

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

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

**Saturday: Confession 4:30 PM**

**Great Vespers 5:00 PM**

**Sunday: Matins (Orthros) 8:45 AM**

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

**February 25, 2024 – Sunday of the Publican & Pharisee**

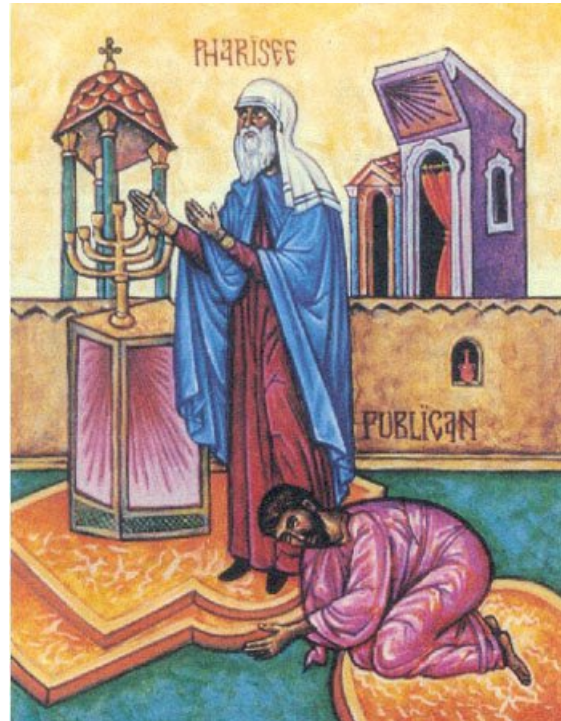
**St. Tarasius the Archbishop of Constantinople**

By St. Luke the Surgeon, Bishop of Simferopol

"The eyes of the arrogant will be humbled and human pride brought low; the Lord alone will be exalted in that day. The Lord Almighty has a day in store for all the proud and lofty, for all that is exalted (and they will be humbled), for all the cedars of Lebanon, tall and lofty, and all the oaks of Bashan, for all the towering mountains and all the high hills, for every lofty tower and every fortified wall, for every trading ship and every stately vessel. The arrogance of man will be brought low and human pride humbled; the Lord alone will be exalted in that day" (Is. 2:11–17).

Oh, how contrary to God is everything that is arrogant, everything that is proud! In the amazingly powerful speech of the Prophet Isaiah, even the mountains are high, even the cedars of Lebanon and the oaks of Bashan, high, exalted, lofty, although they have no soul and cannot be exalted, nevertheless they are hated by God, as a symbol of everything high and exalted.

"For this is what the high and exalted One says—he who lives forever, whose name is holy: 'I live in a high and holy place, but also with the one who is contrite



and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite" (Is. 57:15).

Oh Lord, Lord! You live at the height of heaven and at the same time in the hearts of the humble and contrite. They are dear to You, You love them, You consider them Your children. You send Your grace to them in immeasurable abundance, for thus You say: "These are the ones I look on with favor: those who are humble and contrite in spirit, and who tremble at my word" (Is. 66:2).

He looks only at them, but God opposes the proud, and only gives grace to the humble. He opposes those, says the Prophet, who have not humbled themselves before His immeasurable greatness, who reject His protection, His Providence, who say: we are not children, we ourselves will find the ways of life. Let us not bow before anyone, for we are not slaves.

Not slaves? Oh no! These are slaves, miserable slaves: slaves of pride and vanity, slaves of the lusts of the flesh, slaves of the passions. There is no God with them, for He lives only with the contrite and humble, and only to them gives His grace. But the proud, arrogant, the Lord never hears, never, no matter how much they pray to Him; He does not hear, just as He did not hear the proud Pharisee, whose whole prayer consisted only in listing his virtues and merits before God. Do you yourself boast before God, are you proud of your merits, your righteousness? O you are unfortunate!

Learn from the great apostle Paul, who says about himself: "But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me" (1 Cor. 15:10). All his labors, all his immeasurable and greatest merits, he attributes not to himself, but only to God's grace.

