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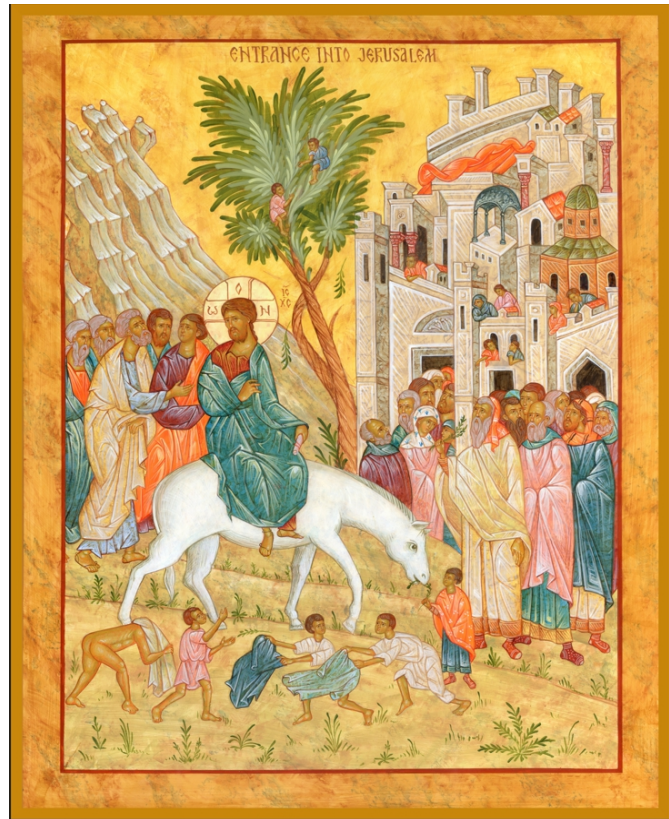
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*American Carpatho-Russian Orthodox
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*ECUMENICAL PATRIARCHATE
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SERVICES

*See Holy Week
schedule at the end of
the bulletin*



April 28, 2024 – Palm Sunday

By St. Luke the Surgeon, Bishop of Simferopol

Today we are celebrating one of the greatest events in the earthly life of our Lord Jesus Christ - His solemn entry into Jerusalem. In those days, this city was full of people who came from everywhere for the great feast of Passover. It was buzzing with rumors about the great Prophet and Wonderworker from Nazareth, who had just performed the greatest of His countless miracles - the resurrection of Lazarus, who had been lying in a tomb for four days, and was waiting for His arrival, and was preparing for a solemn entrance.

Christ always rejected all honors for Himself, forbidding the demons whom He cast out to divulge that He is the Son of God, forbidding the healed to tell about the miracle of healing. But now the time has come to reveal His dignity as Christ to the people, and the purpose of entering Jerusalem was precisely this: to announce to everyone the coming of the Messiah.

However, He did not come to become an earthly king or to put the people of Israel above all other nations, although that was the kind of king the Jews expected. The

kingdom of Christ is not of this world, and His glory could have nothing to do with the triumphal tinsel of earthly kings.

He appears in Jerusalem in a seemingly poor and humble form. There are no magnificent horses, no chariots, no external brilliance. But all earthly glory is insignificant and disappears like smoke. However, there is another glory, immeasurably higher - the glory of valiant humility, meekness, virtue, for these great spiritual qualities are immeasurably higher than all external attributes of strength and power.

The Kingdom of Christ is not of this world, and His glory had to be different, transcendental, Divine. And this glory He acquired in His humble procession. He sat on a donkey, not proudly raising his head, but lowering it low and watering His holy cheeks with streams of tears. He revealed Himself to the people of Israel as a humble and suffering Messiah, quiet and meek, who “will not break a bruised reed and will not quench a smoking flax” (Is. 42:3).

What did he weep about? We learn this from His own words: “O Jerusalem, Jerusalem, if you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes” (Luke 19:41-42). Oh, if you knew that I am the Messiah who came to save you, that I am your King - not on earth, but in Heaven!

The Lord knew that the people who would reject Him would have to endure. He knew that troops would come and lay trenches around Jerusalem, subject it to indescribable horrors of a siege, that the city would be destroyed, and no stone would remain in it, and the temple of Jerusalem would be destroyed, never to be rebuilt. Oh, that Jerusalem knew what served to save her!

