

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

See last pages for services this week

Saturday: Confession 5:00 PM

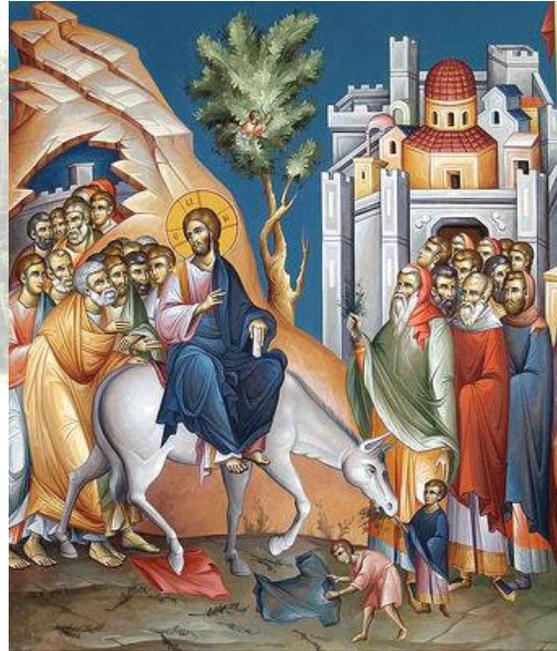
Great Vespers 5:30 PM

Sunday: Matins (Orthros) 8:45 AM

Divine Liturgy 10:00 AM.

April 9, 2017 – Palm Sunday

On this day, the Sunday of Palms, we celebrate the radiant and glorious Feast of the Entry of our Lord Jesus Christ into Jerusalem. After Lazarus had been raised from the dead, many, on beholding this event, came to believe in Christ. And indeed, a resolution was passed by the Jewish synagogue that Christ, and Lazarus himself, should be killed. Jesus, therefore, departed, letting evil run its course, and the Jews meditated how they might kill Him on the Feast of Passover. Some time after His flight, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, and there, after a supper had been made, Lazarus ate with Him; his sister Mary poured out ointment on Christ's feet. On the following day, He sent His Disciples to fetch the ass and the foal. He Who has Heaven for His throne entered Jerusalem, riding on the foal of an ass. The children of the Hebrews themselves spread their garments under Him and, cutting down palm branches, threw some of them in the way and carried others in their arms, and they cried out as they escorted Him: "Hosanna to the Son of David; blessed is He who comes in the name of the Lord, the King of Israel." This took place because the All-Holy Spirit moved their tongues to praise and laud Christ. Through the palms (the name given by the Hebrews to the tender branches) they signified Christ's victory over death. For it was customary for the victors of athletic contests and wars to be honored and borne about with branches of evergreen trees.



The foal signified us, the people of the Gentiles, sitting and resting on whom Christ is proclaimed victor, conqueror, and King of all the earth. About this Feast the Prophet Zacharias said: “Rejoice greatly, O daughter of Zion; for behold, thy King is coming to thee, meek and riding on an ass and the foal of an ass.” And again, about the children, David says: “Out of the mouths of babes and infants You have perfected praise.” When Christ entered the city, the whole of Jerusalem quaked and, goaded on by the High Priests to defend it, the crowds sought to do away with Him. He eluded them by hiding, and when He did appear, He spoke to them through parables. By Your ineffable compassion, O Christ our God, make us victors over irrational passions, and vouchsafe us to behold Your clear victory over death, Your radiant and life-bearing Resurrection, and have mercy on us. Amen.
(from the synaxarion)

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

Brethren, rejoice in the Lord always. Again I will say, rejoice! Let your gentleness be known to all men. The Lord *is* at hand. Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things. The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

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

At that time, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil. But one of His disciples, Judas Iscariot, Simon’s *son*, who would betray Him, said, “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. But Jesus said, “Let her alone; she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always.”

Now a great many of the Jews knew that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He had raised from

the dead. But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus.

The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed *is* He who comes in the name of the Lord!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him. Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign.