O unfortunate ones who boast of themselves before God, don't you remember the words of our Savior Himself: "Even so, when you have done everything commanded to you, say: 'We are worthless servants, because we have done what was our duty'" (Lk. 17:10). How many people say this? How many are so humble? Oh no, there are more proud people than humble ones.

What are they proud of? They are proud of their mind, strength and power, forgetting about their sins, considering them as nothing. Let them remember the words of the righteous Job: "No one is righteous and no one is clean for one day of his life." All are impure, all are guilty, all must be humble in the consciousness of their impurity. Let them also remember other words of the righteous Job: "Behold, He does not trust His servants, and He sees shortcomings in His angels."

In angels, in angels He sees shortcomings, but what about us, accursed ones, who are full of sinful impurity, full of arrogance and pride. After all, all the saints, the great saints, considered themselves sinners and unworthy before God - they sincerely, truly considered themselves to be such. For they constantly examined their hearts and saw in it with their keen eyes every, even the smallest impurity, and were horrified if they found such impurity. They searched and humbled themselves before God sincerely and considered themselves sinners and unworthy.

Who was more holy, more exalted by God, who was the greatest saint, if not our blessed father John Chrysostom? And every evening we read in his amazing prayer these words: "Remember me, Your sinful servant, cold and unclean, in Your Kingdom." He called himself cold and unclean, who for us is a model of all holiness, a model for the fulfillment of the entire law of Christ - he calls himself cold and unclean.

Why does the Lord require humility above all from us? Why did he command humility: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven"? Why is this holy commandment placed first in a series of nine beatitudes? Because without the fulfillment of this commandment, the fulfillment of the rest of the law is worth nothing. All our good deeds are little pleasing to God if they are not imbued with holy humility.

Why is it necessary to be humble, why does our great God require this in the first place? Because He requires us to tremble with contrite and humble hearts at His word. We must be imbued with such immeasurable respect and admiration for the majesty of God that we must think of Him with trembling—with trembling, and not with pride, with humility, with a contrite heart.

And only then will He hear our prayers, as He heard the humble prayer of the unfortunate, despised publican, who stood at the entrance to the temple, beat his chest and kept repeating the words: "God, be merciful to me, a sinner!"

He was sinful, he was hated by all the people because he collected taxes wrongly, for the sake of his own benefit he collected too much. But even this sinner, who with trembling, with the fear of God, beating his chest, repeated the same words: "God, be merciful to me, a sinner," the Lord justified much more than the self-righteous Pharisee, who only exalted himself by his dignity, his virtues.

Therefore let us all be humble and tremble at the word of God. May there never be in our prayers a trace of any exaltation before God, any praise of our virtues. May we always, always, at every prayer, in our hearts, in our thoughts, not only once, but always, remember our sins, of which everyone has countless, which are so vile before God.

If at every prayer we always remember our sins, and if, saying the great Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner,” we will immediately, right away remember and steadily keep in mind all our sins, and especially the most grave, the most vile sins, if we steadily remember our sins, then little by little tears of repentance will begin to drip from our eyes. And when the Lord gives these tears, then holy humility will come, the queen of all virtues.

If only we don’t forget, don’t leave thoughts about our sins, if only we don’t think that it’s enough to go to confession and reveal sins to the confessor, and then immediately forget them, as very many do. If only they would not forget, if only they would always remember, if only they would know the words of God proclaimed through the Prophet Isaiah and another great prophet, Jeremiah. Here is what the Prophet Isaiah says: “I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more” (Is. 43:25).

He will not remember, He has forgiven, but you should remember, always remember, always ask for forgiveness. Remember this: "You remember." Remember also the words of the great Jeremiah: “Turn to me, daughter of Israel... and I will not turn away my face forever, nor be aware of your iniquity either” (Jer. 3:12-13). Know, always know your iniquities, remember your iniquities, even though the Lord does not turn away His face, even though He has mercy on you.

