

SOBORNOST

St. Thomas the Apostle Orthodox Church

(301) 638-5035 Church
4419 Leonardtown Road
Waldorf, MD 20601

Rev. Father Joseph Edgington, Pastor
(703) 532-8017

fredgington@gmail.com

www.apostlethomas.org

American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wed: Liturgy of the Presanctified
Gifts 6:00 PM**

Sat: Confession 4:30 PM

Great Vespers 5:00 PM

Sun: Matins (Orthros) 8:45 AM

Sunday School 9:30 AM | Divine Liturgy 10:00 AM

**March 5, 2023 – 1st Sunday in Great Lent | Triumph of
Orthodoxy | Holy Martyr Conon**

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Today is the Sunday of Orthodoxy, my beloved brethren, and the Orthodox Church celebrates as Theology and as Church and as Life. It is therefore not only about the Orthodox faith, but about Orthodox life - it is ortho-doxo and ortho-life.

As is customary everywhere today, in all the Holy Temples where a Divine Liturgy takes place, sermons on the subject of Orthodoxy will be heard and many Bishops, Clergy and theologians will speak about Orthodoxy. All speakers - Orthodox, Neo-Orthodox, Post-Orthodox, Patristic, Neo-Patristic, Post-Patristic, Modern, Post-Modern - will refer to Orthodoxy and will try to present what they themselves think is the Orthodox Church, Orthodox Theology and Orthodox Tradition.

The question then is: What is Orthodoxy? It is a question that needs to be answered. A short eucharistic sermon is simply not enough to answer such a question, as to what Orthodoxy is. However, I will try to express some of my views today, on the Sunday of Orthodoxy. While I was thinking last night about this question - What is Orthodoxy? - there came to my mind a sermon delivered by the Apostle Paul on Mars Hill. Among some other things he said, he spoke of how



when he entered the agora and observed the statues there, all the statues of the gods, among these he beheld a statue which was dedicated to an "Unknown God", which was specifically inscribed: "To the Unknown God". This incident led me to choose my topic for today.

I thought that this is probably the case with Orthodoxy as well. We all talk about Orthodoxy, but in the end Orthodoxy is unknown to many. Therefore, if we could give an inscription to Orthodoxy today, we would write: "To the Unknown Orthodoxy". I think that for many Orthodoxy is unknown, even though everyone talks about it, everyone writes about it, and there are books that refer to it. All of these speak about the Orthodox Church, Orthodox Tradition, Orthodox Theology and Orthodox Life, but it is viewed selectively and superficially. Perhaps you may ask me: "Why is Orthodoxy unknown today? How can you say that?" There are two main reasons why I claim that Orthodoxy is largely unknown to the people, and not only to the people, but also to the Clergy of all ranks.

First, Orthodoxy is unknown, to a large extent, because there is great confusion around Orthodox theological issues, there is a strong ignorance of the clear content of Orthodox issues. I will say it more simply. There is a lot of ignorance about Orthodoxy, precisely because there is confusion in theological issues. This is because there are so many contaminations, so many influences from all directions, from philosophical, theological, Christian and religious, where in the end one asks: "Is this Orthodoxy?" And because there are many contaminations and influences, that is exactly why there is a vast ignorance of knowledge of the depths of Orthodoxy. One who observes the various theological and philosophical currents that prevail in the Western world sees how much the Orthodox theological issues were influenced by Scholasticism, the Reformation, the Enlightenment, but also by other Eastern traditions.....

Secondly, there is ignorance of Orthodoxy today, because expediency and selfishness prevail. That is, some may know what the Church Fathers say on various theological issues, but because they are distinguished by various expediencies, they do not present them exactly as they read them in the patristic texts themselves, but present them according to their interpretations. There is a great deal of expediency towards this subject and this is due to the passions which exist within these people. When I speak of expediencies I also mean, apart from other things, modern nationalisms and geopolitical strategies, which have weakened the essential content of the Church and have made it captive to secular practices.....

Finally the question remains and I return to it: What exactly is Orthodoxy? You will say to me: "Well, today many Christians have ignorance of Orthodoxy, but

also expediency along with fear of the powerful. Hence, what could you tell us in a few words about what Orthodoxy is?"

