

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesdays in Great Lent:
Liturgy of Presanctified
Gifts 6 PM**

**Saturday: Confession 4:30 PM
Vespers 5 PM**

Sunday: Matins 8:45 AM

Sunday School 9:30 AM | Divine Liturgy 10 AM

April 6, 2025 – 5th Sunday in Great Lent (St. Mary of Egypt)

Today is the fifth and final Sunday of Great Lent. In a few short days Holy Week will begin. There is one more week remaining in the Great Fast, one more week in which to prepare ourselves to meet the awesome and saving events of the Lord's Passion and Resurrection.

All throughout Lent, the Church has provided us with a roadmap for our spiritual journey. We began the Fast with Forgiveness Sunday; but actually this is really a nickname, and strictly speaking in the Church that Sunday is called the Sunday of the Expulsion of Adam from Paradise. All of us who are born into this world, rich and poor, rulers and servants, believers and unbelievers alike, are all deeply homesick. Like Moses, we are strangers in a strange land. But we are homesick for a place where we have never been, for a Paradise that we have never seen, and so all too often we become confused. We feel that we are meant to find our place in this world. We feel lost, and we think that there must be something wrong with us, or that there must be something missing: if only I could find the right job, or the right clothes, or the right car, or the right lover, then everything would be all right.



We are deeply lonely people, and we cannot bear this loneliness; we try to anything we can to numb the pain.

But the Church tells us, at the very beginning of the Fast, that we all experience this homesickness because this world really isn't our home. The Church tells us that, actually, we desperately need this feeling of homesickness, because if we never feel homesick then we will never decide to go home. That's why on the three Sundays leading up to Lent, we sing with compunction the beautiful psalm "By the waters of Babylon," in which is the line: "If I forget thee, O Jerusalem, let my right hand be forgotten." This is a Hebraic expression which means: "If I forget Jerusalem, if I forget the City of God, then let everything that I choose instead of it be totally destroyed; let every effort that I make for any other goal in life be an utter failure."

There is nothing which this world can offer us that will fill the emptiness of our hearts. And it is in this sense that we must understand the commandments of God. The Apostle tells us that "His commandments are not grievous." This is because the commandments of God are not arbitrary. They are not some sort of cosmic test. They are not given simply to make us jump through hoops, to prove our love for God by giving up all the things that are fun and pleasant and exciting in life. Rather they are given to us, quite simply, to show us how to be happy. They warn us against the things which we imagine will bring us fulfillment and peace and pleasure, but which actually turn out to bring us only emptiness and anxiety and misery.

This is the meaning of our exile. We were not expelled from Paradise because God wanted to get even with us for breaking His law. We were expelled from Paradise into this world in order to have the freedom to choose which world we want. When our ancestors ate the fruit, we were announcing that we wanted to become gods on our own, in our own way, without God. So He simply let us try. We are free to try, futile as it is, to make our home here. We are free to try frantically to turn it into the Paradise that we rejected. But when we grow tired of feeding swine and perishing from hunger, we are free also to return to the Father's house.

And so by means of the commemoration of this expulsion the Church spurs us on to make the great journey home, to set out like Abraham from the land of our birth and to make our way, "by faith and not by sight," to the Promised Land.

But now we are reaching the end of the time specially set aside for this journey, the end of the Forty Day Fast. And just as the Church set a signpost for us at the outset of the Lenten journey, so too She has set another signpost for us here at the conclusion. What is this other signpost? The life of our holy mother Mary of Egypt, commemorated today on the final Sunday of Great Lent.

Our task during Great Lent, and our task during all our earthly life, is to become saints. But inevitably, five weeks into the Fast, if we have been paying any attention to ourselves at all, it has become abundantly clear that we are very, very far from being saints. I will never forget the words I heard from the deacon of our parish while I was a catechumen: "If we ever get to the end of Great Lent and think that we've done it right, that means that we've done it wrong." And so, strangely enough, it turns out that in order to become victors over sin, we first need to lose. We need to really and truly discover for ourselves, not intellectually or rationally, but in our heart of hearts, that we really, really are not good people.