That is why our Lord Jesus Christ, in the short and amazingly powerful Parable of the Publican and the Pharisee, teaches us that our prayers should be prayers of humbleness and repentance. Never forget this holy parable. Do not forget those words of the Psalm of David that you hear every day at the Six Psalms: “A sacrifice to God is a broken spirit. A contrite and humble heart God will not despise.” (*from johnsanidopoulos.com*)

### **Today’s Epistle Lesson – St. Paul’s Second Letter to Timothy 3:10-15 EOB**

My son Timothy, you have paid close attention to my teaching, conduct, purpose, faith, patience, love, steadfastness, persecutions, and sufferings. You know what happened to me at Antioch, Iconium, and Lystra. I endured those persecutions and the Lord delivered me out of them all! Yes, all those who desire to lead godly lives in Christ Jesus will be persecuted. But wicked impostors will go from bad to worse, deceiving others, being themselves deceived. As for you, remain in what you have learned which is what you firmly believe, knowing from whom you have learned them. From infancy, you have known the Holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus.

### **Today’s Gospel Lesson – Saint Luke 18:10-14**

The Lord said this parable, “Two men went up into the temple to pray; one was a Pharisee, and the other was a Publican. The Pharisee stood and prayed by himself,

like this: ‘God, I thank you that I am not like the rest of men, dishonest, unrighteous, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I earn.’ But the tax collector, standing far aside, would not even lift up his eyes to heaven. Instead, he would beat his breast, saying: ‘God, be merciful to me, a sinner!’ I tell you, this man, rather than the other, went down to his house justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

## A Word From the Holy Fathers

Prooimion – My soul, consider well the searching out of the fearful Judge in your life, and remember the groans of the publican and the tears of the harlot as she cried out in contrition, “Through the prayers of the saints, receive my propitiation for sin, for you will that all men be saved.”

Many have been thought worthy of Your humanity through repentance. You have declared guiltless the publican and the weeping harlot; You know intent and offer remission of sins. Convert me along with them, since You have abundance of mercy, for you will that all men be saved.

My soul is made filthy, since it has donned the garment of my sins. Grant to me that tears may flow from my eyes in order that I may purify them through repentance. Clothe me with a bright robe worthy of Your marriage, for you will that all men be saved.

My days are coming to an end; Your terrible judgment seat is being prepared for the rest of time. Life passes by; judgment awaits, threatening for me the retribution of fire and unquenchable flames. Send me storms of tears and quench the strength of the fire, for you will that all men be saved.

Sympathize with my pleas as with the prodigal son, O Father in heaven; for indeed, I, too, fall before You and cry out as he cried, “Father, I have sinned.” Do not give me up as Your unworthy son, my Savior, but make Your angels, O good Lord, gladdened about me, for you will that all men be saved.

Receive me as Your son, inheritor of Your grace. But I, at war with You, became a prisoner and enslaved to barbarous sin, as one engaged in a conflict. So call up, O Savior, Your image of mercy, for you will that all men be saved.

The wicked one, on the watch, carried me off as booty as I lazily slept. He led my mind into error; he plundered my spirit and snatched away the wealth of Your grace, this master robber; so raise me up, since I am fallen, and summon me, Savior, for you will that all men be saved.

I need Your aid, just like Peter in the tempest on the sea. Walking on the sea of life, I am being submerged and I fall before You. Let Your hand be near and save me, Lord, and so raise me up from the storms of evil, for you will that all men be saved.

Indeed, I heard the prophet [Zechariah] exhorting me about my salvation, saying that he would bring You near to those who call upon You; he exhorted me to call on You more persistently and to summon You to help. Remember Your mercies and, since You are God, raise me up, for you will that all men be saved.

I know You, Savior, as Deliverer, relenting from judgment upon my repentance. Erase my sins, underwrite my remission from sin, bring me amnesty; engrave my decree of freedom. You have become, O Lord, my King and my God, for you will that all men be saved.