A Word From the Holy Fathers

Oh, what folly! Oh, the incurable hardening of their thoughts! They have perverted their minds to such a degree of impiety, that where they should have derived belief, they derive unbelief; for what they ought to give praise, they blaspheme; for what they ought to render glory and exult, they are ungrateful; what they ought to honor and pay homage to, they speak ill of and battle against God. Such a thing is madness! Such a thing is possession by conceit! For, intoxicating the mind with the error of fantasies, it does not allow the eye of reason to peer through the murk that has poured all around it, and to gaze at the light of truth. Such is the disease of the Pharisees and the scribes who, though they make much of the first seat at table, and puff themselves up at being called Rabbi, and boast of keeping the Law by broadening the borders of their garments, take not the least heed of truth, or account piety for anything. Such is the sting of envy! Once it has pierced the soul, it disables the whole man. For it destroys the power to be watchful, and ruins miserably the senses, through the use of which lies to road to knowledge, allowing one neither to comprehend the advantageous, nor to preserve what is heard by means of memory, nor even to see clearly what is presented to the sight.

As for us, my beloved ones, let us escape these soul-destroying diseases. Let us escape vainglory, through which the first of the incorporeal beings suffered the first fall. Let us escape envy, if for no other reason than that it saps its possessor, and distresses not at all, or very little, the envied one. Let us escape conceit and the striving for fame, through which the apprehension of truth is put to flight. Let us escape ingratitude and blasphemy, for these things threw the high priests and scribes into the pit of perdition; these things inflamed the high priests and scribes

of the Jews to kill Christ; these things have shown the high priests and scribes more foolish than the babes. Let us not, therefore, imitate the ingratitude of the Jews, but let us emulate the gratefulness of the children; not the godlessness of the old men, but the godly speech of the babes; not the blindness of the envious, but the knowledge of God of those who sing praise; not the wickedness of those who thirst for blood, but the guilelessness of the infants. Let us too become like children. For, says the Lord, "Unless you turn and become as little children, you shall not enter into the kingdom of heaven." (Mt. 18:3) Let us become children in guilelessness, by not inserting anything wicked or deceitful in our soul, but by receiving and inscribing the pious faith in a soul entirely clean and freed from the marks of impiety, that we may enter the kingdom of heaven. Let us bring branches of charity and fellow-love to the Lord, that we may enter the eternal joy of the righteous. Let us go forth to meet Him as He comes riding on a young donkey, and is proclaiming the folly of the Jews, and is adopting the gentiles as His children. Let us go forth to meet Him spreading out our garments. How are we to spread them out? By spreading them under the poor; for He takes upon Himself the plight of the poor, and cries out, "As much as you have done it to one of these my brothers, you have done it to me." (Mt. 25:40) Oh, what merciful and divine words! You are spreading out your garments under my feet, He says, when you clothe the poor; you are cherishing me when you release them from the bitter sting of the cold. Let us spread out our garments for Him, that we may be entitled to cry out with the children, "Hosanna in the highest. Blessed is he who comes in the name of the Lord." Blessed is He who comes to spread out His arms on the cross, and to gather the gentiles to Himself. Blessed is He that comes to make Hell a prisoner, to release Adam from his bonds, and to raise him from his fall. Blessed is He who comes to destroy the power of tyranny, and to bestow liberty on those who are sore distressed. Blessed is He who comes to empty out the storehouses of Hell, and to fill the heavenly mansions with the throng of the saved. Blessed is He who comes to offer Himself as a sacrifice for our sake, to expiate all our sins, and to reconcile us with the Father. Blessed is He who comes to suppress death, to inaugurate our resurrection, to free us from servitude, and to bestow on us His adoption.

For it is Yours, Who are our Creator, to have given us existence and fashioned us out of nothing, and after we had fallen and been crushed, to have raised us again and restored us. It is part of Your love of man to seek that which has gone astray, and to convert from error, and to make us worthy of our ancient inheritance. For we are Your people and the sheep of Your pasture, and all of us depend on You. And to You we send up praise and thanks, together with the Father and the Holy

Spirit, the consubstantial, life-giving and all-powerful Trinity, now and forever and ever. Amen.

– St. Photius the Great, Patriarch of Constantinople, *Homily 8.5-7*

On Stewardship and the Orthodox Life – 123: A Purposeful Life



“...for a wide door for effective work has opened to me, and there are many adversaries.” (1 Cor. 16: 9 RSV)

The early Christians who accepted the Gospel were expected to change their lives. They were signing onto something that required their total loyalty. Fr. Michael Kiser in his book, *Spread the Word*, says “they were to become holy in the truest sense of the word – set apart from the world around them, living by different priorities from the rest of their community.” But why?