I think that very briefly it can be said that Orthodoxy is three specific facts: First, Orthodoxy is the decisions of the Ecumenical Synods, that is, the doctrines formulated by the Ecumenical Synods, but also the Local Synods, which have been recognized by the former. When one reads the minutes and the decisions of the Ecumenical Synods, then one will understand the essence of Orthodoxy. Second, Orthodoxy is the content of the important five-volume work called "Philokalia of the Sacred Neptics", which shows the way in which one can reach the experience of God, that is, it is sacred hesychasm tied together with repentance, prayer and the purity of the heart. The "Philokalia of the Sacred Neptics" is a collection of patristic works, in which there is talk of sacred hesychasm. This essentially shows the method for attaining the inner spiritual knowledge of God, what the doctrines express, essentially the terms of the Ecumenical Synods. And thirdly, Orthodoxy is the worship of our Church, its Mysteries with the foremost Mystery of the Divine Eucharist, together with our ecclesiastical arts, that is, the ecclesiastical hymnography, the ecclesiastical music, the ecclesiastical iconography, the sacred icons.

After all, why did the Church determine today, the day of the restoration of the Holy Icons, to be celebrated on the Sunday of Orthodoxy? She did this because the icons are the ones that present the whole spiritual inner grandeur of Orthodox theology and the Orthodox Church, showing in an authentic way the mystery of the incarnation of God and the mystery of the deification of man. Therefore, when one connects all three of these facts, that is, the doctrines, which are the decisions of the Ecumenical Synods, the hesychastic tradition as recorded in the book of the Philokalia and in other patristic texts, and the ecclesiastical arts, our iconographic and musical tradition, the way in which we build the temples, the way in which we perform the Divine Liturgy, the Divine Eucharist, then they will understand what Orthodoxy is. Everything else that happens in the Orthodox Church is the fruit of these basic features.

This means that doctrine is closely connected with prayer that takes place in the heart of man and the worship of our Church, especially with the divine Communion of the Body and Blood of Christ. To express this in a simpler way I would say that Orthodoxy is to meet a saint, who is closely connected with the Divine Liturgy, with the prayer of the heart and the empirical knowledge of God, and to be their close disciple, to follow their advice and to imitate their life. Then one will learn from experience - as a student learns scientific knowledge from a researcher - what Orthodoxy is and they will become Orthodox in all expressions and manifestations of their life. Orthodoxy is received as a spiritual birth through

spiritually "living organisms". What takes place here takes place also with biological life, which is transmitted from generation to generation, from biologically living organisms. This is what is characterized as "theology of events". Then one will learn in practice that Orthodoxy is not verbalism, ideologies, slogans, clever dialogues that temporarily impress, like fireworks in the sky.

So, in order to learn Orthodoxy, one has to deal with and be interested in the depth of these things. And finally Orthodoxy is to know its depth, which is repentance and humility, and then one will also know its height, which is Mount Tabor, the light of the Resurrection, and the rushing wind of Pentecost. May we, until we end our lives, until we leave this vain world, learn, even a little, what the Orthodox Church is and what Orthodox theology is and not remain in the ignorance of Orthodoxy until the end, so that we may confess it and celebrate it brilliantly. *(from johnsanidopoulos.com)*

Holy Martyr Conon as a Model for Our Lives

by Protopresbyter George Papavarnavas

The Venerable Martyr Conon lived during the times of the Holy Apostles and was from the village of Vadini in Isauria. His parents Nestor and Nada became Christians, and Nestor was found worthy to be a confessor and a martyr. Conon, together with his pious wife, devoted himself entirely to the spread of the true faith. His idolatrous compatriots reacted to the gospel preaching and claimed that their own faith was true. Then Conon said to them that he could prove to them that the God he worships is the only true God, in the following way: "When you go up to the mountain and sacrifice to your gods, notify me and we will set off together. You will go up with your horses and I with my feet, and whoever arrives first, their faith is true." They also agreed on the appointed day and then they set off with their horses like lightning. When they arrived, however, at their destination and saw him waiting for them, they could not believe their eyes.

Conon told them to become Christians, in keeping with their agreement. They hesitated and wanted to ask their gods if indeed the God who Conon worships is the only true God. Then the Saint commanded the demon that was observed in the idol to say who the true God was, and when he was pressed, the demon said that the true God is the one who Conon worships. After that they were catechized and baptized. They loved the Saint so much that when the ruler Magnus came to their place and subjected him to horrible tortures to deny Christ, they all rose up against the ruler and forced him to flee. Two years after this incident the Saint handed over his holy soul into the hands of the living God.

