

# 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](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wednesday: Lay Vespers 6:30 PM**

**Saturday: Vespers 5 PM**

**Sunday: Matins 8:45 AM**

**Sunday School 9:30 AM**

**Divine Liturgy 10 AM**

**April 23, 2023 – Sunday of St.  
Thomas (Antipascha)**



By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

The Resurrection of Christ, the premier event in the mystery of the divine economy, gives us each year the opportunity to delve into this event and little by little to engage the mystery of the Resurrection with our own resurrection. Besides, this is the purpose for the establishment of the annual festive cycle of Pascha.

In the joy of the Resurrection of Christ we should be reminded that Christ in Holy Scripture and devotional texts is characterized as "firstborn". Besides, in one of the Resurrectional hymns we chant: "He became the firstborn of the dead". The word "firstborn" (πρωτότοκος) refers to the first child of a family. This name is assigned to Christ in many ways. The Apostle Paul writes that the Son and Word of God is "the firstborn of all creation" (Col. 1:15), "the firstborn of many brethren" (Rom. 5:29) and "the firstborn from the dead" (Col. 1:18).

Saint John of Damascus, analyzing these Scriptural phrases, says that the Son and Word of God is called "the firstborn of all creation" as the Only-begotten who was born from God the Father before all ages, though creation was created in time. This is why Christ is called firstborn and not first-created. He is also characterized as "firstborn of many brethren" because in His Incarnation He received flesh similar

to ours, when He was born the firstborn from His mother, and we are brethren except that He is by nature the Son of God, while we are sons of God by Grace. This is why He told His disciples: "I ascend unto My Father and your Father" (Jn. 20:17).

**Within this perspective**, Christ is the firstborn from the dead, because He raised Himself up first as God, and then gave this gift to us. The Apostle Paul confesses: "And He is the Head of the Body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence" (Col. 1:18). Christ is the Head of the Church and has preeminence above everyone. As Christ is the firstborn of all creation, because He was born before all ages, so also He is firstborn from the dead before others. And before Him some rose from the dead by His power, but they died again. But He, with the power of His Divinity, raised His Body and remains throughout the ages alive. He was the first who emerged from Hades and arose. Saint John Chrysostom writes that He who is above all others in heaven merged Himself with those upon the earth, and in this way "He is always first; the first above, the first in the Church... first in the resurrection."

From this teaching we derive many spiritual meanings that would be good for us to recognize. **The first** is that Christ is the first in the Church. The Risen Christ is Head of the Church and no one else. The Bishops are Heads of the Church in type and place and cannot exceed Christ. Nobody can exceed Christ who is the Head of the Church. Everyone must obey His commands and Christ acts through the Church, which is His Body. Christ and the Church are closely linked.

**The second** is that the Resurrection of Christ heralds our own resurrection at the appointed time, when Christ will come to judge the living and the dead. In as much as our big brother arose, this means he will raise us also. The image of the swimmer is very characteristic. First the swimmer's head emerges from the water, then his body comes out. Thus, Christ first arose, and then will follow the members of His Body, all His brethren, who even now partake of this life. For all those who live as members of the Body of Christ can live the resurrection, even if they are found to be in the salty sea of this life, since their head, Christ, is found outside of this sea and in this way they breath spiritual oxygen. This is why the sacred Chrysostom writes in his Catechetical Homily: "For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep." Thus, Christ is the firstborn of the dead, that is, the beginning of the departed.

**The third** spiritual meaning is that the phrase "firstborn from the dead", which is associated with the phrase "God raised him up, loosing the pangs of death" (Acts 2:24), states that the resurrection of the dead is a birth (τόκος). According to Saint Nikodemos the Hagiorite, man is given three births: birth according to the flesh

from his parents, spiritual birth from Holy Baptism, and eschatological birth from his resurrection which will happen at the Second Coming of Christ. Christ also is called firstborn according to these three births: after His birth from the Virgin He was presented in the Temple, after Baptism He presented to God His perfect love by His victory over the temptations of the devil, and by His resurrection He ascended into heaven and was presented to God the Father as the beginning of those to be resurrected and ascended. This is why the day of the death of the saints is called a birthday, and this is how it is celebrated; they are born in the Kingdom of God.