Our entire modern civilization is founded on the denial of this really quite simple and undeniable fact. We hear our world practically screaming at us from all sides: "you're perfect just the way that you are!" But you know, most of us don't really believe it, not deep down. Because we know that it isn't true. We're afraid to admit it, because we think that nobody will love us if they really knew what we are like. But St. Mary discovered this truth about herself, even though all her life she had wallowed in the worst kind of depravity with never a care or passing thought of shame. In her own words: "With great difficulty it began to dawn on me, and I began to understand the reason why I was prevented from being admitted to see the life-giving Cross. The word of salvation gently touched the eyes of my heart and revealed to me that it was my unclean life which barred the entrance to me."

And as soon as she made this discovery—and this is the really important part of the story—she immediately ran to the Mother of God, and her entire life changed. A lifetime of filth and depravity was blotted out by a few short words spoken to the Mother of God with her whole heart. And then all of a sudden what had a few short minutes ago been a totally wasted and empty life, became transformed into St. Mary's path to heaven.

This is the first thing the Church is telling us about our Lenten journey, about our earthly life, about our time of exile and pilgrimage. It's not about how many virtues we have acquired, it's not about how many of the rules that we have kept, it's not even about how many of our sins we have gotten rid of. It's about seeing who we really are. It's about seeing who we really are without Christ and the Theotokos and the saints. And it's about gathering the courage to run to them anyway. To not behave like Adam and Eve, who hid from God when they saw their nakedness. That was the real Fall, that was the real cause of all the human tragedy that has played out since. If they had run back to God as to a loving Father, everything would have been all right.

But what happened to St. Mary after this great event of her conversion? Was she immediately transfigured beyond all recognition? Well, in a sense yes, because she never went back to her former way of life. But in a sense no, because she spent

seventeen years in the desert battling with the same evil thoughts and desires and temptations that she had given herself over to during her life in the world.

And this is the second great lesson that the Church is giving us today on the Sunday of St. Mary. That no matter what we do, no matter how sincerely we repent, we still must endure patiently the sins and passions that we have amassed during our life on earth. They won't disappear magically or quickly, and the fact that we still struggle with the same things day after day, week after week, year after year, does not mean that we are spiritual failures, it does not mean that we're only wasting our time, and above all it does not mean that God has abandoned us or rejected us. Indeed, as the Optina Elders taught, it often happens that God allows our sins and our passions to continue, precisely in order to save us. In order to humble us. Because humility and pain of heart over our shortcomings can not only take the place of every other virtue, but without them even the greatest virtues become simply the playthings of our pride.

What was it that made St. Mary different from us? What made her into such a wondrous saint? And as we look back on our Lenten struggle, and as we look forward to Holy Week and Pascha, what is there left for us to do?

What did St. Mary say herself about her life of repentance in the desert? "I live here clinging to my God Who saves all who turn to Him from faintheartedness and storms." This is all that the Lord asks from us. This is the only thing that can make us into saints. To cling to our God who saves all who turn to Him from faintheartedness and storms.

If we think that we've done Lent right, it means that we've done it wrong. But the Holy Fathers tell us that the person who sees their sins is greater than the person who sees angels. Because it is only by seeing this truth, as St. Mary did, that our eyes will be opened to see that far greater truth, the truth that, in the words of one father of the Pskovs Caves monastery, the Church teaches us all the time in every single Divine service:

"May Christ our true God, through the intercessions of His Most Pure Mother and of all the saints, have mercy on us and save us, for He is good, and the lover of mankind." (*from holycross.org*)

Today's Epistle Lesson – St. Paul's Letter to the Hebrews 9:11-14 EOB

Brethren, when Christ appeared as a high priest of the good things to come, he entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. It was not through the blood of goats and calves but through his own blood that he entered into the Holy Place once for all, having obtained eternal redemption. Indeed, if the blood of goats and bulls, and the ashes

of a heifer (sprinkling those who have been defiled) could sanctify to restore the purity of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to offer divine service to the living God?

