit Holy Trinity's future plans.

**Daylight saving time ends
Sunday, November 3.
Clocks turn back one hour
making it easier
to get ye to church on time.**

“The psalms and readings from Holy Scripture [from the Prophets, Apostle, and Gospel].... prepare and cleanse us... for the great sanctification of the Holy Mysteries.” —St. Nicolas Cavasilas, Commentary on the Divine Liturgy, 1,22

If this be true, should we not make every effort to be present?

A word from Pamela Wayland regarding Loudoun Hunger Relief's THANKSGIVING DINNER BAG DRIVE

The deadline to donate bags to church is November 17th. They have to be to food pantry on Nov. 19th. I will guesstimate again and register we are committed to 35 bags. (Last year we donated 30.) Instructions on checklist near table at church, and flyer posted on bulletin board.

Pack a paper bag or shopping bag *with handles* with:

- Stuffing Mix
- 4 Cans of Vegetables
- Boxed Potatoes
- Gravy (mix or jar)
- Cornbread or Biscuit Mix
- Cranberry Sauce
- Dessert Mix/Ingredients

Nothing perishable, please!

• Put a \$10–\$20 grocery store gift card in a **separate envelope, not in the bag. Or, alternatively, a \$25 gift card in lieu of a bag of food**

Please bring your bag to Holy Trinity by November 17.

Questions? Contact Pamela at washaway80@gmail.com. Tell her you plan to participate.

Remember, O Lord, those who bring offerings and do good in your holy churches, and those who remember the poor....

The Story of Saint Hubertus.

Confessor, thirty-first Bishop of Maastricht, first Bishop of Liège, and Apostle of the Ardennes, born about 656; died at Fura (the modern Tervüren), Brabant, 30 May, 727 or 728. He was honored in the Middle Ages as the patron of huntsmen, and the healer of hydrophobia (rabies). In the Latin Church he is the patron saint of hunters, mathematicians, opticians, and metalworkers.

Hubertus was the eldest son of Bertrand, Duke of Aquitaine, and grandson of Charibert, King of Toulouse, a descendant of the great Pharamond. Bertrand's wife is variously given as Hugbern, and as Afre, sister of Saint Oda. As a youth, Hubertus went to the court of Neustria, where his charming manners and agreeable address won universal esteem, gave him a prominent position among the gay courtiers, and led to his investment with the dignity of "count of the palace." He was a worldling and a lover of pleasure, his chief passion being for the chase, to which pursuit he devoted nearly all his time. The tyrannical conduct of Ebroin caused a general emigration of the nobles and others to the court of Austrasia. Hubertus soon followed them and was warmly welcomed by Pepin Heristal, mayor of the palace, who created him almost immediately grand-master of the household. About this time (682) he married Floribanne, daughter of Dagobert, Count of Louvain, and seemed to have given himself entirely up to the pomp and vanities of this world. But a great spiritual revolution was imminent. On Holy Friday morn, when the faithful were crowding the churches, Hubertus sallied forth to the chase. As he was pursuing a magnificent stag, the animal turned and, as the pious legend narrates, he was astounded at perceiving a cross between its antlers, while he heard a voice saying: "Hubertus, unless you turn to the Lord, and lead a holy life, you shall quickly go down into hell." Hubertus dismounted, bowed down low and said, "Lord, what would you have me do?" He received the answer, "Go and seek Lambert, and he will instruct you."

Accordingly, he set out immediately for Maastricht, of which place St. Lambert was then bishop. The latter received Hubertus kindly, and became his spiritual director. Hubertus, losing his wife shortly after this, renounced all his honors and his military rank, and gave up his birthright to the Duchy of Aquitaine to his younger brother Eudon, whom he made guardian of his infant son, Floribert. Having distributed all his personal wealth among the poor, he entered upon his studies for the priesthood, was soon ordained, and shortly afterwards became one of St. Lambert's chief associates in the administration of his diocese. By the advice of St. Lambert, Hubertus made a pilgrimage to Rome and during his absence, the saint was assassinated by the followers of Pepin. At the same hour, this was revealed to the pope in a vision, together with an