The Risen Christ we celebrate these days is the firstborn from the dead, our firstborn and greatest brother who arose, triumphing over death, sin and the devil. And we His brethren, by His power can be raised and conquer death, the sin and the devil. This is our greatest solace, our only hope. By the birth from our parents we are humans. With our Baptism we became Christians. With our resurrection, first the spiritual one from sin and then the bodily one at the appointed time, we will live eternally with Christ who is risen from the dead. Our goal is to live forever as brethren in Christ, when He, our first brother, will help us participate in His victory, and gain hope, light and life. *(from johnsanidopoulos.com)*

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

In those days, many signs and wonders were accomplished among the people by the hands of the apostles, and they were all gathered with one accord in Solomon's porch. No one else dared to join them, even though they were honored by the people. More believers were added to the Lord, multitudes of both men and women. People even carried out the sick into the streets, placing them on cots and mattresses, so that as Peter came by, at the least his shadow might fall on some of them. Crowds also formed from the cities around Jerusalem; they brought sick people, as well as those tormented by unclean spirits, and all were healed. However, the high priest took action, along with all his associates (which is the sect of the Sadducees). Filled with jealousy, they had the apostles arrested and placed in the public jail. But an angel of the Lord opened the prison doors by night and brought them out, saying, "Go, stand in the temple, and speak to the people the whole message about this life."

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

In the evening on that day (the first day of the week), and as the doors [of the place] where the disciples were assembled were locked, for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." When he had said this, he showed them his hands and his side. At this, the disciples rejoiced when they saw the Lord. Then again, Jesus said, "Peace be with you! As the Father has

sent me, I also send you.” When he had said this, he breathed on them and told them, “Receive the Holy Spirit! If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.” However, Thomas called ‘the Twin,’ one of the Twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord!” But Thomas replied, “Unless I see in his hands the print of the nails and put my hand into his side, I will not believe!” After eight days, his disciples were inside once again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them, and he said, “Peace be with you.” Then, he said to Thomas, “Put your finger here, and see my hands! Place your hand here and put it into my side. Do not be unbelieving, but believing!” Thomas answered 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 have believed.” Now, Jesus accomplished many other signs in the presence of his disciples, which are not written in this book. However, these ones are written, so 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

Today we keep the Feast of New Sunday, or rather we celebrate the inauguration of the New Lord’s Day. So our word today is intended to reveal a little more of the mystery of Sunday to your charity, as far as time allows. If this is a great and exalted mystery, and not even its more accessible aspects are easy for everyone to understand, we must give thanks to the Lord of all Who gave His name to this day, and Who, through His Coming in the flesh, bestowed on those who draw near to Him through faith things which are perhaps a little difficult for our mind and reason to grasp.

But heed the sense of my words, all of you. And if anyone is unable to understand everything, he will grasp the full meaning from the little he does understand, since the Holy Spirit’s teaching is a word of light. In Six days God not only made and adorned the whole visible world, He also created and brought to life the only creature with sense and a mind: man (Gen 1:1-27; 2:7). To him He granted dominion over all the animals and plants throughout the world (Gen 1:38). Then on the seventh day God rested from all His works, as we are taught by Moses (Gen 2:2), who was born later, but beheld the foundation of the world long before his time, or rather as the Holy Spirit in His love for mankind sounds in our ears and souls through Moses’ words. “And God”, it says, “blessed the seventh day and sanctified it” (Gen 2:3). Why did He bless and hallow that day on which He did nothing? For he did not bless and hallow the first day as the most highly exalted, which is why it was referred to by Moses as “one” and not as “first” (Gen 1:5

LXX), that day on which God brought forth everything out of nothing all at once, and illuminated it with new light, although He had not yet put it in due order, assigning everything to its place and kind. And if He did not bless and sanctify that first day, why not the following day, on which He established the great firmament, and stretched out around us the first heaven and after it the second? Then again, why did He not bless the day after that, or the ones following, during which the earth was formed by the waters drawing back and took all nature as its adornment, the heavens received the two great lights for eyes, and the birds and sea creatures took their being from the waters by divine command, each after their kind?...