Today's Gospel Lesson – Saint Mark 10:32-45 EOB

At that time, Jesus took the Twelve [aside] and began to tell them about the things that were going to happen to him. “Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death and deliver him to the Gentiles. They will mock him, spit on him, scourge him, and kill him. On the third day, he will rise again.” James and John, the sons of Zebedee, approached Jesus and said, “Teacher, we want you to do for us whatever we will ask!” He replied, “What do you want me to do for you?” They answered, “Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory.” But Jesus said to them, “You do not know what you are asking! Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?” They replied, “We are able!” Jesus said to them, “You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with! However, to sit at my right hand and at my left hand is not mine to give, but it is for whom it has been prepared.” When the ten heard this, they became upset with James and John. Jesus called them, and told them, “You know that those who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. But it shall not be so among you! Whoever wants to become great among you shall be your servant. Whoever of you wants to become first among you shall be slave of all. For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

A Word From the Holy Fathers

“You will gain possession of your souls through your patient endurance” (Luke 21:19). In whatever work we engage patience gives birth to courage, courage to commitment, commitment to perseverance, perseverance to an increase in the work done. Such additional labor quells the body's dissolute impulses and checks the desire for sensual indulgence. Thus checked, desire gives rise to spiritual longing, longing to love, love to aspiration, aspiration to ardor, ardor to self-galvanizing, self-galvanizing to assiduousness, assiduousness to prayer, prayer to stillness. Stillness gives birth to contemplation, contemplation to spiritual knowledge, knowledge to the apprehension of the mysteries. The consummation of the mysteries is theology, the fruit of theology is perfect love, of love humility, of humility dispassion, of dispassion foresight, prophecy and foreknowledge. No one

possesses the virtues perfectly in this life, nor does he cut off evil all at once. On the contrary, by small increases of virtue evil gradually ceases to exist.

– St. Gregory of Sinai [*See below – Ed.*]

Mary of Christ, Egyptian * Protector of sinners
of repentance and salvation * you are a true example.

Accept the prayer made to You * by one more sinner
full of passions and vices * obscenities and selfishness.

Sin distresses me * it won't let me get up
and to my Christ immediately go * with mercy, grace to be clothed.
That's why my gaze towards You * I have turned and I'm asking You
for this favor to do for me * to Christ entreat for me.

You who journeyed on this path * the desolate and dark,
You who tasted every passion * when still from Christ were afar.

You alone, You know * the rebuke and evil
which sin causes * to the Prodigal and sinner.

That's why Your gaze always * You have fixed carefully
to every victim of sin * who looks at You imploringly.

Say a prayer to our God * to our Jesus the Redeemer
to the Theotokos and Panagia * Ah! ask her for a favor.

To accept me in her arms * the Prodigal and sinner
and give me His mercy * His grace, be my purifier.

Prayer of a sinner

– Saint [Bessarion of Agathonos](#)

Saint Mary of Egypt

On this day, the fifth Sunday of Great Lent, we celebrate the memory of our holy and venerable Mother, Mary of Egypt.

The recorder of the life of this wonderful saint is St. Sophronius, Patriarch of Jerusalem. A hieromonk, the elder Zossima, had gone off at one time during the Great Fast on a twenty-days' walk into the wilderness across the Jordan. He suddenly caught sight of a human being with a withered and naked body and with hair as white as snow, who fled in its nakedness from Zossima's sight. The elder ran a long way, until this figure stopped at a stream and called, "Father Zossima, forgive me for the Lord's sake. I cannot turn around to you, for I am a naked woman." Then Zossima threw her his outer cloak, and she wrapped herself in it

and turned around to him. The elder was amazed at hearing his name from the lips of this unknown woman. After considerable pressure on his part, she told him the story of her life.

She had been born in Egypt and had lived as a prostitute in Alexandria from the age of twelve, spending seventeen years in this way of life. Urged by the lustful fire of the flesh, she one day boarded a ship that was sailing for Jerusalem. Arriving at the Holy City, she attempted to go into one of the churches to venerate the Precious Cross, but some unseen power prevented her from entering. In great fear, she turned to an icon of the Mother of God that was in the entrance and begged her to let her go in and venerate the Cross, confessing her sin and impurity and promising that she would then go wherever the Most Pure One led her. She was then allowed to enter the church. After venerating the Cross, she went out again to the entrance and, standing in front of the icon, thanked the Mother of God. Then she heard a voice saying, "If you cross the Jordan, you will find true peace." She immediately bought three loaves of bread and set off for the Jordan, arriving there the same evening. She received Holy Communion the following morning in the monastery of St. John the Baptist, and then crossed the river. She spent the next forty-eight years in the wilderness in the greatest torments, in terror, in struggles with passionate thoughts like gigantic beasts, feeding only on plants.