injunction to appoint Hubertus bishop, as being a worthy successor to the see. Hubertus was so much possessed with the idea of himself winning the martyr's crown that he sought it on many occasions, but unsuccessfully. He distributed his episcopal revenues among the poor, was diligent in fasting and prayer, and became famous for his eloquence in the pulpit. In 720, in obedience to a vision, Hubertus transferred St. Lambert's remains from Maastricht to Liège with great pomp and ceremonial, several neighboring bishops assisting. A church for the relics was built upon the site of the martyrdom, and was made a cathedral the following year, the see being removed from Maastricht to Liège, then only a small village. This laid the foundation of the future greatness of Liège, of which Lambert is honored as patron, and St. Hubertus as founder and first bishop.

Idolatry still lingered in the fastnesses of the forest of Ardennes—in Toxandria, a district stretching from near Tongres to the confluence of the Waal and the Rhine, and in Brabant. At the risk of his life Hubertus penetrated the remote lurking places of paganism in his pursuit of souls, and finally brought about the abolishment of the worship of idols in his neighborhood. Between Brussels and Louvain, about twelve leagues from Liège, lies a town called Tervüren, formerly known as Fura. Hither Hubertus went for the dedication of a new church. Being apprised of his impending death by a vision, he there preached his valedictory sermon, fell sick almost immediately, and in six days died with the words "Our Father who art in heaven ..." on his lips. His body was deposited in the collegiate church of St. Peter, Liège. It was solemnly transferred in 825 to the Abbey of Amdain (since called St. Hubertus's) near what is now the Luxemburg frontier; but the coffin disappeared in the sixteenth century. Very many miracles are recorded of him in the *Acta Sanctorum*, etc. His feast is kept on 3 November, which was probably the date of the relocation. St. Hubertus was widely venerated in the Middle Ages, and many military orders were named after him.

From ORTHODOXY IN DIALOGUE

23.x.2019

THE PRODIGAL CHURCH

by Luke Beecham

In U.S., *Decline of Christianity Continues at Rapid Pace*, published on the 17th of this month, the Pew Research Center released the findings of its latest surveys on the continuing rapid decline of Christianity on the American landscape. While this is certainly not news to anyone who has been paying attention the past two decades, the response to this trend within the traditional churches bears reflection. Having spent the better part of the past 20 years serving in various roles as a Christian



youth worker—including 17 years as the director of a thriving camp program, and 18 months as the National Youth, Young Adult, and Campus Ministries Director of the Orthodox Church in America—I have watched this trend from a front row seat. The number one question I was asked by clergy and parents alike was, “How do we keep the young people from leaving the Church?”

My response has always been and remains the same: You don’t. The Father did not stop his prodigal son from leaving even when his son essentially said, “I wish you were dead,” and ran off to squander his inheritance in a foreign land. People must be left free to choose the love of the Divine. If we want them to return home, we must sing love songs instead of throwing stones. We can’t stop anyone from leaving, but we can provide a home that is worth returning to. The survey cited above reveals that the trend seen in previous polls, which cite the decline of Christianity, continue to list the fastest growing religious group overall in the US as those who claim no religious affiliation at all. The term for them is “The Nones.” Notice it does not reveal that this group has no faith, simply no religious affiliation. Interesting. The burning question from so many clergy and older members of the Church is still a baffled Why?

Why indeed. Most conversations around the subject often jump right to blame. We blame it on the “culture” or the “evils of society” around us. On the LGBTQ+ community. On the “liberals” or “the media.” On the

lack of attendance at church services. On promiscuous lifestyles. On the immigrants and other religions. On those people. We blame whomever or whatever we wish, so long as we don’t point the finger at ourselves. All of these external things become just like the scapegoat of old, and the shifting of blame becomes the great pacifier and we feel safe again in our little group.