Oh folly, I fear, even though I think on lamentations, still I am not chastened. I am fearful of punishment, yet I perform deeds which deserve reproof; Indeed, I am a coward about being lashed, yet I do not stop making mistakes. In the end, grant me revival, O only Savior, for you will that all men be saved.

It bothers me a little, I think, that sin has a treacherous remedy, for it appears both as an advocate for me and also as prosecutor; when they confer together, I consider that treacherous. It hastens to dig a pit for me. Redeem me, Savior, for you will that all men be saved.

I secretly flog myself, for my conscience condemns me. Indeed, I have a test, my own special trial; it passes sentence on me. I shall have reached to point before this; I shall submit to eternal torture. Then, correct me, Savior, for you will that all men be saved.

Now is the time for repentance for those who wish their talent to be weighed in the balance. The divine assembly begins, but I have not received the right to receive the fruit of labor or relaxation from suffering. The assembly is set. Grant a reversal for me, for you will that all men be saved.

The word of Paul urges me to persevere in prayer to You and to await You. Taking confidence, then, I pray, for I am sure of Your mercies. I pray that You may first draw nigh to me and summon me to claim me as Yours, and that You tarry to give me the reward of persistence, for you will that all men be saved.

Grant that everywhere hymns and praise be sung to You in a perfect community. Approve of the way my deeds correspond to my words, O Almighty One, in order that I may sing and bring requests to You. Grant to me that I may present a pure prayer to You, O Christ, unique above all others, for you will that all men be saved.

– St. Romanos the Melodist, *Kontakion O.56*

## **Saint Tarasius the Archbishop of Constantinople**

This great luminary of Orthodoxy was born at Constantinople into a prominent family of patrician rank. In his uprightness and concern for the defense of the weak and innocent he followed his father, an eminent member of the judiciary, and he shared the great piety of his mother. He completed an extended education during the reigns of Irene and her son Constantine VI. In 780, he was raised to the consular dignity and appointed secretary of state (*protosecretis*), an office in which he combined outstanding talents with a strong sense of the eternal dimension in human affairs.

In 784, Patriarch Paul IV, who had returned to Orthodoxy after supporting the iconoclasts, resigned and retired to the Monastery of Floros, discouraged by the inextricable problems that affected the Church. To the bitter criticisms of the Empress-Regent and of her son at his resignation, he responded that he could struggle no longer, and he recommended Tarasios as the one capable of restoring the true Faith, and of bringing the Church of Constantinople back to communion with the other Patriarchates.

Tarasios was greatly disturbed by the proposition, which he rejected outright on the grounds that he was merely a layman. But under pressure from the rulers, from the Senate and from all the people gathered in front of the palace, he gave way at last on condition that an Ecumenical Synod be summoned without delay to put an end to the heresy. On 25 December 784, he was consecrated Archbishop of Constantinople.

As soon as he was placed on the lampstand of the Church, his sole care was to illumine her with the light of the holy virtues through fasting, all-night vigils of prayer and meditation on the word of God, and through works of evangelical philanthropy. He followed after the Lord in regarding himself as the servant of all and in refusing to let people act as his servants. Simply dressed and unassuming in all that he did, his example was a sermon in itself against the arrogant luxury of the clergy of the time. So extensive were his works of philanthropy that he became known as "the new Joseph". He built hospices and inns, invited the poor to his table to share his simple meal, and provided a monthly allowance for others whose names were entered in a register. During the winter, dressed in his episcopal garb, he would personally serve the poor with an ample meal.

Many of his disciples were drawn by his teaching and example to renounce the world, and for them he founded a large monastery on the left bank of the Bosphorus. Saint Michael of Synnada (May 23) and Theophilos of Nicaea, pillars of renescent Orthodoxy, were two of a number of bishops who received their formation there. In accordance with his promise, the Patriarch saw to it that the rulers summoned a

great assembly of bishops which met at Constantinople in the Church of the Holy Apostles in August 786. However, the iconoclasts burst into the church and drove out the Fathers. The riot was put down with difficulty and the Synod was transferred to Nicaea, where the first session opened on 24 September 787. This became [known as] the Seventh Ecumenical Synod. Saint Tarasios presided at its sessions with prudence and authority, directing the debates which concluded in the condemnation of the heresy and in the restoration of the veneration of the holy icons.