Later, when she was standing in prayer, Zossima saw her lifted up in the air. She begged him to bring her Holy Communion the next year on the bank of the Jordan, and she would come to receive it. The following year, Zossima came with the Holy Gifts to the bank of the Jordan in the evening and stood in amazement as he saw her cross the river. He saw her coming in the moonlight and, arriving on the further bank, make the sign of the Cross over the river. She then walked across it as though it were dry land. When she had received Holy Communion, she begged him to come again the following year to the same stream by which they had first met. The next year Zossima went and found her dead body there on that spot. Above her head in the sand was written: "Abba Zossima, bury in this place the body of the humble Mary. Give dust to dust. I passed away on April 1, on the very night of Christ's Passion, after Communion of the Divine Mysteries." For the first time, Zossima learned her name and also the awe-inspiring marvel that she had arrived at that stream the previous year on the night of the same day on which she had received Holy Communion - a place that he had taken twenty days to reach. And thus Zossima buried the body of the wonderful saint, Mary of Egypt. When he returned to the monastery, he recounted the whole story of her life and the wonders to which he had been an eyewitness. Thus the Lord glorifies repentant sinners. She entered into rest in about the year 530.

St. Mary is remembered today, as we reach the end of the Great Fast, to arouse the energy of the slothful and to urge sinners to repentance, imitating her example. She is also commemorated on April 1. The Righteous Zossima, who buried St. Mary, is commemorated on April 4.

O Christ our God, through the intercessions of our venerable Mother Mary of Egypt, have mercy on us and save us. Amen. (*from johnsanidopoulos.com*)

St. Gregory of Sinai as a Model for our Lives

By Protopresbyter Fr. George Papavarnavas

Saint Gregory of Sinai was born in 1255 in Klazomenae, an ancient city of Asia Minor, forty kilometers southwest of Smyrna. His parents were wealthy yet pious, and raised him in "the education and admonition of the Lord." He did not love material wealth, bodily comforts and sensual pleasures, but rather the hesychastic life, which helps a person find the true purpose for their existence, which is loving communion with God and people. First he went to Cyprus, then to Alexandria, and after many adventures he arrived at Mount Sinai, where he was tonsured a monk. With asceticism and obedience he ascended the highest stages of the spiritual life, which brought envy to some monks, and this resulted in his departure for Jerusalem and from there to Crete. He then went to Mount Athos, where several monks gathered around him. Raids of the Hagarenes forced him to move first further into the Holy Mountain and then to the cities of Thessaloniki, Chios, Mytilene and Constantinople, and after a short time he returned to Mount Athos.

Eventually he settled in Adrianople, at Mount Katakekryomene, where he built a monastery and after an adventurous life he reposed there in peace.

The life and conduct of Saint Gregory of Sinai gives us the opportunity to highlight the following:

First, Saint Gregory, as we saw, was forced to frequently change his place of residence, but this did not prevent him from striving to live according to God and to progress spiritually. Indeed, if one wishes to live according to the will of God there is nothing that can prevent this. The various excuses for our spiritual indifference and casualness is nothing more than a "lame excuse". Whichever way of life one has chosen, the purpose of life can be realized, which is communion with God, if only one truly desires to do so. The Gospel is one and the same for all people. I heard an Athonite Elder say that he knew a married man with many children, who lived in the world and was a professional truck driver, that reached such a high stage of the spiritual life that he had continuous noetic prayer.

Of course, it is not possible for life to not have its difficulties and problems, but these can help us spiritually progress if we treat them the right way. That is, if we

have patience and a firm belief that God allows all things for our benefit. The saints especially faced many temptations and tribulations in their lives, but they also experienced spiritual joys and blessings. They empathize with people, pray for the entire world, and lift the grief and pain of the entire universe, but nevertheless they have inner fulfillment and peace and for this reason thousands of people find peace around them. Even dumb animals, and the so-called wild ones as well, feel their love and are clam near them.

Second, the saints are the spiritual heart of society. Just as the carnal heart delivers blood throughout the body, because if it keeps it all within it will explode and die, something similar takes place with the saints. Because they have overcome selfishness and individualism and achieved perfect love, they care for all people and do not hold on to any material or spiritual goods for themselves, but they channel it throughout the body of society. Above all they spiritually heal people, console them, support them and help them to obtain a correct orientation and meaning in life.