It is precisely the failure of the institutional church, and each one of us in the Body of Christ, to live up to the high calling which Jesus modeled for us that is directly responsible for the decline of Christianity. I am reminded of the famous quote attributed to G.K. Chesterton, where he answers a London Times essay contest question, “What is wrong with the world?” with the simple answer: Dear Sir; I am. He further says in his book of the same title as the essay question: The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried. (Chesterton, G.K. *What’s Wrong With The World*. New York: Sheed & Ward, 1956.)

Christianity, and especially current Orthodox Christianity here in the West, has become something it was never intended to be: an institution, a system of rules, an exclusive club of the worthy or a beautiful distraction from dealing with reality. Some clergy go as far as to spew hate-filled rhetoric from the pulpit, rather than preaching the Gospel of grace and the infinite love of God for everyone. This narcotic-like addiction to cassocks and crosses, beards and bros, and all things external, has made

us a hard people—judgmental bigots who turn a blind eye to so many of our own corporate sins, but quickly condemn everyone else. We choose instead to focus on our own little group and traditions in an effort to massage our ever-growing self-righteous egos. In so doing we are missing Jesus when He shows up in the alcoholic drifter disrupting Sunday service, the gay son or daughter who would rather contemplate suicide than reveal their orientation, or the desperate immigrant pleading for refuge.

Over 2000 years, the Church has been responsible for great works of mercy and compassion and living the Gospel with our lives. We have also been responsible for some of the greatest atrocities in the name of God, including but not limited to racism and slavery, genocide, homicide, fear-mongering, and bullying. This is especially true for those who don't fit our "moral ramifications" or we find unpleasant or undeserving of God's love.

The hard truth is that Christians are the primary reason for the decline of Christianity in America. Cold, cruel, unwelcoming pharisees who have all the answers and right doctrine, but very little love. We have strayed from the path laid before us. Jesus charged us to be His hands and feet, salt and light, life and love to a fallen world—not by drowning out all other cultures and religions with our own noise and ensuring white Christians stay in the majority—but by proclaiming the love of God for everyone through our very lives, and by how we treat everyone and everything around us, not just by what we say. We are called to resist the temptation to divide everyone into us and them and, restore, as the Prophet Isaiah said, the ruined houses and fallen places of the Empire, and cause the paths between them to rest. We are the people of peace, not the prophets of doom. Christ is risen and all has been redeemed. What is left to fear but fear itself?

In all those years working with youth, the one thing that made all the difference in the world was not the services, the prayers, the teachings, the sermons, etc. It was the communion of friends. A vast majority of the campers and kids that we ministered to still have an active faith to this day and are still very involved with the friends they met at summer camp, and the relationships that surpass shallow religion. In the end, if we do not rediscover our roots, based in compassion, communion, and love, Christianity will continue to decline.

It is not enough to sit idly by in our beautiful homes and amongst our comfortable comrades, speaking of the beauty of God's House and the Christian Faith, if the least of these, our marginalized and outcast brothers and sisters—of all races, colors, religions, creeds, genders, and sexual orientations—are literally drowning with land in sight. Our Father will hold us accountable for our brothers and sisters. Indeed...that is the entire point, isn't it?

Why is Christianity on the decline in America? Perhaps

it is because we never tried it in the first place, having found such radical grace and love for our enemies to be too difficult. Jesus said that the world would know we are Christians by our love. It would appear that we continue to be lacking in that department.

Thank God it is never too late to try again.

What do you make of this piece?

Luke Beecham is the founder of Raise & Restore, an Indianapolis outreach for the impoverished and underserved in West Indianapolis IN, former site operator at Shower to the People, and a subdeacon in the Orthodox Church in America. Among his many endeavors, he is the former National Youth, Young Adult, & Campus Ministries director for the OCA, Director Emeritus of St. John's Camp Programs, an author, musician, and IT wizard. He resides in Indianapolis with his wife Janna and goddaughter Tessa, and publishes his personal reflections on faith and life on his blog, Chanting Down Babylon. He works to raise and restore the old foundations in the forgotten corners of the Empire, and cause the paths between them to rest (Is 58). He tweets @RealLukeBeecham.