It happens when a person follows the wrong path, then the mercy of God stops him with some kind of shock, some kind of misfortune or illness, and then, as it were, says to him: Oh, “if you had known, even you, especially in this your day, the things that make for your peace!” It happens to each of us that the Lord stands at the door of our heart and knocks slowly, waiting to be opened and let Him in, knocking like a beggar at the door.

So, the people rejoiced, waved palm branches, shouting: “Hosanna in the highest! Blessed is He who comes in the name of the Lord!” - spreading clothes under the feet of the donkey. The children were shouting, praising God. Obviously, seeing everything that was happening, everyone had to remember the words of the prophet Zechariah: “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; he is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey” (Zech. 9:9). However, the scribes, Pharisees and high priests, who knew about this prophecy, were

tormented and indignant, and finally, unable to restrain themselves, said to the Lord: “Rebuke them, don’t you hear what they are shouting?” Jesus answered them: "Have you never read: 'From the mouth of babes and sucklings You have made praise.' If they keep silent, the stones will cry out” (Matt. 21:16 and Luke 19:39-40).

Why did they hate the Lord Jesus? Why was He crucified? We have already said: because they considered Him a violator of the law of Moses, or rather, the letter of the law. The law of Moses was for them an indisputable, absolute and holy truth, but purely outwardly, since they were alien to its spirit, worshiping the letter, and anyone who violated the letter was considered in their eyes the worst criminal.

They were indignant that the Lord Jesus Christ healed the sick on the Sabbath day. What a perversion of the human heart! Instead of tremblingly glorifying God, who works such miracles, they were imbued with terrible malice.

They did not understand that the Lord came “not to destroy the law, but to fulfill it,” i.e., to supplement it; they did not understand that He is the “Lord of the Sabbath.” They did not understand that His teaching does not destroy the law of Moses, but elevates it immeasurably. They were not touched even by the absolutely extraordinary miracle of the resurrection of Lazarus of the Four Days. The holy prophet Isaiah prophesied about them: “The heart of this people is hardened, and they can hardly hear with their ears, and they close their eyes, so they will not see with their eyes, and they will not hear with their ears, and they will not understand with their hearts, and they will not turn to Me that I heal them” (Isaiah 6:10).

The words of the Apostle Paul came true in them: “The letter kills, but the spirit gives life” (II Cor. 3:6). The enemies of Christ perished because they were servants of the deadly letter, while “God gave us the ability to be servants of the New Testament, not of the letter, but of the Spirit” (ibid.). Let us pay close attention to this. Amen. (*from johnsanidopoulos.com*)

Today’s Epistle Lesson – St. Paul’s Letter to the Philippians 4:4-9 EOB

Brethren, rejoice in the Lord always! Again I will say, rejoice! Let your kindness be known to all. The Lord is at hand! Do not be anxious about anything, but in everything, by prayer and petition with thanksgiving, let your requests be known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are commendable, if there is any

virtue or any praise, think about these things. What you learned, received, heard, and saw in me: practice these things, and the God of peace will be with you.

Today's Gospel Lesson – Saint John 12:1-18 EOB

At that time, six days before the Passover, Jesus came to Bethany where Lazarus (who had been dead and whom he had raised from the dead) lived. Therefore, they gave a supper for him there. Martha served while Lazarus was one of those who sat at the table with him. Then Mary took a pound of fragrance of pure nard, very precious; she anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the ointment. Then Judas Iscariot, Simon's son, one of his disciples and the one who would betray him, said, "Why was not this ointment sold for three hundred denarii and given to the poor?" Now, Judas said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to steal what was put into it. But Jesus said, "Leave her alone! She has kept this for the day of my burial. For you always have the poor with you, but you do not always have me." Meanwhile, a large crowd of the Jews learned that Jesus was there. They came, not only for Jesus' sake, but also in order to see Lazarus whom he had raised from the dead. The chief priests even conspired to put Lazarus to death as well, because on his account many of the Jews were going over to Jesus and believed in him. On the next day, a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, they took branches from palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the Name of the Lord, the King of Israel!" Having found a young donkey, Jesus sat on it. As it is written: "Do not be afraid, daughter of Zion! Behold, your King is coming, sitting on a donkey's colt." 16 His disciples did not understand these things at first, but after Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. Now, the multitude that had been with Jesus when he had called Lazarus out of the tomb and raised him from the dead continued to testify about it. For this reason also, the crowd had come out to meet him, because they had heard that he had done this sign.