The good shepherd then bent all his efforts to restoring the heretics to the bosom of the Holy Church with gentleness, lest severe censure discourage them, although this policy met with some opposition from the rigorous Studites, Saint Plato and his nephew Saint Theodore (Nov. 11). He fought against simony, and did not hesitate to act in defense of the right of the sanctuary. Thus he gave his protection to an official wanted for squandering public money, who, clasping a corner of the altar, had sought sanctuary in Hagia Sophia. When soldiers used force to arrest him, the Archbishop excommunicated them.

When Constantine VI was of age, he became sole Emperor (790). Presuming to set himself above the laws of the Church, he repudiated his wife, Mary the Armenian, in order to marry Theodota, one of her servants. The Patriarch refused to bless this adulterous match and protested strongly to the Emperor, whom he threatened with an anathema if he persisted in his sin. Roused to anger, the Emperor had the Patriarch placed in confinement. He obliged his legitimate wife to take the veil and had his illicit nuptials blessed by Joseph, the time-serving steward of the Great Church. But the judgment of God was not long in being shown, for the following year Constantine VI was blinded and dethroned.

On recovering his freedom, Saint Tarasios excommunicated the priest Joseph, and was thus able to effect a reconciliation with the Studites, who had separated themselves from his communion, leading a large section of the people into schism. In fact it was out of concern for preserving the peace of the Church and for fear of reanimating the iconoclast heresy that Tarasios had not [previously] pronounced the anathema against Joseph. The holy Studites had paid for their resistance with exile, from which they were now recalled.

Like Job, the holy Patriarch remained steadfast, peaceful in soul and recollected amid all these tribulations, and he continued to exhort the people to make the restored Faith bear fruit by keeping the commandments. On the accession of Emperor Nikephoros I (802-811), the peace of the Church was restored and the task of Saint Tarasios was accomplished after an episcopate of twenty-two years. He contracted a long, painful illness but continued to serve the Liturgy daily,



leaning on his staff. On the threshold of death, he could be seen waging a mighty war against the demons, who sought to accuse him of imaginary crimes. But having a pure conscience before God, he brushed them aside with his hand for he could no longer speak. And in church, when they reached Psalm 85 and began to chant: "Bow down Your ear, O Lord, and hear me," his blessed soul cast off its tunic of skin and rose up to find its place in the eternal mansions, accompanied by the weeping of the whole City. He was buried in his monastery a week later, on 25 February 806. Many miracles were wrought in the days to come, through the oil from the lamp that burned in front of his tomb.

A woman suffering from hemorrhaging imitated the woman who, as we read in the Gospel, was afflicted with a chronic issue of blood. Since the saint's monastery, from the time of the saint, had the rule of excluding female pilgrims, women with an issue of blood contrived other means to enter. Since they had grown weary of expending fortunes on physicians and ingesting all kinds of drugs to find relief, these women donned manly garb, disguised their faces, and set forth for the saint's tomb at the monastery. Many feigned that they were eunuchs that they might gain access. Then each would approach Saint Tarasios' tomb and fall prostrate in prayer before his relics. Each petitioner would draw oil from the lamp suspended over his relics and anoint herself. They all, without exception, speedily received a wondrous healing from the saint. They returned to their homes giving glory to God and thanking Saint Tarasios.