As long as people remain locked in their selfishness, individualism and self-interest and they do not care about others, they will create serious problems in the body of society, as well as themselves. But when they decide to break out of the shell of selfishness with sincere repentance and move with love towards others, then they become a true person and a true benefactor of humanity. Yet this cannot take place without the Grace of God, which does not violate human freedom, but operates only synergetically with each person. Those who have driven the Holy Triune God and the Church from their lives while trying to struggle to transform society do so in vain, because the passions cannot be defeated only by human powers. But where there are people who struggle to transform their passions with the Grace of the Holy Spirit, there progress is made, since there is trust and honesty in the relations between them.

It should also be noted that those who lift up daily with patience their cross, will participate in the sufferings of Christ, and for the dishonor, slander and various other temptations they endure for His love, they will also experience the glory of Christ and the joy of His Resurrection, as well as their own personal resurrection from the tomb of the passions and sins.

Progress in the spiritual life, and in the daily activities of each person in general, depends primarily on the will and the personal struggle, as well as patience and trust in the love of God and not on external conditions. The avoidance of cheap excuses and taking personal responsibility shows maturity and spiritual courage.
(from johnsanidopoulos.com)

Also Commemorated Today

[St. Eutychius](#), patriarch of Constantinople (582).
New Hieromartyr [John](#) priest (1934).
New Hieromartyr [James](#) priest (1943).
St. [Sebastian Fomin](#), Elder of Optina and Karaganda (1966).
St. [Afonius](#) (Affonii), Metropolitan of Novgorod (1652)
[St. Methodius](#), Equal-to-the-Apostles, enlightener of the Slavs (885).
Venerable [Platonida](#) (Platonis) of Nisibis (308).
Bishop [Sadoth](#) and [120 Martyrs](#) of Persia (345).(*also Oct 19 and Feb 20*)
Martyrs [Jeremiah](#) and Archilias the Presbyter of Rome (3rd c).
Venerable [Gregory](#) (the Byzantine) of Mt. Athos, instructor of St. Gregory Palamas (1308).
[2 Martyrs](#) from Ascalon.
Martyrs [Timothy](#) and Diogenes of Macedonia (345)
New Monk-martyr [Gennadius](#) of Dionysiou, Mt. Athos, who suffered at Constantinople (1818).
New Martyrs [Manuel](#), Theodore, George, Michael, and another George, of Samothrace (1835).
St. [Martyrius](#) (Kirichenko), monk of Glinsk Hermitage (1865) (*repose – see also Sep 9*)
Saint [Elstan](#) ([Elfstan](#)), Bishop of Ramsbury (981)
Saint [Brychan](#), King of Brycheiniog (Brecknock); (unk)
St. [Berthanc](#), bishop of Kirkwall (c. 840) (Orkney Is.)
St. [Ylched](#) of Anglesey (unk)(Wales)
St. [Celestine](#), Pope of Rome (432)
St. [Gennard](#), Abbot of Fly (720)(Picardy)
Martyr [Marcellinus](#) (413)(N. Africa)
Martyrs [Florentius](#), Germinianus, Moderata, Romana, Rufina, Saturus & Secundus of Sirmium (4th c)
Ven. [Notker](#) Balbulus of St. Gall (912)
St. [Prudentius](#), Bishop of Troyes (861)
St. [Urban](#), abbot of Peñalba (León) (c. 940)
St. [Winebald](#), abbot of Saint-Loup of Troyes (c. 650)

Social Team for April 13

Team 2 is up next week – Carrie LaMere, John Nelson, Michael Black, Kenneth Garner. Thank you!

March 31, 2025



To the beloved Faithful of our God-protected
Diocese,

Glory be to Jesus Christ!

Warmest greetings to you and best wishes for a prosperous Lenten Fast thus far. I am writing to you again with the request for donations to the Diocesan Altar Boy's Retreat.

To remind you, two years ago I made the same request with this goal in mind: to provide every Altar Boy who attends the Retreat with the best possible experience we can. Usually, we are limited in what we can provide, based upon registrations. But with your help, we can assure every attending Altar server that every year he gets a top-notch experience, regardless of how many brother Altar servers sign up.