A Word From the Holy Fathers

Prooimion: You have come, O Lord, to the tomb of Lazarus, and you have raised him up after four days among the dead, after conquering Hades, O Powerful One. Taking pity on the tears of Mary and Martha, you have said to them, "He will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

In considering the tomb and those in the tomb, we weep, but we should not; for we do not know whence they have come, and where they are now, and who has them.

They have come from temporal life, released from its sorrows; they are at peace, waiting for the receiving of divine light. The Lover of man has them in his charge, and He has divested them of their temporal clothing in order that He may clothe them with an eternal body. Why, then, do we weep in vain? Why do we not trust Christ, as He cries, "He who believes on me shall not perish, for even if he knows corruption, after that corruption he will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

The man of faith always has power for whatever he wishes, since he possesses a faith which lends strength to all things; from it, he gains power from Christ for whatever he asks. This faith is a great possession; if a man has it, he has control of everything. Mary and Martha had it and were renowned for it. When they saw that their brother Lazarus, a man of faith, had become ill, they sent word to the Creator, saying, "Hasten Master, for the one whom You live is ill; but show Yourself in time and he will be saved, for if the light of Your face appears, he will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

Summoned by the faith of the women, He came, He who of His own free will became physician of soul and body, and immediately He spoke to His friends: "Arise; let us go into Judaea where we were once; for I have received a letter which I read with pleasure, for faith dictated it and infallible hope wrote it, and love sealed it. Why should I keep from you what has happened? Mary and Martha pray with faith to me on behalf of Lazarus, since he is now ill. If I go to him now he will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

After He said this, the One who knows all thoughts remained for two days in the place where He was, as the Scripture says. He waited in order that the will of those who loved Him might be made clear; for Martha, Mary and Lazarus loved the Master – not just for one time or another time, but constantly, consistently, in times of relaxation and in times of anxiety. So it happened that Christ, seeing that this disposition was growing even greater, saved one of the sisters and honored the other; and as for Lazarus, He told them, "He will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

But probably you are saying, "Make it clear to us: which one did He honor, and which one did He save? For we know that as far as Lazarus is concerned, Christ snatched him from the hands of Hades." Mary was, as the Scripture says, the one whom He saved from seven devils, and also the one who anointed with myrrh the Giver of perfumes, and with her hair dried the feet of the One who cleansed all mankind from stain of the wily one. Martha He honored, since she served them with love; He inspired her with confidence when she was weeping about her

brother, and He said to her, “He will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'”

Again the Lord spoke to the disciples: “See now Lazarus, our friend has fallen asleep, and I wish to go and awaken him.” But they did not understand that the Redeemer referred to death as sleep; indeed, if Paul had been there, he would have known the word of the Word, for, instructed by Him, he sent to his churches epistles calling the dead those who have fallen asleep. For who can die if he loves Christ? How can he fall if he eats the living bread? He has in his heart the miracle as a phylactery, so that even if he perish, he will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'”

When they understood that the Lord said sleep meaning death, for He told them plainly, “I go now to resurrect him,” they nodded to one another, probably communicating with head and hands, “We see a miracle before a miracle, and so we are afraid. For He did not learn that Lazarus was dead, which is what He had said; but that he was ill, and He predicts what we are going to see: Fear! Astonishment! Amazement! Some have said that He is mere man! They have not felt awe before His power when He says a word and immediately the one who was dead will be resurrected and he will rise up saying, 'You are the life and the Resurrection.’”

Now Jesus goes into Judea, in His body; for in His divinity He cares for and occupies the whole world and even those from out of the earth like the miserable locusts. He who fills the universe arrived, then, arrived in Bethany to accomplish His divine work. When Hades heard the sound of His footsteps, he whispered to Death, “What are those feet, O Death, which march over my head? Probably Jesus is coming; and again He has come to exact payment from us. Just as formerly the son of the widow escaped us, so now it is Lazarus. He will be resurrected and he will rise up saying, 'You are the life and the Resurrection.’”