The early Christians conquered the known world in less than three hundred years. How did they do this when they were under constant persecution? They did it by leading purpose filled lives. They spread the Gospel to all who would listen. Is that not what Christ told the first Church, the Seventy? He told them to go throughout the world spreading the word. They devoted their time and talents to what the Church is all about, telling people to repent, let go of your sins, be baptized, and receive the Holy Spirit in chrismation. Is that our approach to evangelism (outreach) today?

How do we use our lives, our time and our talents that God gave us to spread the word of God? Do we spread the word of God or do we believe that that is what the priest should do, not us?

As Paul stated in the scripture above, “the door is wide” there is great opportunity for *us* to use our talents and time to outreach to the community, to fill our Churches with souls full of the Holy Spirit, and they will in turn want to tell others. But, Paul warns, “there are many adversaries.” This secular world is full of mediocrity, people that do not want to be disturbed, disrupted or challenged. They are satisfied with a mediocre life without God and attempt to criticize you and make fun of you because you trust in God and what He has promised. As a consequence you go through life coming to liturgy and going home. The liturgy is something you should **take** home, **live** every day of your life and enjoying **telling** others of this precious gift that you have!

But you may say: it is not easy reaching out to the community; it takes work! Yes, you are correct. It *does* take work. The adage, “Nothing worth doing is going to be easy” applies here. Don’t listen to the “naysayers.” Don’t listen to those who say, “We never did it that way before!” Fr. Barnabus Powell, GOA, states, “Opportunity when the vision is great rejects the fear of failure”. Be Orthodox on purpose. Lead a purposeful life. Lead others to Christ through Orthodoxy by using your time and talents that God has gifted you with in this life! (*from acrod.org*)

~ FROM THE LENTEN TRIODION ~

Ruled by many passions, weakened by all the assaults of the evil one, my heart lies shamefully in the tomb of laziness, crushed with senselessness as with a stone. Savior, by your life-bearing Cross You gave life to those who were in hell: Awaken me, and give me life, So that in fear, I may glorify Your divinity!

Israel clothed itself with fine linen and purple, shining with sacred, royal garments, rejoicing in the services of the law, rich in the law and the prophets. You are ever in the bosom of God the Father, but it crucified you outside its gates, rejecting your life after the death on the Cross! Now Israel thirsts for just a drop of grace, like the merciless rich man who left poor Lazarus, and went in purple and fine linen into the unending flames. Israel is sick as it beholds the Gentiles who before, possessed not even a bit of truth, But who now warm themselves in the bosom of the faith of Abraham, who now adorn themselves in the scarlet of Your blood, together with the fine linen of baptism, rejoicing and delighting in Your gifts of grace. Glory to you, Christ our God!

(Stichera from Vespers, Tuesday in the Sixth Week)

UPCOMING DIOCESAN EVENTS

The Altar Boy Retreat (ABR) and the Young Women's Encounter (YWE) are scheduled for 25-29 June. The ABR is open to our Altar Boys ages 8-18 and the YWE is open to the young ladies of the parish ages 13-18. More information will be coming out on those events in the near future.

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





Office of the Bishop
312 Garfield Street
Johnstown, PA 15906

April 5, 2017

Protocol No. 2017/8

Glory to Jesus Christ!

Dear Diocesan Parents and Children,

Our Diocese is pleased to offer our fifth 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.

Last year we had a wonderful time together and we are looking forward to being together again this year. We know our families need support and help, especially in this day and age. Here is an event to support and sustain our families as we continue to develop our own Diocesan Family Ministry.

Family Camp is scheduled for Friday, June 9 – Sunday, June 11, 2017. Families can register online at campnazareth.org. The Flyer and Schedule are also available at campnazareth.org.

We have planned a variety of activities and events that will allow your family the opportunity to learn together, have fun together, pray together and simply be together in the peaceful environment of the Camp. Remember that we have newly renovated cabins with a few more comforts than before including private showers, living rooms and air-conditioning. We also have the newly constructed High and Low Ropes Course for those that are brave enough!

Families will be staying together, and have to themselves a Camp cabin; plenty of space to rest and relax and simply be together during and after the weekend’s festivities.

Don’t miss out on this opportunity for you and your family. Come and help us to make this an ongoing and rewarding event for our Diocesan families.

Space is limited to the first 10 families, so register online soon. Registration closes after Friday, June 2, 2017.