Speech of His Beatitude Metropolitan Epiphaniy of the Church of Ukraine at the ceremony presenting the honorary Athenagoras Human Rights Award, 20 October 2019

Your Eminence Archbishop of America Elpidophoros! Most Reverend Bishops, Venerable Fathers! Honorable Sir Anthony Limberakis, National Commander of the Order of St. Andrew the First Called—Archons of the Ecumenical Patriarchate in America!

Dear Sirs, Archons! Dear guests of this celebration, dear brothers and sisters, ladies and gentlemen!

First, allow me to thank you with all my heart for the great honor shown to me today by the Order of Saint Andrew in awarding me the Athenagoras Human Rights Award.

If this award were for me alone, I would hardly dare to accept it, as I do not consider myself worthy to be placed among the ranks of the eminent persons and institutions who have been so honored in the previous thirty years. However, I do accept it, gratefully, not as a reward for me personally, but as a mark of the fruition of the work of hundreds of thousands—and even millions—of Ukrainian Orthodox believers in the Motherland and in the Diaspora. The Local Ukrainian Orthodox Church, fifteenth in the Diptych of Sister Churches, is the youngest to be proclaimed, but is ancient and glorious in its history. This Church, the Primate of which I was by Grace of God elected by decision of the Unification Council held on December 15, 2018, is the fruit of the long work, efforts, prayers and struggles of many generations of God-fearing ancestors,



hundreds of hierarchs, many thousands of priests, and its millions of believers.

Particularly dramatic was the fate of our Church – and the fate of our people and country – in the last century. The respected contemporary American historian Timothy Snyder titled his book describing the suffering in the twentieth century of that part of Europe centered around Ukraine “Bloodlands”. Indeed, our lands have been soaked with the blood of hundreds of thousands and even millions. Among them are martyrs for the Orthodox Church of Christ, destroyed by militant atheists. Among them are patriots who died in the struggle for national identity, for freedom and independence of their Motherland. Among them are the millions of people tortured by the Stalinist regime, decimated in one of the most brutal means devised by man, slow death by starvation through artificially created famine.

I am convinced that everyone gathered here feels as I do when I think of this suffering, these victims, and those who have given their lives for the sake of the Church, for the sake of their people and their homeland. This country, the United States of America, is not accidentally called the “land of the free and the home of the brave”; it is built on the fundamental principle that all people are endowed by their Creator with certain unalienable rights, among which are the right to Life, Liberty and the pursuit of Happiness. I am convinced that without this understanding – this deep Christian understanding – of freedom as a gift of our Creator, who not only confers rights but also imposes duties, America would have never become the country it did become: a light of democracy, an inspiration to enslaved peoples, and a defender of freedom in the world.

When, during one of my previous visits to the United

States, I had the opportunity to visit your capital, Washington D.C., I was deeply impressed by the memorials, the memorials to Presidents Washington, Jefferson, and Lincoln; the memorials to those fallen in World War II and in Korea and Vietnam; the memorial to the martyred Reverend Martin Luther King. They differ visually and recall different events in history, but are united through a common theme, engraved succinctly on the wall of one of these: “Freedom is not free”.

This idea is, in essence, deeply Christian. Our freedom – freedom not from temporary tyranny in the state or temporary enslavement by the invaders, but freedom from the tyranny of the devil, from the enslavement to sin and death – was won at a costly price. And, not just a great price, but by the highest price, the price of the life of the Son of God, our Lord Jesus Christ.

So when we fight for truth and for freedom, when love for our country and our people inspire us for sacrificial work and even to self-sacrifice, all this is intertwined with that to which we are called, that we are taught, and to the example given to us by our Lord and Savior Jesus Christ, which is conveyed in the short words of one of the two great commandments of God: “Love your neighbor as yourself” (Mark 12: 31).

Each of us has a unique personality, but through our own experiences we can understand and relate to our fellow human beings; this is what, among other things, this commandment calls us to do. The joy of others can become ours, and the pain of others, our own pain, and in this way we can overcome the many planes of distance that separate us.