His life and conduct give us the opportunity to emphasize the following: All the events of the Divine Economy, which took place in the New Testament, had a

prototype and were prophesied in the Old Testament, and therefore there is unity between the two Testaments. That is, all that the Prophets said about the Word of God, the Second Person of the Holy Trinity, hundreds of years ago, that is, about His incarnation by the Holy Spirit and Mary the Virgin, His teachings, His miracles, His voluntary Passion, the Crucifixion, the three-day Burial, the Resurrection and His Ascension, as well as the preaching of the Apostles to all nations, etc., all took place in the New Testament, and are described by the eyewitnesses and earwitnesses of the incarnate Son and Word of God, namely the Apostles and the Evangelists.

The Prophets proclaimed to the people not their own thoughts, but the will of God, that is, what God told them, and therefore they said, "Thus saith the Lord." And when they had to prove that the God they preached was the true God, they did not hesitate to do so, as the Apostles did, as did the Saints of the Church throughout the ages. This reveals the unity that exists between the Prophets, the Apostles and the Saints, as well as the fact that the living faith in the Triune God is proved experimentally.

The miraculous event mentioned above, which led to the belief of thousands of people, is reminiscent of another similar incident from the Old Testament, where the Prophet Elijah proved to the priests of the idols, and in general to the idolators all over the world, that his God was the only true God. This incident is known, but it will be mentioned briefly, because it reveals the unity of the two Testaments, Old and New, but also their difference.

The Prophet Elijah said to the priests of the idols that Baal, whom they worship, is a false god, non-existent, while his own is the only true God, and that he can prove it. He told them to prepare the carcasses for the sacrifice and not to light a fire, but to pray to Baal and he to his God, and whoever sends fire from heaven, theirs is the true God. They agreed and called on Baal from morning till noon, but there was no fire. The Prophet Elijah, when it was his turn to invoke the God of his Fathers, in order to make the miracle more believable, told them to throw water on the carcasses, and in fact three times. And then, as soon as he raised his hands to heaven and prayed, immediately fire fell and burned the carcasses, which were swimming in the water. Thus, it was proved beyond doubt that the God of Elijah is the only true God.

The Prophet Elijah, however, after this miraculous event, killed the priests of the idols, while the holy martyr Conon gave them life and in fact eternal life, since after their baptism they acquired the ability to commune of the Body and Blood of Christ "for the remission of sins and life everlasting." This is also the difference between the two Testaments, which, after all, Christ Himself pointed out to His

disciples James and John, on the occasion of an incident which the Evangelist Luke preserves. He says that when Christ once passed by with His Disciples outside a village and wanted to enter it, but its inhabitants, who were Samaritans, did not receive Him, His disciples James and John said to Him: "Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?" But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men's lives but to save them" (Lk. 9:52-56).

The Church verifies its teaching, that is, it proves in practice that the Triune God is the only true God "who alone does wonders." And whoever wants to believe try the experiment. If you pray to the Triune God and humbly tell Him that, if He exists, I want to know You and live according to Your will, then you will taste the sweetness of His love. (*from johnsanidopoulos.com*)

Today's Epistle Lesson – St. Paul's Letter to the Hebrews 11:24-26, 30-12:2 EOB

Brethren, by faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing to share ill-treatment with God's people rather than enjoy the pleasures of sin for a time. He considered the disgrace of the Anointed a greater wealth than the treasures of Egypt because he had his eyes fixed on the reward.

By faith, the walls of Jericho fell down, after the people [of the city] had been encircled for seven days. By faith, Rahab the prostitute did not perish with those who were disobedient because she had received the spies in peace. What more shall I say? Time would fail me if I mentioned Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Through faith, they overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, became strong in weakness, grew mighty in war and caused foreign armies to flee. Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. Others were tried by mocking and scourging, yes, by chains and imprisonment. They were stoned, they were sawn apart, they were tempted and they were slain with the sword. They went around in sheep and goat skins, being destitute, afflicted and ill-treated. And yet the world was not worthy of them! They wandered in deserts, mountains, caves, and the holes of the earth. All of them received a testimony through their faith but they did not receive the promise because God had made provision for us to have something better, and they were not to reach perfection apart from us. And so, seeing that we are surrounded by such a great a cloud of witnesses, let us lay aside every weight and the sin which so easily entangles us. Let us run with endurance the race that is set before

us, fixing our eyes on Jesus, the author and perfecter of faith. For the joy that was set before him, he endured the cross, despising its shame, and he has sat down at the right hand of the throne of God.