“Victorious Death, unconquerable, listen to Hades, your friend, and be freed from your toil. Do not bring me nourishment for I cannot digest it. You bring me the bound dead, and when I swallow then, I vomit. When they are buried, I seize them and rejoice; but when they are spoiled I cannot hold them. Those who are within me, I exact for myself, and those whom I cause to be prepared I claim for myself; why, then, are you disturbed? Stop, make ready, and take possession of the friend of the Nazarene, O Death; be obedient, bearing in mind that he after a short time of four days will be resurrected and he will rise up saying, 'You are the life and the Resurrection.’”

When he heard these words, Death bellowed and, crying out with anger, he said to Hades, “You give me good advice as though you were free from evils; give advice

to your stomach which you have never fed up until now, for indeed I grew weary of bringing food to you; yet you have never said, 'That is enough.' But you were as insatiable as the sea in receiving the rivers of the dead, never reaching satiety. Why, then, do you talk to me like this? First learn what you are teaching me; be calm and make ready. For the one whom you have in you, after a brief critical moment, will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

"The life of mortals has always seemed as water to you; that is why you open wide and never cease to swallow them. Then let this be enough and do not become more full; for the feet which you hear, and I see they are threatening, are footsteps of one who is raging, and who is angered at you. As He draws near the tomb, He kicks at your gates, and searches for the contents of your belly. He has come, He who will purge you; and you have need of Him, for you are all distended. You will then be lightened if Lazarus, emptied from your entrails, will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

"These are foul and shameful remarks you address to me, Hades, your friend. Seeing my misfortunes, you rejoice; but I because of these things weep over myself, for I see the limbs of Lazarus, already disintegrating before putrefaction, as though they seem to rise again; they work at reassembling, for they are crawling like ants when the worms withdraw, and the bad odor has disappeared. Alas, Jesus has really come; and He, sending His fragrance towards us, has perfumed the ill-smelling corpse. And now the man who perished will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'"

When he heard this, Death cried out, and then he ran and seized Hades by the hand, and they both beheld the terrifying and awesome sight. The fragrance of the Son of God permeated His friend, and made ready his body for the call of the Giver of Life. It reordered his hair and reconstructed his skin, and put together his inner regions and stretched out his veins so that the blood could again flow through them and repaired his arteries, so that Lazarus be made ready when called. He will be resurrected and he will rise up saying, "You are the life and the Resurrection."

Hades and Death had barely seen all the things which took place, than they spoke to one another with sorrow: "Never will our empire be prominent and victorious. The tomb has become like a dye which changes corruption into life. The funeral monument is considered as a thread, and whoever wishes cuts it without any trouble, and it redeems whomever it wishes – brother, son, daughter – and those who dwell on earth laugh at us. Whether a man be slave or free, if he wishes, he despoils us. And whether a heavenly or earthly being, one has only to say a word,

and immediately the dead will be resurrected and he will rise up saying, 'You are the life and the Resurrection.'”

“Formerly Elijah was a man on earth, and when he wished to raise up the son of a widow, it was through us that he offered pay for what he consumed. He consumed the nourishment of the poor woman; but we set the evaluation. The prophet was supported; Death was turned aside along with Hades when the young child was demanded back. The tears and prayers of the famished sent it to death. All the earth was ravaged by hunger and by thirst, for there was no rain; but the prophet said with rejoicing to the widow, 'You ask for your son; he will be resurrected and he will rise up saying, “You are the life and the Resurrection.”’”

“The recent defeat has made us forgetful of our former fall, and henceforth Elijah and Elisha shall pass out of our minds as though they were nothing; but even now the wounds of their blows are to be found on us, especially of Elisha who performed miracles, for while he was alive he resurrected a corpse, and when he was dead, he snatched from death a dead body which had been thrown on him. This completely guarantees that no one of the faithful will die, but he will live, especially whenever he is connected with the bodies of the saints, he will be resurrected and he will rise up saying, 'You are the life and the Resurrection.’”