An example of this for me personally is what I have learned from Hellenic, Greco-Roman, and modern Greek history. For centuries, countless generations have been inspired by the example of Odysseus, who, despite all obstacles, finds his way to his home; by the self-sacrifice of the three hundred Spartans who were willing to stand against many thousands of invaders; by the wisdom of the ancient philosophers; by the words of the Holy Fathers of the Church inspired by Divine Grace; by the ascetic practices and example of life in prayer of the monks of Mount Athos and other monasteries; by the sermons of missionaries such as the enlighteners of the Slavs, Saint Cyril and Methodius; by the grandeur of the genius of the builders of the Hagia Sophia; by the sacrificial ministry of the Great Church of Christ of Constantinople; by the feats of the fighters for the independence of the Greek people – all of these are any invaluable treasure for all people, and, in particular, for the Ukrainian people.

Indeed, we are all brothers and sisters. As one family, we share grief and joy, help each other and wish each other good and success. As we know our own suffering and our own achievements, we better understand the suffering and

the achievements of our brothers and sisters. And, thus, we are inspired by the love that is manifested in deeds.

One invaluable act of such true love was the Patriarchal and Synodal Tomos of the autocephaly of the Ukrainian Orthodox Church, received on January 6 this year from the hands of His All-Holiness the Ecumenical Patriarch Bartholomew. In full realization of how much courage would be required and how much he would suffer in the future from adversaries and lovers of lies, His All-Holiness found the courage he needed, for he was encouraged by love and by truth. We are deeply grateful to Ecumenical Patriarch Bartholomew personally and to our Mother Church of Constantinople for all that they have done and continue to do to ensure that the Church of Ukraine can, like every other Autocephalous Local Orthodox Church, in fullness continue its life-saving ministry among its people, as an integral part of the One Holy Catholic and Apostolic Church.

Current events reaffirm the importance of the mission of the Church of Constantinople – New Rome, and its Primate, the Ecumenical Patriarch, in World Orthodoxy. Lacking all about which the mighty people of this world brag, our Mother Church has truly become the living embodiment of the words of the Lord in manifesting a strength of God (2 Corinthians 12: 9).

This June, on the day of the namesake of His All-Holiness Ecumenical Patriarch Bartholomew, I had the spiritual joy of praying with him in Constantinople. There, I was deeply moved by his words, in which he quoted one verse, comparing the Ecumenical Patriarchate with a lamp. Winds from different directions, especially from the north, have often tried and do still try to extinguish this lamp, but it continues to burn and shine. These words the Patriarch spoke through tears, understanding as maybe none of the rest us is capable of seeing, how violent these winds are and how difficult, but essential, it is to preserve the fire and the glow of this lamp.

I am convinced that His All-Holiness is a worthy heir to the throne of the Holy Hierarchs of Constantinople: the great fighter of heresy Gregory the Theologian, the ardent defender of truth John Chrysostom, the builder of the Church under tragic circumstances Gennadius Scholarius, and the martyr for the people Gregory V. So did Patriarch Athenagoras, a statesman of the Church and society of the twentieth century, work to raise the voice of Orthodoxy amidst the tumultuous noise of the last century, and in so doing open a new page in history, bringing forth good fruits in relationships among Christians and restoring the glory and honor of the Great Christian Church of Constantinople.

Did not the mighty powers of this world stand against him? Was there not even threats to his own life? Was he not compelled to suffer unjust reproach from the brethren in faith? Was it easy for him to steer the ship of the Church and to serve the unity and canonical order of the

Word Orthodoxy? We know all the challenges he overcame to be rightly proclaimed among the most prominent ecclesiastical and public figures of the twentieth century.

It is therefore truly a great honor for me to receive the award that bears the name of Patriarch Athenagoras, and not just an honor, but an impetus and call to duty, to serve God, the Church, and the congregation entrusted to me with all my might, as Patriarch Athenagoras served. There are also many challenges ahead for our Church and before me as Primate, but the example of Patriarch Athenagoras will especially inspire me from now on.