Today's Gospel Lesson – Saint John 1:43-51 EOB

At that time, being determined to go out into Galilee, Jesus met Philip and said to him, "Follow me!" Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel and said to him, "We have found the one of whom Moses in the law and the prophets, have written: Jesus of Nazareth, the son of Joseph!" Nathanael asked him, "Can anything good come out of Nazareth?" Philip replied, "Come and see!" As Jesus saw Nathaniel coming to him, he said about him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael asked Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael replied, "Rabbi, you are the Son of God! You are King of Israel!" Jesus said to him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" He said to Philip, "Amen, amen, I tell you; hereafter, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man."

A Word From the Holy Fathers

The portion of time lent to God is not lost; He gives it back with a great increase. Whatever circumstances there are, in fact, that cause you trouble, these the Lord will remove, giving to those, who prefer the spiritual, strength of body, alacrity of spirit, skill in transactions, and prosperity for their whole life. Even if at present our efforts do not succeed according to our hopes, still the teaching of the Spirit is a goodly treasure for the future life. Therefore, free your heart of all solicitude for your livelihood and give yourself wholly to me. For, there is no advantage from the presence of the body if the heart is busy about earthly treasure.

– St. Basil the Great, *Homily 1, On the Hexameron*

An Interpretation of the Lenten Prayer of St. Ephrem the Syrian

Lord and Master of my life, give to me Your servant a spirit of purity (or chastity).

Have you paid attention to the fact that even such a great ascetic and desert-dweller, such a great saint as Ephraim the Syrian, prayed that the Lord would give him the spirit of chastity. Did he, the holy elder, really need this prayer? It is not for us to judge, but he himself judged that it is necessary to pray about this, and all the saints prayed about this.

Why did they pray about this? Because they knew that the Lord required from them, as well as from all Christians, complete, unconditional chastity, chastity not

only of the flesh, but also of the spirit. Even in our thoughts, we do not dare and should not violate chastity, for the Lord Himself said, "Whoever looks at a woman with lust has already committed adultery with her in his heart" (Matthew 5:28). No one can avoid unclean thoughts, and the saints struggled painfully with these thoughts for many years.

I have already told you about how the Monk Martinian, a young man, fought desperately against this passion, how, when he was seduced by a depraved woman who managed to enter into his monastic cell, he stood on the burning coals in order to overcome the carnal passion in himself. In this way the saints fought for decades, and the main means in their struggle was fasting, humility and prayer, for all the holy fathers say that there is no greater protection from carnal lusts than humility.

A person, if he acquires humility, is freed from them, and proud people, alien to humility, are completely overwhelmed by this base passion. Remember this: humility is the first and most important way to free us from lust. Do you know how many among us are easily, extremely easily related to the violation of the seventh commandment, how many such Christians who do not consider this sin a serious sin, who say: "After all, I am pious, I try my best to fulfill the commandments of Christ, I try to do acts of mercy, won't the Lord forgive this little weakness?"

Those who speak so are deeply mistaken, for what they call a small weakness, the apostle Paul calls it quite differently. He is so strict in this regard that in the epistle to the Ephesians he says: "But fornication and all uncleanness and covetousness should not even be named among you, as befits saints" (Eph. 5:3). You can't even think about them, you can't even talk about them, as befits saints. He says that adulterers and fornicators and drunkards will not enter the Kingdom of God. The apostle directly says that those who violate this commandment - fornicators and adulterers - will not enter the Kingdom of God (1 Corinthians 6:9).

And where will they be? Of course, in a place of darkness, in a place of eternal torment. Think about it. Do not any of you say that nature itself is so arranged that this passion is natural. This is completely wrong, human nature is designed so that people give birth to children, and not to defile themselves. For the Apostle Paul says that every sin is outside the body: pride, vanity, ambition, envy, anger, since these are all passions of the soul, but fornication and adultery is in the body itself, defiles not only the spirit, but also our body.

Didn't the Apostle Paul say that our bodies are the temple of the Holy Spirit, and if the temple must be clean, then our bodies must be clean, not defiled by anything. We are not to destroy the temple of the Holy Spirit, to make the members of our

body members of a harlot. The apostle says with horror: "Let it not be so!" (1 Corinthians 6:15)

How many among people are those who turn carnal passion into a constant pleasure, the most impure, the basest pleasure, which makes them equal to those animals that are distinguished by special lust: roosters and baboons. It is shameful, shameful for a man in general, and even more so for a Christian man, to equal himself with a baboon. It is a shame, a shame to forget that his body is a temple of the Holy Spirit. For the apostle Paul says in his epistle: "The will of God is your sanctification, that you abstain from fornication; so that each of you knows how to keep his vessel in holiness and honor, and not in the passion of lust, like the pagans who do not know God. For God has not called us to uncleanness, but to holiness" (1 Thessalonians 4:3-5:7).