With blessing I remain

Working in His Vineyard with much love,

+Bishop Gregory of Nyssa

CAMP NAZARETH

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

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

COMMEMORATED TODAY: MARTYR EUPSYCHIUS OF CAESAREA

The Holy Martyr Euppsychius was born in the city of Caesarea in Cappadocia and received a Christian upbringing by his illustrious parents. During the reign of Julian the Apostate (361-363), Saint Euppsychius entered into a Christian marriage. At Caesarea there was a pagan temple to the goddess Fortuna, whom Julian the Apostate revered. As Euppsychius was going to his wedding, the pagans were offering sacrifice to the goddess Fortuna. Saint Euppsychius was filled with zeal for the Lord, and he destroyed the temple. He knew that this would inevitably result in his punishment. Saint Euppsychius distributed all his possessions to the poor and prepared himself for martyrdom.

The enraged emperor Julian loosed his wrath not only upon Saint Euppsychius, but against all the inhabitants of this city. Some of the citizens were executed, while the more respectable were sent into exile. Christian clergy were drafted into military service, and he looted the churches of anything valuable. The city was deprived of its title Caesarea [i.e. "Imperial"] and resumed its original name of Maza. He also imposed a severe tax on the inhabitants. The emperor threatened to annihilate the city altogether, if the people did not build a new pagan temple in place of the one destroyed.

Julian tried to compel Saint Euppsychius to offer sacrifice to idols. For many days they tormented the saint on a rack, and also with iron claws. But his faith was firm, and the judge sentenced the martyr to be beheaded with a sword.

Then Julian embarked on a campaign against the Persians, marching through Cappadocia and approaching Caesarea. Danger threatened the city, since the emperor intended to raze it to its foundations. But then Saint Basil the Great (January 1), showing Julian the proper respect as sovereign authority, came out to meet him carrying with him three loaves of barley bread, which he ate. The emperor ordered his retainers to take the loaves, and to give Saint Basil a pinch of hay saying, "You have given us barley, cattle fodder. Now receive hay from us in return."

The saint answered, “O Emperor, we bring you that which we ourselves eat, and you give us cattle feed. You mock us, since you, by your might, are not able to transform hay into bread, the essential food of mankind.” Julian angrily retorted, “I’ll shove this hay down your throat when I return here from Persia. I shall raze this city to its very foundations, and plow over this ground and turn it into a field. I know that it was on your advice that the people dared to destroy the statues and temple of Fortuna.” After this the emperor continued on his way, but soon perished in his campaign against the Persians. He was struck down in the year 363 by the holy Great Martyr Mercurius (November 24). After the emperor’s demise, the Christians of the city of Caesarea built a splendid church over the grave of Saint Euppsychius, and from his holy relics they received help and healing. (*from oca.org*)

SAINTS RAPHAEL, NICHOLAS AND IRENE OF LESVOS



On the island of Mytilene (Lesvos in ancient times), near the village of Therme, the villagers had a custom of ascending a certain hill on this day to celebrate the Divine Liturgy in the ruins of a small chapel, although no one knew whence this tradition sprang. In the year 1959, certain villagers began seeing persons who spoke to them, first in dreams, then awake, both by day and by night. Through these wondrous appearances, which were given to many people independently, the holy Martyrs Raphael, Archimandrite of the Ancient Monastery, and Nicholas, his deacon, together with the other saints martyred on the island, told the villagers the whole account of their martyrdom, which had taken place at the hands of the Moslem Turks ten years after the fall of Constantinople in 1463.

The twelve-year-old Irene had been tortured, then burned alive in a large earthenware jar in the presence of her parents. On Tuesday of Renewal Week, Saint Raphael had been tied to a tree and his head sawn off through his jaws; Saint Nicholas had died at the sight of this. Although the feast is celebrated today because it is the day of their martyrdom, through the appearances of the Saints as living persons five hundred years after their martyrdom, it is also a singular testimony to the Resurrection of Christ.

For many years a monk had been seen walking on the hill at Karyes in Lesvos, Mytilene in Greece. Many Christians and Turks had seen him. The hill was also called Kaloyeros after the monk, who was seen holding a censor and would disappear in a splendour of light.

In 1917 the Turk who owned an estate with olive trees on the hill at Karyes, Hasan Bei, commissioned the police officer of Thermi, Efstratios Sitara to solve this mystery. The short investigation was soon abandoned as the belief was held that these visions were of a supernatural nature.