If you raise your mind above every thought, however good, and turn it wholly towards itself, by means of constant attention and unceasing prayer, you too will truly enter into the divine rest and obtain the blessing of the seventh day. You will see yourself, and through yourself you will be carried up to the vision of God. For, as it is said, the end of prayer is to be caught up towards the Lord. This is one of the reasons for the blessing of the seventh day, which Moses indicated through the Law by commanding that the seventh day be a day of rest – but only of rest from works which benefit the body, if it is a day of activity in the works proper to the soul.

Another reason why that day was blessed is that He Who formed this world in six days foresaw that man would turn towards evil and would, as a result, go back to the ground, descend to Hades and be imprisoned there, and this whole world would grow old and useless because of man, but would be renewed by God becoming man. This renewal was effected when God incarnate descended into Hades through death and declared there on the Sabbath the recall of souls. It was because He foresaw that this would happen on the Sabbath that He rightly deemed it the only day worthy to be blessed. However, although this work was secretly made ready on the seventh day, the Sabbath, everything was clearly brought to light and accomplished when the body too had been summoned to immortality through the Lord's Resurrection on the eighth day. This is why we call it the Lord's Day. As Friday, the day of preparation, stands in relation to the Sabbath, so is the Sabbath in comparison with Sunday, which is obviously superior to it. As perfection and reality surpass beginning, pattern and shadow, so is Sunday more excellent and honorable, because on it the exceedingly blessed work was finished, and on it we await the General Resurrection of all, the perfect entry of the saints into the divine rest and dissolution of the world into its elements.

Whatever is said in praise of the seventh day applies even more to the eighth, for the latter fulfills the former. It was Moses who unwittingly first ascribed honor to the eighth day, the Lord's Day. The Jubilee year (Lev 25: 8ff), which Moses regarded as a year of forgiveness and named accordingly, was not counted among

the “weeks of years” under the Law, but came after them all, and was an eighth year proclaimed after the last of these seven year periods. Moses did the same with regard to periods of seven weeks. However, the Lawgiver did not only introduce in this hidden way the dignity of this eighth day, which we call the Lord’s Day because it is dedicated to the Lord’s Resurrection, but also on the Feast name “Trumpets” referred to the eighth day as the “final solemn assembly” (cf. Lev 23:36 LXX, Num 29:35), meaning the completion and fulfillment of all the feasts. At that point he clearly said that the eighth day too would be called holy for us, proclaiming in advance how divine, glorious and august Sunday was to be after everything pertaining to the Law had passed away.

Moses esteemed the seventh day because it led into the truly honorable eighth day. Just as the Law given through him is honorable in so far as it leads to Christ (cf. Gal 3:24), so the seventh day is honorable because it leads into the eighth day on which the Lord’s Resurrection took place. The eighth day come next after the seventh, and if you look carefully you will find that after the seventh day, when are told that all the dead from past ages were resurrected, on the eighth day Christ rose. Not only was Christ’s Resurrection accomplished on the eighth day, but it was both the eighth day in relation to the day before, and also the first day in relation to the hoped-for Resurrection, the rising again, of all men in Christ, That is why Christ is hymned as “the firstfruits of those who slept” (1 Cor 15:20) and “the first begotten of the dead” (Rev 1:5). In the same way, Sunday is not just the day eighth in order after the preceding days, but the first of the days that come after. So it becomes in its turn the New Day, the first of all days, which we call the Lord’s Day, and which Moses referred to not as the first day but as “one day” (Gen 1:5 LXX), being exalted above the others and the prelude of the one day without evening of the age to come.