The holy apostle said: "Those who are Christ's have crucified the flesh with its passions and lusts" (Gal. 5:24).
Do you want to be Christ's, do you want to be friends of Christ, sons of God? If you want this, then remember: you must crucify your flesh with its passions and lusts, mortify it. You need a huge, daily struggle with your flesh.

This struggle is given differently to different people, for there are blessed people who do not have great sensuality, and there are others who by nature, inherited from their parents, suffer from an unusually high sensuality and lust. I know such an unfortunate person - one unfortunate woman, extremely pious, who inherited such exceptional lustfulness from her parents. I know how she struggles with this lust. She fights with all her might, comes to self-torture: she collects thorns, prickly thorns, and crushes them with her hands so that the thorns stick into her hands. She suffers, and yet she falls. But not only such unfortunate ones fall, but also many of us, who find it much easier to abstain.

What can we say about such a fall? Let us say that just as with every fall, so it is possible and we must rise from this fall. We fall often, we fall in many respects, and if we fall in this respect, then we must climb out of that abyss, from that abyss into which we fell, climb out with all our might, calling for the help of the Holy Spirit, like a person who has fallen into an abyss, to climb out from it. And what do people who fall into the abyss do? They get out of it with all their might, not sparing their hands, stained with blood, scratched on sharp stones, their nails torn off, their legs wounded - trying with all their might to get out.

So those who have fallen into sin against the seventh commandment must climb out of the abyss of falling, calling for help from the One Who gave the commandment of chastity, they must pray, pray fervently. We must remember, constantly remember what the apostle says: "Do not get drunk with wine, in which

there is fornication" (Eph. 5:18). There is fornication in wine, for nothing excites our lust so much as precisely drunkenness: having drunk wine, a person becomes a plaything in the hands of a prodigal demon.

A person who eats excessively, who is always idle, who does not want to work, who lives riotously and is only busy with entertainment, dancing, going to theaters and cinema, a person who sleeps like pampered women until 11 o'clock in the morning, will certainly and inevitably be a fornicator, for he does everything so that the lust of the flesh will bind him in his fetters. And if a person is busy with constant work, physical or mental, if there is no time to be distracted from this work, having finished his work, in the evening he will strive only for rest. He will soon be satisfied with the necessary food and go to bed; he needs nothing so much as rest, he has no time for lust, no lewdness.

So, therefore, humility, fasting, strenuous work, constant fasting, constant prayers are the means by which we can free ourselves from the power of the prodigal demon. And how infinitely many unfortunate people are there, especially among young people, who read passionate novels and stories with great interest and insatiability, which describe dirty images of depravity and lust. What a poison! If a person relishes them in a dirty novel or story, then he kindles his lust.

And we must act differently: not only not to incite lust with pornographic writings and pictures, but we must strive to dispel lust, and as soon as we notice that such images appear in our thoughts, catch it and try to grab the snake by the neck, near its head, and smash its head, for if we do not do this, then the serpent will imperceptibly crawl into your heart and poison you with fornication. And the seductive, impure images that the ancient serpent instills in your heart will easily and quickly pass into admiring these thoughts, and by admiring them it then passes into the deed itself.

We must remember what we heard recently in Psalm 136: you need to grab these Babylonian babies by their feet and smash their heads against a stone, while they are babies, before they mature, before they take possession of your heart (Ps. 136:9).

This is the task before you: the task of complete chastity, chastity not only of the flesh, but also of the spirit. But, as I said, very many take the sin of fornication lightly, do not consider it serious, and our job is to stop you, to make you think again. What can help you with this? Those who correct themselves and receive remission of this sin at confession will be admitted to the Holy Chalice. And if any of you receives such an excommunication from Communion for a while, let him not complain, do not be upset. We must think deeply and say to ourselves: "If so, then the situation is serious; it seemed to me a small sin, but the Holy Church

excommunicates me from Communion." Do not be upset, do not think that you can die without receiving Communion of the Holy Mysteries. Any prohibition of Communion is lifted in case of mortal danger.