All these things, then, they said as they groaned and as they lamented about the resurrection from the dead, bemoaning themselves and all that was theirs. But the Creator arrived at the tomb of the dead man for whom He had come after asking, it seems, where Lazarus was buried. He asked, through irony, He who made man with His own hand. As He says, “Where does Lazarus lie?” He wishes to know what He already knew; just as He formerly asked, “Where are you, Adam?” Just so, He said, “Where is Lazarus?” Just a short time ago, He said to Martha, “He will be resurrected and he will rise up saying, 'You are the life and the Resurrection.’”

Almighty Lord, merciful father of the humble, who saved Lazarus just now by the sound of Your voice – just so, from Your throne, allow those who have gone before us to see Your joyous countenance; and grant that we may live out our present span of life in peace, and that we may come to the end pleasing to You, so that, living or dying, we may be governed by Your will. Give us a sign, an order; tell us Your purpose to save us, for You shall not destroy the one who loves You, but You control him in life and summon him in death – And he will be resurrected and he will rise up saying, “You are the life and the Resurrection.”

– St. Romanos the Melodist, *Kontakion 14 “The Raising of Lazarus”*

Holy Week is About the Search for Adam Among the Dead

By Dr. Panteleimon Levakos

"You came down to earth to save Adam, and not finding him on earth, Lord, You descended into Hades to seek him."

This verse, from the Lamentations on Great Saturday, states, in a very concise yet apt manner, the plan of Divine Providence for the salvation of mankind, in the persons of Adam and Eve.

The second person of the Holy Trinity, the Son and Word of God, became a perfect human being in order to save us. He came down from heaven into the womb of the Virgin Mary, so that He could become the same as us and in order to call us to our heavenly home. In this verse, the hymnographer refers to the aim of God's descent to the earth: the purpose of the incarnation of the Son is the fulfillment of the promise to our first ancestors that the Son and Word of God would crush the head of the serpent and bring Adam and Eve back into the bliss of Paradise, into direct communication with God.

The fulfillment of the promise is effected on the feast of the Annunciation, when the angel Gabriel announced to the Virgin Mary that she would bear a Son and call Him Emmanuel. The Mother of God consented to bear the Creator, and God became a human being so that we, by grace, might become gods. Christ, as God and man, was born and came into our history with the aim of seeking and finding Adam, the first-created man among us, who, by disobeying the command of the Creator brought death and corruption into our lives. The search for Adam on earth went through a variety of stages: the Theophany at the River Jordan, the call of the disciples, the miracles, the teaching (in the Temple, in the synagogue, in the open air), the Transfiguration on Mount Tabor shortly before the Passion, culminating with the raising of Lazarus, which we just celebrated, in anticipation of the Lord's Resurrection.

During the course of Christ's earthly life, the search for Adam (according to the hymnographer) was seemingly fruitless. Our Lord Jesus Christ raised the four-day dead Lazarus in order to warn Hades quite clearly that He was coming to destroy its atrocious authority over us, as Saint Andrew of Crete puts it. The progress of the Son of Man towards His voluntary Passion and the much-desired meeting with the 'first Adam' is a recapitulation of what was revealed to us during His teaching activity.

Consequently, the Church has determined the order of the 'reminders' during Holy and Great Week. These are arranged in such a way that everything is either a forerunner or an imitation of our Savior. Lazarus Saturday and Palm Sunday present a common feature, which is that of victory and triumph. With His raising

of Lazarus, the Creator revealed that our greatest enemy, Death, is not invincible. Palm Sunday acts as a prelude of the triumph of Life over death and is, at the same time, the acceptance by the people that Jesus Christ is, beyond doubt, the only Lord and King. *(from johnsanidopoulos.com)*

Persons and Events of Holy Week

By Fr. Vasilios Kalliakmanis

1) Holy Week may have the same number of days as other weeks of the year, but the events presented before us during Holy Week are wonderful and great.

The "hosanna" of Palm Sunday, the "crucify, crucify Him" of Holy Thursday, the disciple's betrayal, the thief's repentance and the centurion's confession reveal the fickleness of humanity as well as the longing for redemption.

2) Also the washing of the feet with the Sacred Basin, the prayer at the Garden of Gethsemane, the "It is finished" and the whole body burial show the incomprehensible emptying and divine condescension of the Son and Word of God. The righteous of the Old Testament, who are included in the plan of the divine economy for the salvation of the human race, foreshadow the events of the Passion. Sinners repent and are saved. Disciples abandon their Teacher. Fearless women are at the foot of the Cross and subsequently become preachers of the Resurrection.