You will understand how much better Sunday is than other feast days from what follows. Every other festival comes round once a year, the the Lord’s Day comes round four times every month, and this frequent recurrence makes the whole year a year of true remission for us, a year acceptable to the Lord (cf. Isa 61:2). It was in order to teach us to celebrate it in practice at the end of each week that the Lord first appeared to the disciples inside the house while Thomas was absent (John 20: 19-24). He proved He was alive and give them peace. By His breathing upon them He renewed the divine breath given in the beginning (Gen 2:7), and endowed them with the grace of the Holy Spirit, imbuing them with divine power to bind and loose sins. He made the sharers in the exercise of His heavenly lordship, saying to them, “Receive the Holy Spirit: Whoever's sins you forgive, they are forgiven; and whoever's sins you retain, they are retained” (John 20:22-23).

The Lord granted them this power and grace when He appeared to them on the very day of His Resurrection, obviously a Sunday. Then, letting the intervening days of the week elapse, He appeared in the same manner and in the same house, on the eighth day, the Sunday we celebrate today, to inaugurate His festival and to bring the hesitant Thomas to faith. According to the Savior's beloved Evangelist and disciple, "After eight days again his disciples were within, and Thomas with them: and Jesus came, the doors being shut, and stood in their midst, and said, Peace be unto you" (John 20:26).

You will see that it was Sunday when the disciples assembled and the Lord came to them. On Sunday He approached them for the first time as they were gathered together and eight days later, when Sunday came round again, He appeared to their assembly. Christ's Church continually reflects these gatherings by holding its meetings mostly on Sundays, and we come among you and preach what pertains to salvation and lead you towards piety and a godly way of life.

Let no one out of laziness or continuous worldly occupations miss these holy Sunday gatherings, which God Himself handed down to us, lest he be justly abandoned by God and suffer like Thomas, who did not come at the right time. If you are detained and do not attend on one occasion, make up for it the next time, bringing yourself to Christ's Church. Otherwise you may remain uncured, suffering from unbelief in your soul because of deeds or words, and failing to approach Christ's surgery to receive, like the divine Thomas, holy healing. There exist not only thoughts and words of faith but also deeds and acts of faith – "Show me", it says, "your faith by your works" (cf. Jas 2:18) – and if someone abandons these and is completely distanced from the Church of Christ and given over wholly to worthless pursuits, his faith is dead, or non-existent, and he himself has become dead through sin.

But are some of you puzzled that Christ could enter when the doors were shut, since He had a body? Apparently you are unaware that spiritual things must be compared with spiritual and understood on their own terms, as the holy Apostle says (cf. 1 Cor 2:13). Christ did not spoil the womb of the Virgin who bore Him in the flesh. He did not undo the sign of virginity when He was born, but kept them intact, even though at that time His Body was subject to suffering and death. So it is not at all surprising if now that He had immortalized the humanity He had assumed and His Body was no longer subject to death, He could enter through closed doors. However, as He undoubtedly had a body free from suffering and death, how was it that on His Side and His Hands He had marks of wounds and holes from the nails? For the Evangelist tells us that the Lord said to Thomas, "put your finger here, and see my hands; and place your hand here, and put it into my side: and do not be faithless, but believing" (John 20:27). Why did He have scars? It would be

impossible for a mortal, suffering body to display marks of wounds and nails and to remain healthy and sound. On the other hand, an immortal body without suffering can show the scars and wounds it suffered to anyone at will, and nevertheless continue free from suffering and death.

This enables me to understand something else: that those who have suffered for Christ are adorned for ever with their wounds. Windows in a house do not make it less safe and are not something ugly but a necessary decoration for a building, to let in light and allow those within to look out. In the same way, the body's sufferings for Christ's sake and the resultant wounds become for those who bear them windows to let in the light without evening. And when that light shines forth they will be recognizable by the divine beauty and radiance of their wounds and not by their ugliness. Their scars will not be obliterated when suffering comes to an end, in so far as they procure immortality.