There was a small chapel there in the name of Panagia. Residents of Thermi held a service there every Easter Tuesday without hindrance from the Turkish owner of the property. Many saw the monk. Shepherds grazing their flocks heard singing and bells from the chapel. Tradition said the monk was killed by the Turks, but when this had happened no one knew. There had also been a female monastery there, but had been destroyed by barbarians. There was a strong belief that the place had Divine Grace and was Holy.

After the destruction and problems suffered by the Greeks in Asia Minor, the Turkish olive tree property was given to a Mr Marangos and his family. They sought permission to build a church.

On 3rd July 1959, excavations began for the foundations of the church. A grave was found containing a human skeleton and giving off a sweet fragrance. The head of the skeleton was resting on a round stone, much like a pillow. The head was about 30cms away from the body. The lower jaw was missing. The excavators also found a ceramic tile from the Byzantine era with a Cross engraved on it.

After the discovery of the grave, amazing phenomena started to occur. The bones were put in a sack by a Mr Doukas Tsolakis. He was in charge of the excavations. He could not lift the sack up due to the excessive weight. Noises were heard from the bones. They were also producing a fragrant incense. One of the workers, a Mr Leonidas Sideras kicked the sack and his leg went numb. Tsolakis' hand remained motionless. He could not lift the sack. The priest was asked to do a Panakhida - a prayer for the departed. The night before he was due to conduct the service, he was wondering what name he should use. During the night Saint Raphael appeared to the Priest. He told him who he was, and that he was born on the island of Ithaka. Since then St Raphael has appeared many times to different people. He suffered martyrdom on 9th April 1463.

St Raphael was born Georgios Laskaridis. His father was called Dionysios and his mother Maria. They were a devout family. St Raphael served in the army. He then became a monk and clergyman taking the name of Raphael. He served as parish

priest in the parish of St Demetrios of Loumbardiariis in Athens. He then became Archimandrite and Bishop at the Ecumenical Patriarchate of Constantinople.

It was when he traveled to France that he met St Nicholas at Morlaix. Nicholas was from a wealthy family. He was a young student from Thessalonika studying at a French university. Nicholas was moved by the teaching of St Raphael and they became firm friends. They lived in the monastery for nine years. In 1462 Mohammed the conqueror captured Lesbos after a seventeen day siege. It fell on 17th September 1462. The Turks did not disturb the Monastery immediately.

After 6 months, in April 1463, during Holy Week, a movement occurred in Thermi, causing some agitation. The Christians went up to Karyes to hide. The teacher Theodoros and the Community Chief Vasillios together with his family went up to the Monastery.

St Raphael conducted the Divine Liturgy for the last time on Holy Thursday. On Good Friday the Turks came to the Monastery seized Abbot Raphael, Deacon Nicholas, the family of the Community Chief and the Teacher Theodoros. Everyone else had fled to the mountains. The Turks started torturing them to find out the hideout of the others.

Irene, the twelve year old daughter of the Community Chief had her hand cut off in front of her parents, who were tied to a tree. She was then put in a big earthen pot and burned to death. Her father, mother, and the teacher Theodoros were all murdered. Saint Eleni was Saint Irene's older cousin, and suffered along with Saints Raphael, Nicholas, and Irene on April 9, 1463 (Bright Tuesday).

On November 12, 1961 Mrs Basilike Rallis had a dream in which she saw herself by the church at Karyes near the town of Thermi on the Greek island of Lesbos. As she looked inside the church, she saw a young girl about fourteen or fifteen years old, with a dark complexion and dark hair. Since the girl was praying, Mrs Rallis also began to pray. The girl turned to her and said, "Do you know who I am? I am a martyr. Not like Renoula (a diminutive form of Irene), of course, but if you only knew what I endured! I lived with the mayor's family, and I was also with them when the Turks tortured them here. They mistreated me and gave me such a horrible beating that I died from the pains. My name is Eleni."

The saint also told Mrs Rallis about an icon of the Mother of God that she had been asking about, revealing to her the place where it would be found. When she awoke, Mrs Rallis was reluctant to mention this dream to anyone. She said to herself, "If there really is another martyr named Eleni, I'll see her again. Maybe someone else will see her, too, then I'll tell. But who was this Eleni who lived with the mayor's family? Perhaps she was their servant."

The next night, she dreamed that she was in the village church. She saw three clerics coming out through the left door of the altar. She made the Sign of the Cross at once, for she thought that Satan might be tempting her. Then she saw the three clerics make the Sign of the Cross, too. They looked at her and smiled as they slowly proceeded to the center of the church. "I recognized Saint Raphael and Saint Nicholas right away," Mrs Rallis recalled, "but did not know the other saint. He was tall, middle-aged with a long grey beard and a lordly air about him."