Consider your donation an investment in the future: any one of the attendees (hopefully many) may be your future priest! If these young men are like me, the experience of the Altar Boy Retreat has a profound impact on the calling to the priesthood. You can do your part to help foster that!

Any and all donations should be made out to "Diocesan Altar Boy Retreat" and send care of Fr. Michael Chendorain to 145 Broad Street, Perth Amboy, NJ 08861.

Thank you in advance for your generosity and care for our Altar Servers. May you be blessed with a good remainder of the Fast and a radiant Pascha!

In Christ,

Rev. Fr. Nathaniel Choma - Retreat Director

SAVE THE DATE FOR THE

DIOCESAN ANNUAL

ABR

JUNE 29 - JULY 2, 2025

Registration Opens :


01

MAY

Registration Fee :

\$150

/Participant



“Will you fight the good fight? Will you finish the race?”

Hosted at Christ the Saviour Seminary -
Johnstown, PA. Registration details and links will
arrive after Pascha!

**CONTACT FR. NATHANIEL CHOMA
FOR MORE INFORMATION :**

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Upcoming Diocesan Events

2025 Sts. Joachim and Anna Senior Retreat

Our Diocese is pleased to announce its sixth annual Sts. Joachim and Anna Senior Retreat which will take place at Camp Nazareth Retreat and Conference Center in Mercer, PA from May 2-4, 2025. The Retreat will feature keynote addresses by Very Rev. Nicholas Ferencz. You can read [Fr. Nik's biography here](#). His Eminence Metropolitan Gregory is inviting all our Diocesan Seniors, ages 55 and over, to join him for 2 days of fellowship, prayer, and fun. The Theme of the Retreat – **Matthew 22: The BIG Questions We should ALL want to Talk about and Answer!** The schedule will include worship, fellowship, learning, fun, time for reflection and relaxation, time spent with our Diocesan Hierarchy, and great activities!

Online Registration is now open!! Visit [2025 Senior Retreat](#) to register for the event. Visit campnazareth.org for more information. You may also call (724-662-4840) or email the Camp at campnazareth@acrod.org for more information.

Don't miss out on our sixth annual Sts. Joachim and Anna Senior Retreat!
Register today!

Registration closes Friday, April 25, 2025.

Camp Nazareth Family Camp 2025 **Friday, May 30 – Sunday, June 1**

Our Diocese is pleased to announce its 11th annual Family Camp at Camp Nazareth this year in conjunction with Family Day. The event is exactly what it sounds like. Families “camping” together in the Camp cabins and participating in a weekend of services, games, discussions, activities and challenges that are all designed to help families deepen their relationship with God and with one another.

This year's theme – *The “Puzzle” that is Your Family... Discovering why God has put us Together!* Our families were given by God. He has joined the “pieces” of our family's “puzzle” together. Come discover what all the “pieces” mean to your family and what they mean to a world in need of your family! The schedule includes time to pray together, have fun together, relax together and learn together. In addition, kids and parents will also have their own activities and discussions separate from one another as well. This year's Keynote Speaker for the adults is Rev. Timothy Paproski, our parish priest at St. Nicholas Church in Warren, OH. This year's leader for the kids is Pani Hailey Paproski. We are excited to have both of them as part of this year's Family Camp!

Family Camp is scheduled for Friday, May 30 – Sunday, June 1, 2025.

Come enjoy time with your family and with other Diocesan families in the beautiful environment of the Camp! Each year we have a wonderful time together! Come, be a part of it!

Don't miss out on this opportunity for you and your family. Space is limited, so be sure to register soon! Online Registration is NOW OPEN! Visit the the following link to register:

[2025 Family Camp](#). Visit campnazareth.org for more information.

Camp Nazareth Alumni

Calling all Camp Nazareth Alumni!

We are thrilled to announce our 2nd Annual Camp Nazareth Alumni Online Event! This is for all former Campers, Staffers, Volunteers, and Clergy who have graduated from Camp! Please join us for an opportunity to see and meet Camp alumni from every era!

Share the news with your friends and fellow alumni and we look forward to reconnecting with all of you!

When: Tuesday May 6th, 2025

Time: 7:00pm EST

[Register: CN Alumni -5/6/2025](#)

Follow Our Diocese On-Line

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

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

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

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

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

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His 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, 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. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)