3) But let us start at the beginning: "On Holy and Great Monday we commemorate the blessed Joseph the All-Comely," says the Synaxarion. Joseph may not have heard the sweetly-sounding message of having love for one's enemies, he may not have known up close the gladsome face of the Bridegroom of the Church, which inspires ministry, sacrifice and honor, and he may have lived hundreds of years before Him, but none of these things prevented him from becoming a man of God, an evangelist before the gospel, wise in foolish times, an obedient disciple before the appearance of the Teacher.

4) Besides Joseph the All-Comely who prefigures Christ, the Church brings forward the much-suffering Job, who endured without complaint his sufferings and painful illness, and arrived at the true knowledge of God. It is worth mentioning that as a father, seeing his children drinking and getting drunk "daily", he would "make arrangements for them to be purified". He would offer a sacrifice for them in order to attract the mercy of God, since perhaps his children may have blasphemed God when they were drunk. Job washes away the sins of his children, just like the Lord took the burden of the sins of the entire world upon Himself.

5) "On Holy and Great Wednesday, the Divine Fathers decreed that we should commemorate the harlot who anointed the Lord with myrrh, because this took

place shortly before His saving Passion." This woman is a model of a humble heart, and she opens the window of hope to those who are desperate and sunk in sin. And just as she shows her great gratitude, so also are her many sins forgiven. The sighs for her former puddled life and her hot tears attracted the grace of the Lord and she was redeemed.

6) Following this, on Holy Thursday we have the Great Basin, the Secret Supper, the supernatural prayer and the betrayal. And while the Teacher secretly teaches the disciples the mystery of His Passion, Judas contemplates his betrayal. While Christ "wrapped a towel around His waist" to wash His disciples' feet, teaching them a lesson of ministry and humility, they have a disagreement as to who is to be the first leader. While He anxiously prays in the Garden of Olives, His closest disciples are found sleeping.

7) And here perhaps is one of the most important messages of Holy Week. Christ is voluntarily journeying to the Cross for the entire world and Christians remain unmoved. He invites us to spiritually focus, and we do not have a "wedding garment". But the experience of these holy events with a pure heart will bring inner peace and create brotherly love. Our journey together with Christ to His Passion precedes our sharing in the joy of His Resurrection. *(from johnsanidopoulos.com)*

Apostles Jason and Sosipater of the LXX

The Apostle Jason was from Tarsus (Asia Minor). He was the first Christian in the city. The Apostle Sosipater was a native of Patra, Achaia. He is thought to be the same Sosipater mentioned in Acts 20:4. They both became disciples of Saint Paul, who even called them his kinsmen (Rom 16:21). Saint John Chrysostom (Homily 32 on Romans) says that this is the same Jason who is mentioned in Acts 17:5-9. Saint Jason was made bishop in his native city of Tarsus, and Saint Sosipater in Iconium. They traveled west preaching the Gospel, and in 63 they reached the island of Kerkyra [Korfu] in the Ionian Sea near Greece.

There they built a church in the name of the Protomartyr Stephen and they baptized many. The governor of the island learned of this and locked them up in prison, where they met seven thieves: Saturninus, Iakischolus, Faustianus, Januarius, Marsalius, Euphrasius and Mammius. The Apostles converted them to Christ. For their confession of Christ, the seven prisoners died as martyrs in a cauldron of molten tar, wax and sulfur.

The prison guard, after witnessing their martyrdom, declared himself a Christian. For this they cut off his left hand, then both feet and finally his head. The governor ordered the Apostles Jason and Sosipater to be whipped and again locked up in

prison. When the governor's daughter, Kerkyra, heard of the sufferings of the Christians, she declared herself a Christian and was martyred [*see below – Ed.*]

After her death, the governor decided to execute all the Christians on the island of Kerkyra. The Martyrs Zeno, Eusebius, Neon and Vitalis, after being enlightened by Saints Jason and Sosipater, were burned alive.

The inhabitants of Kerkyra, escaping from the persecution, crossed to an adjoining island. The governor set sail with a detachment of soldiers, but was swallowed up by the waves. The governor succeeding him gave orders to throw the Apostles Jason and Sosipater into a cauldron of boiling tar. When he beheld them unharmed, he cried out with tears, “O God of Jason and Sosipater, have mercy on me!”