At the beginning of my speech, I mentioned the Lincoln Memorial. And the memories of that place, which – God willing – I will see again in a few days, inspire me to conclude with the following thoughts.

Your Eminence Archbishop of America Elpidophoros, our hospitable host, remembers well our acquaintance and our first meetings. Just a decade ago, we could only dream of what now is a reality: about overcoming church divisions among the Ukrainian people, about a Patriarchal Tomos and a Pan-Orthodox proclamation of the autocephaly of the Ukrainian Church, about establishing Eucharistic union with our Sister Churches. Now, all that we could only dream of then is real. And at this moment, I would like to particularly thank Archbishop Elpidophoros for all that he has done so far and continues to do for the good of Orthodoxy and for our Local Church.

When I see His Eminence, I see also Archbishop Iakovos, who courageously stood for equality and freedom of all men in America and joined the March to Selma. I think of the man who led that march, a man who today has his own memorial in Washington, a man who spoke on the steps of the Lincoln Memorial words that changed both America and the world. Words about a dream, a dream that is closer and closer to becoming true.

I also have a dream:

A dream of a day when all Local Churches – without exception – follow the canonical resolution of the Ecumenical Patriarchate and recognize our Local Orthodox Church of Ukraine as their sister Church.

A dream that a Pan-Orthodox Council will take place in Constantinople–New Rome, as conceived and worked for by Patriarch Athenagoras.

A dream that the Holy and Great Council of the Orthodox Church initiated in Crete will be continued and that such Councils will become an integral part of church life.

Today, this does seem like a dream. But, the dream of our people for their autocephalous Local Church did come true. From this, we can know that the dream of renewing the unity of the fullness of Orthodoxy can also come true. I pledge, as First Hierarch of the Church of Ukraine, to work, and call all to work, to the realization of this dream.

May God help us!

Thank you.

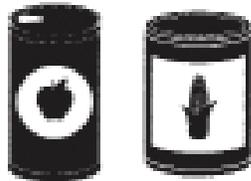


LOUDOUN HUNGER RELIEF

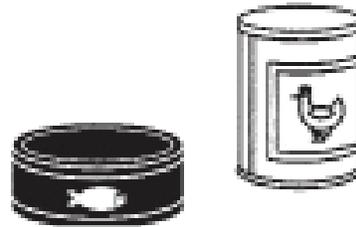
Food for today. Hope for tomorrow.

FOOD PANTRY MOST NEEDED ITEMS

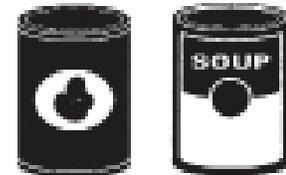
Canned Fruits & Veggies



Canned Meat



Canned Beans & Soup



Cereal



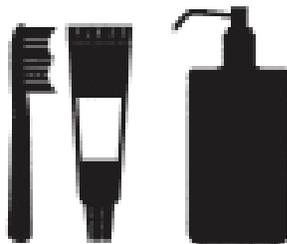
Whole Grain Pasta & Rice



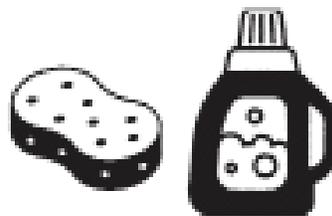
Peanut Butter



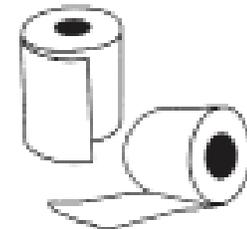
Hygiene Items



Household Items



Paper Products



Cooking Oil



Fresh Fruits & Vegetables



Other

Diapers	Fruit Cups
Wipes	Granola Bars
Formula	Popcorn
Infant Cereal	
Nutritional Shakes and Drinks	

PopTop Cans and Microwavable Cups Preferred
Low Sodium • Low Trans Fat • Sugar Free

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