At that moment, a girl with a round face came out by the same door. She was beautiful, and she wore a rose-colored dress. Mrs Rallis approached her and, kneeling before her, she asked, "Are you also a saint?" "Yes," the girl replied. "Sit down beside me, watch quietly and I will explain some things to you."

Then other people began to come out from the same door and approached the saints. First, a man of medium height with civilian clothes and a long grey jacket. The girl said to Mrs Rallis, "The teacher, Theodore." He was followed by another well-formed man. The saint said, "The mayor, Basil (Saint Irene's father)." Then a tall, stout woman of about forty came forth with two girls whom Mrs Rallis recognized at once. They were Saints Irene and Eleni, of whom she had dreamt the night before. The unknown saint who had appeared with Saints Raphael and Nicholas identified the tall woman as Maria, the mayor's wife, and the two girls as Renoula and Eleni. He asked Mrs Rallis, "Why, when you dreamed about her last evening, did you say that you would not say anything about it to anyone? Eleni is also a martyr, and she wishes to be remembered. She was not the mayor's servant, but his orphaned niece who lived with them. Her proper name, which she signed on papers, was Eleni. However, they also called her Susanna. She also had that name." Mrs Rallis slowly approached Saint Irene. She embraced her and began to weep, saying, "O Renoula, my tortured little girl, how could these heartless evil-doers burn you?" Then Saint Irene also started to cry.

When Mrs Rallis woke up, her eyes were filled with tears, and she thought that she would faint. So powerful was the dream that she later said, "Ah, that tortured child! How I ached for her! Every time I go to Karyes I will sit by her little tomb and I will mourn as if she were my own child. Just think, they tortured the child in front of her father, in front of her mother who bore her. It seems to me that there does not exist a more terrible martyrdom for parents."

St Raphael was horribly tortured in front of Saint Nicholas. St Nicholas died of heart failure, on seeing his mentor murdered. The Monastery was then torched and the Turks fled. The next night some devout Christians buried the Holy Martyrs secretly. When St Raphael started to appear to people he revealed everything - where the bones of the Martyrs were buried, the pot where little Irene was burned,

the grave of the Teacher Theodoros, and the graves of Irene and her father. At the site of the ancient church, icons were found, holy water, sheets from handwritten Gospels and a round icon of Jesus. St Raphael also revealed the spot where his jaw was. The grave of Mother Olympia, who suffered Martyrdom in 1235 when pirates destroyed Panagia's Old Monastery and killed the nuns, was also found. Three large nails were found in her skull. More nails were found on her body. In 1963 at the place of the Holy Martyrdom a Convent for Ladies was established. St Raphael has performed and still performs many miracles to this day. (*from oca.org and johnsanidopoulos.com*)

~ HOLY WEEK SERVICE SCHEDULE ~

- ❖ Schedule of services for the coming week (**please carefully note the times**):
 - Today, we will celebrate Bridegroom Matins after social. Please stay if you can.
 - On Monday evening, we will celebrate Bridegroom Matins at **7:30 PM**.
 - On Tuesday evening, we will celebrate Bridegroom Matins at **7:30 PM**.
 - On Wednesday evening, we will celebrate the service of Holy Unction at **7 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 **7 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 **7 PM**.
 - On Saturday, we will celebrate the Harrowing of Hell (DL) at **9 AM**.
 - Also on Saturday, we will celebrate Resurrection Matins at **8:30 PM** (in place of the usual Matins service at 8:45 AM on Sunday).
 - On Holy Pascha, the only service will be Divine Liturgy at **10:00 AM** – and then we will FEAST! (and the cantors will rest!)
 - On Bright Monday, we will celebrate a Divine Liturgy at **6:00 AM**.
 - On Bright Tuesday, we will celebrate a Divine Liturgy at **6:00 AM**.

On Holy Pascha, we will have a potluck feast after liturgy. Please bring something to share.

March Treasurer's Report

Glory to Jesus Christ! For the month of March our income was \$10,428.00. Our operating expenses were \$9,201.00. Our income over expenses was \$1,415.00. Our major expenses for the month of March were heating oil delivery, service contract and the first Verizon bill for the high speed internet and telephone service. Thank you for being good stewards of God's house.

Your servant in Christ, Kari

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

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