Having been set free, the Apostles baptized the governor and gave him the name Sebastian. With his help, the Apostles Jason and Sosipater built several churches on the island, and increased the flock of Christ by their fervent preaching. They lived there until they reached old age. (*from oca.org*)

Virgin Martyr Kerkyra and Martyr Murinus

When the daughter of the governor of Kerkyra (Korfu), the maiden Kerkyra, learned how Christians were suffering for Christ, she declared herself a Christian and gave away all her finery to the poor. The infuriated governor attempted to persuade his daughter to deny Christ, but Saint Kerkyra stood firm against both persuasion and threats. Then the enraged father devised a terrible punishment for his daughter: he gave orders that she be placed in a prison cell with the robber and murderer Murinus, so that he might defile the betrothed of Christ.

But when the robber approached the door of the prison cell, a bear attacked him. Saint Kerkyra heard the noise and she drove off the beast in the name of Christ. Then, by her prayers, she healed the wounds of Murinus. Then Saint Kerkyra enlightened him with the faith of Christ, and Saint Murinus declared himself a Christian and was executed.

The governor gave orders to burn down the prison, but the holy virgin remained alive. Then on her enraged father's order, she was suspended upon a tree, choked with bitter smoke and shot with arrows. (*from oca.org*)

Also Commemorated Today

Martyrs [Dada](#), [Maximus](#), and [Quintilian](#) at Dorostolum (286).

Virgin-martyr [Anna](#) (1938).

[St. Cyril](#), bishop of [Turov](#) (1183).

Venerable [Auxibius](#), bishop of Soli in Cyprus (102).

Venerable [Cyriacus](#), abbot of Kargopol (Vologda) (1462).

Venerable [Cronan](#), abbot of Roscrea, Ireland (7th c.) (*Celtic & British*).
Martyr John of Romania (*Greek*).
New Holy Hieromartyr [John](#) of Petra in Pieria (1822)
Ven. [Memnon](#) the Wonderworker of Cyprus
[Miracle](#) at Carthage (*Greek*).
Martyr [Tibald](#) of Pannonia (304).
St. [Gerard](#) the Pilgrim of England (Italy) (639)
Virgin-Martyrs [Probe](#) and Germaine of Laon (Ireland)(4th c.)
St. [Adalbero](#), bishop of Augsburg (909)
Martyrs [Aphrodisius](#), Caralippus, Agapius & Eusebius of Languedoc (France)(1st-3rd c.)
St. [Artemius](#), Bishop of Sens (France) (609)
Hieromartyr [Mark](#) of Galilee, bishop of Abruzzi (Italy)(92)
St. [Pamphilus](#), Bishop of Sulmona, wonderworker (Italy)(7th c.)
Martyr [Pollio](#), Reader of Cybalae and companions (c. 304)
St. [Prudentius](#), bishop of Tarazona (Spain)(late 7th c.)
Martyr [Ursicinus](#) of Ravenna (c. 67)
Martyrs [Vitalis](#) and Valerie of Milan, husband and wife (1st c.)

Holy Week Services

On Wednesday evening, we will celebrate the service of Holy Unction at **6 PM**.
On Thursday, we will celebrate the Institution of the Eucharist (DL) at **8 AM**.
Also on Thursday, we will read the Passion Gospels at **6 PM**.
On Friday, we will chant the Royal Hours of Great Friday at **8 AM**.
Also on Friday, we will commemorate the Burial Service of our Lord at **8 PM**.
On Saturday, we will celebrate the Harrowing of Hell (DL) at **9 AM**.
Also on Saturday, we will celebrate Resurrection Matins at **9 PM**.
On Holy Pascha, the only service will be Divine Liturgy at **9 AM**.
-We will also serve a Divine Liturgy on Bright Monday at **8 AM**.

Social Team for May 5

It's our annual Paschal Potluck! Bring something with meat and/or dairy to share!

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

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

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

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

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, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Johnson family, 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. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, the newly reposed handmaiden of God Mary Diane David, and those in need of our prayers. (Please advise Fr. Joseph of changes.)