Now you understand why Ephraim the Syrian prays to God to give him the spirit of chastity. May we, all sinners, all guilty of this sin, pray to God for salvation and turn to Saint Ephraim the Syrian for help: "Help us in this struggle: we are weak, but you are strong!" Amen. - St. Luke of Simferopol (*from johnsanidopoulos.com*)

Pray for our priests!

Prayer is powerful, and we need more priests in our Diocese. So, this year, Metropolitan Gregory is asking that each one of us pray daily that we have more vocations to the priesthood. He also wants us to pray by name for our clergy and seminarians--they aren't sick! The clergy that we are to pray for are: Fr. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko. The seminarians are: Thomas Kovalak, Nicholas Woroby, Aydin Zill, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. We started this two years ago, and we already have more seminarians! I can't wait to see what happens next!

Prayer for vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer for the priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual father Joseph, who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Fr. Peter Paproski, Fr. Photios Parks, and Deacon Robert Conjelko, and seminarians Thomas Kovalak, Nicholas Woroby, Seamus Murray, Thomas Slosky, Samuel Loposky, Timothy Paproski, Nicholas Fong, and Nicolas Laliberte. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear

their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Women Commemorated Today

The holy martyr **Oliva** was martyred in 138 in persecutions during the reign of the Emperor Hadrian. Her relics are enshrined at the church of Sant'Afra in Brescia, Italy. (*from drjohnhutchisonhall.com*)

The holy martyr **Irais (Rhais)** was put to death at Antinoe, Egypt, during the persecutions of Christians by the Emperor Diocletian in the early fourth century. (*from antiochian.org*)

Also Commemorated Today

New Hieromartyr John priest & New Hieromartyrs Mardarius & Theopane (1938). Translation of the relics (1463) of St. Theodore, prince of Smolensk and Yaroslav (1299), and his children Sts. David (1321) and Constantine. (See Sept 19 – tropar and kondak at bhk)

Monk-martyr Adrian, abbot of Poshekhonye (1550) and his fellow-ascetic St. Leonidas (1549).

Martyr Onisius of Isauria (2nd c.).

Martyr Conon the Gardener of Pamphylia (251).

Martyr Eulogius of Palestine.

Martyr Eulampius of Palestine.

Venerable Mark the Faster of Egypt, w/w (5th c.).

Venerable Hesychius the Faster of Bithynia (790).

New Martyr John the Bulgarian (Mt. Athos), at Constantinople (1784) (Greek).

Martyr Archelaus and 152 Martyrs in Egypt.

St. Kieran (Ciaran) of Saigher (bishop of Ossory), Munster (Ireland) (c. 530) (Celtic & British).

St. Theophilus, bishop of Caesaria in Palestine (200).

St. Virgil, archbishop of Aries (618) (reposed Oct 10)

Sts. Basil (1249) and Constantine (1257), princes of Yaroslavl.

New Hieromartyr Parthenius, Bishop of Didymoteichon in Thrace (1805).

New Martyr George of Rapsana (1818).

Piran (Perran) of Padstowe, Monk of Perranporth, Cornwall, w/w (480)

Colman of Armagh, Buried by Saint Padraig (5th c.)

Caron, Bishop in Dyfed, Cardiganshire, Wales (unk)

Fr. Mark of Athens (Greek)(4th c.)

St. Gwezeneg (Guez nec, Gwetenok) of Brittany, brother of St. Gwénolé, monk at Ile Lavret (6th c.)(also Feb 8)

St. Kenerin of Brittany

St. Carthage the Elder, bishop of Ossory (540)(Ireland)

St. Clement, abbot of Santa Lucia in Syracuse (c. 800)

St. Eusebius, abbot in Bethlehem (423)

St. Virgilius, bishop of Arles (c. 610)

St. Drausin, bishop of Soissons (674)(France)

St. Elven (Eluen), hermit of Kersaint Plabennec in Finistere (6th-7th c.)(Brittany)

St. Jacut, monk of Ile Lavret, brother of St. Guenole and St. Gwetenok (6th c.)

Hieromartyr Lupercule, bishop of Eauze Auch in Gascony (3rd c.)

St. Sigiraune, Abbot of Tours in th e Loire (7th c.)

Social Team for March 12

Team 1 is up next week - Hanbury, P. Blaydoe, Chumak, Wally Simkin. Thank you!

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Jon Church, Tina Crull, Mary Diane David, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, Helen P. Janowiak, John M. Janowiak, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, Susan Matula, Anna Meinhold, 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, and those in need of our prayers. (Please advise Fr. Joseph of changes.)