Christ's Body held within it the Fount of divine light, which shone forth spiritually to enlighten the mind of him who hesitated, so that Thomas cried out at once, with perfect theology, "My Lord and my God" (John 20:28). The Lord said to him, "Because you have seen me, you have believed: blessed are those who have not seen, and yet have believed" (John 20; 29), showing that those who saw the Lord with their own eyes are not in greater glory than those who have been brought through them to faith in Him. He did not say "yet believe" but "yet have believed", because with the divine power of foreknowledge whereby He saw everything before it happened, future events were like present facts.

I shall tell you, in your charity, something, which has just occurred to me. I notice that Thomas lost his faith when he was absent, but when he was together with the believers his faith did not in any way fall short. So I have the idea that if only a sinner will flee the company of immoral men and associate with the just, he will never be found lacking in righteousness or the resultant salvation of his soul. It seems to me that the Psalmist and Prophet was hinting at this when he called blessed the man who avoided sitting with the scornful and being their companion (cf. Ps 1:1). Another prophet writes, "Thou shalt not follow the multitude to do evil (Exod 23:2), and the author of Proverbs says, "Where sinners gather, the fire breaks out" (Ecclus 16:6), "but he who walks with wise men shall be wise" (Prov 13:20).

So let us, brethren, meet together and often come to God's Church, where all who are truly godly are present and never stay away. When each of you enters the church, look for the more godly of those within, whom you can recognize just by seeing how they stand in attentive silence. Watch for those who are more pious and God-fearing than the rest, and go and attach yourself to them, and attend upon God



with them. When you come out after the dismissal on the Lord's Day and are at leisure from earthly work for the sake of Him Whose day it is, carefully search to see if there is an imitator of the Apostles who mostly stays indoors, longing for God with silent prayer, psalmody and other suitable practices. Approach such a person and enter his small room with faith as though you were entering a heavenly place containing the Spirit's sanctifying power. Sit down beside him and stay with him as long as possible. Talk to him about God and divine matters, asking questions, humbly learning and appealing for help through prayer. If you do this, I know for sure that Christ will invisibly come to you, give peace within the thinking part of your soul, increase your faith, strengthen your steadfastness, and in due time set you among His chosen in the heavenly kingdom.

May we all attain to this in Him Who has now died and risen for us and afterwards will come in glory, Christ the King of the Ages, to Whom belongs glory unto the ages of ages. Amen.

– St. Gregory Palamas, *Homily 17*

### **Great-Martyr George the Trophy-Bearer**

*George, cutting down all his foes in battles, is gladly cut down of his foes by beheading. On the twenty-third, George's neck was seized by the brazen blade.*

The glorious, wondrous and great Martyr of Christ George flourished during the reign of Emperor Diocletian (284-305), and was from the land of Cappadocia, of an illustrious and noble family. At first he shined in the order of tribune, and later when he was intending martyrdom he was either a commander, leader or general. When the impious Diocletian began a persecution against the Christians, he issued a royal decree which stated that all those Christians who denied Christ would be made worthy of royal honors, and those who refused to deny Him would receive the penalty of death. Thus when the emperor issued this atheistic order, then the great George presented himself, and proclaimed himself a Christian, and rebuked the delusion and weakness of idols, and mocked those who believed in them. Because the Saint was not persuaded by the flatteries and promises of the tyrant, nor his threats and boasts, but spurned them all, first they struck him in the stomach with a wooden pole. The wooden pole struck the flesh of the Saint to such an extent, that he began to bleed much, but the nose of the pole twisted back, wherefore the Saint remained unharmed. Then they tied him up to a wheel, to which was fastened sharp irons, and they let the wheel roll down a downward place, which cut the body of the Martyr in many pieces, but with the assistance of a divine Angel he was made whole and healthy again.

Hence the Saint stood before Diocletian and his co-ruler Magnentius, who at the time were making sacrifice to the idols, and because he appeared alive and well after his horrible torments, many Greeks were persuaded towards faith in Christ,

and they were beheaded at the order of the emperor. Then the empress Alexandra embraced the faith of Christ, and confessed Christ as the true God before her husband Diocletian. Many others also believed in Christ, when they saw the Saint placed in a pit of quicklime, and he remained unharmed. After this they nailed the feet of the Saint to iron shoes, and they forced him to run. Then they beat him mercilessly with the dry sinews of an ox. Magnentius then asked the Saint for a sign, by raising one who was dead, who many years prior had died and was buried in a tomb, located in front of the Saint. Wherefore the Saint prayed on the surface of the tomb and, O the wonder! the dead man rose, and venerated the Saint, glorifying the divinity and power of Christ. When the emperor asked who he was and when he died, the dead man responded that he lived before the coming of Christ, and due to his delusion to the idols he was burning in fire for all those years.

When many Greeks saw this, they believed in Christ, and with one voice they glorified God. Among them was the farmer Glykerios, whose dead ox was resurrected by the Saint, a miracle which made firm his faith in Christ, and he was cut to pieces with the swords of the unbelievers, and the renowned man received the crown of martyrdom. With those mentioned many others came to believe in Christ when they saw the Saint enter into the temple of the idols, and the he ordered the idol to say whether Christ was God, and if He should be worshiped. Then the demon which resided in the idol lamented and was overpowered to respond, that Christ was the only God. With these words all the idols trembled, and fell to the ground and broke in pieces. Those who worshiped the demons, unable to endure such things, seized the Saint and brought him to the emperor, asking him to quickly give his sentence. The emperor ordered for the Saint to be decapitated, together with the empress Alexandra. When the Saint was beheaded, the empress prayed in prison, and she delivered her soul into the hands of God. The Synaxis of the Saint is celebrated in his most-holy Temple, found in the so-called Deuteron.

His sacred remains were taken by his servant from Nicomedia to Palestine, to a town called Lydda, the homeland of his mother, and then were finally transferred to the church which was raised up in his name. (The translation of the Saint's holy relics to the church in Lydda is commemorated on November 3; Saint Alexandra the Empress on April 21.) If April 23 falls on or before Great and Holy Pascha, the feast of Saint George is translated to Bright Monday. *(from johnsanidopoulos.com)*

## **Saints Pusinna and Companions of Champagne**

Pusinna was the most celebrated of the seven holy daughters of Sigmarus and Lutrude. Her parents were rich, generous and pious; her mother especially was a very pious woman. The sisters were educated by a holy priest named Eugene, and

Pusinna is said to have been learned from her tenth year. She made a vow of virginity into the hands of St. Alpino, Bishop of Chalons-sur-Marne, and afterwards remained in her father's house, but although consecrated by the bishop she was not enclosed there.

She was so charitable and her faith was so great that she thought if she gave all she possessed to the poor she would never be allowed to want herself. She was very humble, and spent her days in prayer and fasting, and at length retired to a lonely cell in the village of Bansion, near Corbie, where she was enclosed. When she was dying her sister Lintrude asked to be allowed to visit her to talk with her on spiritual matters, and after death to prepare her body for burial.

Pusinna, who was deprived of speech for five days, feared she would not be able to speak to her sister, whom she longed to embrace, but although her body seemed to be almost like that of a corpse, her mind was clear, and she anxiously awaited Lintrude's arrival. At length Lintrude, accompanied by a holy priest, probably Eugene, entered the cell, and Pusinna, recovering the use of speech, began to give thanks to God Who had granted her prayers and allowed her once more to see and embrace her sister. She died a holy death in the act of prayer, and was buried at Bansion. Those who came to her funeral praised her sanctity, to the great joy of Lintrude, and several miracles are recorded of her. She appears to have a wider reputation than her other sisters, though they are all honored with public devotion.

The seven sisters all consecrated themselves to God, and made their vows into the hands of St. Alpino, from whom they received the veil. Lintrude, like Pusinna, retired afterwards into a little hermitage, where she gave herself up to a life of penance in a cell adjoining a church which she caused to be built, in which she was buried, but it is believed her body was afterwards taken to Corbie.

A third sister, named Houlde, remained after her consecration in her father's house, which the sisters after his death had turned into a convent, where they all lived the religious life until Lintrude became a recluse, when Houlde imitated her and Pusinna, and retired to a little hermitage. It is not known in what year she died, but it was in the latter part of the fifth century. Her remains were moved to Troyes in 1158 and deposited in the church of St. Etienne there.

The four remaining sisters, Amy, Ménéhould, Menne, and another whose name is not recorded, are locally honored as saints also though they did not become recluses but remained in their own home after making their vows. The remains of St. Amy are in a church dedicated to her at Joinville. St. Pusinna's remains were removed to the Abbey of Herwoden, in Westphalia, in 860, where they were a source of miracles. (*from Anchoresses of the West by Darley Dale*)

## Also Commemorated Today

New Hieromartyr Priest Egor (George) of Spas Chekriak village, Russia (1918).

New Hieromartyr John priest (1940).

New Hieromartyr Priest Sergius Zacharczuk of Nabroz (1943).

Martyr [Alexandra](#) the Empress, wife of Diocletian, with her daughter Valeria (314).

Martyrs [Anatolius](#) and Protleon, soldiers converted by the martyrdom of St. George.

Martyrs [Glycerius](#), [Athanasius](#) the Magician, [Valerius](#), and Donatus at Nicomedia.

Martyr [Therinus](#) of Bothrotus in Epirus (250).

New Martyr [George](#) of Ptolomais (1752).

New Martyr [Lazarus](#) of Bulgaria, who suffered at Pergamus (1802).

Blessed [George](#) of Shenkursk, fool-for-Christ (1462).

St. [Ibar](#), bishop of Meath (5th c.)

Heiromartyr [Adalbert](#), Bishop of Prague (997)

Hieromartyrs [Felix](#) (priest), Fortunatus and Achilleus (deacons) of Vienne (212)

St. [Gerard](#), Bishop of Toul (994)

St. [Marolus](#), Bishop of Milan (423)

## COME TO DIOCESAN FAMILY WEEKEND 2023 IN PHOENIXVILLE PA!!!!

This Memorial Day Weekend May 26-29!!! Come spend a family weekend bowling with family and diocesan friends, exploring historic Valley Forge Park, the fabulous restaurants and quaint shops along Bridge Street in Phoenixville, AND worship with us at Holy Ghost Church located in the historic 21 Acre Phoenix Park, former estate of Phoenix Steel Magnate, David Reeves. Come a day early, enjoy some golf and check out the sights in Philadelphia.

**TIME IS RUNNING OUT FOR HOTEL RESERVATIONS DEADLINE IS this coming TUESDAY APRIL 25, 2023.** By doing it before this date, you guarantee the room rate!

TO MAKE THIS EVENT A SUCCESS WE NEED YOU TO COME JOIN US!!!!

HOTEL IS Sheraton Great Valley 707 East Lancaster Ave. Frazer, PA 19335

We have secured a room rate of \$159 per night plus tax. Reservations must be made no later than April 25, 2023, to guarantee this room rate.

Reservation Link: <https://www.marriott.com/event.../reservation-link.mi...>

Questions - Carolyn Kushner - [acrychapter30@gmail.com](mailto:acrychapter30@gmail.com)

Click Here For more details and to register to bowl, purchase meal tickets and support the convention ad book.

<https://www.acrod.org/.../acryn-e/acrycomeingevents/2023bt>

## Social Team for April 30

Team 1 – Hanbury, P. Blaydoe, Chumak, Wally Simkin. Thank you!

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine, the newly reposed handmaiden of God Anna Meinhold, and those in need of our prayers. (Please advise Fr. Joseph of changes.)