In 820, the Emperor Leo the Armenian, who for seven years had supported the iconoclasts and had fiercely persecuted the Orthodox, had a disturbing dream. He saw a stern-looking Saint Tarasios ordering a man by the name of Michael to run Leo himself through with a sword. Six days later, Leo was in fact assassinated by Michael the Stammerer, who seized power (Dec. 4, 820). In Physical appearance, Saint Tarasios is said to have closely resembled Saint Gregory the Theologian. *(adapted from johnsanidopoulos.com)*

## **The Mystery of Repentance**

Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

With Holy Baptism, my beloved brethren, as we saw in another sermon, the image of God in man is purified, man is restored to his former position and ascended even higher, he is united with the second Adam, Christ, and can attain deification. But because human nature has the ability to change its will and even because the devil fights man out of envy, that is why he falls into sin. Thus, our Church has established the mystery of repentance, which is also called a second baptism, because through it man is reborn.

To see the essence of repentance it must be emphasized that sin is not merely a denial of a law, nor a psychological and moral condition, but is the severance of man's relationship with God. When the center and the reference that is God is lost, then the whole man is disorganized, that is, the passions rage, anomalies are created in the family and society, evil also falls on material creation, resulting in anthropological, sociological and ecological problems.

Therefore, repentance is the return of man to God, the restoration of relations with Him, the finding of the real center. Thus, with repentance, man restores his relationship with God, which consequently restores his relationship with himself, the environment and creation as a whole. The powers of the soul and the body, instead of turning to creation, now turn to God, and through God man truly enjoys the whole world, which is a creation of God.

Life outside of God is called by the Holy Fathers an unnatural state, and life with God is characterized as a natural state, because that was the original life of man and for such a life God created man. Thus, the path from the unnatural to the natural, which is the life of repentance, has different stages and different degrees. The first degree is the recognition of the situation in which the devil led us with our free consent. And this recognition is done with the illumination of divine Grace, because only in this way can we understand in what condition we were initially and how sin came to us. The second degree of repentance is the disposition for a change of way of life, for the re-acquisition of communion with God. The third degree of repentance is the confession before the spiritual father, so that on the one hand we receive the remission of sins with the forgiveness prayer, on the other hand we receive the appropriate treatment. And finally, the fourth degree of repentance is the change of life, the correction of life, following the education given to us by the spiritual father and taking the spiritual medicines he has indicated to us.

It is understood that the mystery of repentance is interpreted through terms and conditions of medical science. Whatever is done for the healing of the body, this is also done for the healing of the soul. We must feel our spiritual sickness, seek a spiritual healer, who is Christ and consequently a spiritual father, since Christ offers His Grace through the Clergy who perform the mysteries, and we must be in the disposition to continue throughout our life the real healing that the spiritual father will give us.

All human, social and ecological problems at their core are internal, existential problems. Man gets sick and then the social institutions get sick, but also the whole of creation, because man is related to creation. And when man is healed, through repentance, then creation is restored to its original state. And of course the

complete restoration will take place during the Second Coming of Christ, because then death will be completely defeated. Therefore, we need repentance to reach our natural state. *(from johnsanidopoulos.com)*

### **Venerable Aldetrudis of Maubeuge**

**ALDETRUDIS (ADELTRUDIS)**, the daughter of SS. Vincent Madelgarus ([20th September](#)) and Waldetrudis ([9th April](#)). St. Aldetrudis joined her Aunt St. Aldegund of Maubeuge ([30th January](#)) at Maubeuge Abbey. There she was given the obedience of caring for her Aunt. following St. Aldegund's repose in 684, St. Aldetrudis was made Abbess, and served as the second Abbess until her repose in 696. *(from drjohnhutchisonhall.com)*

### **Martyrs Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias in Egypt**

In Egypt, in the time of the emperor Maximian, the [birthday](#) of the holy martyrs Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias, under the emperor Numerian. The first two, having borne with constancy torments of refined cruelty for the confession of the faith, were beheaded. Nicephorus, after having been laid on a heated gridiron and on the fire, was hacked into small pieces. Claudian and Dioscorus were burned alive; Serapion and Papias were killed with the sword. *(from the Roman Martyrology)*

### **Venerable Léobard, Abbot of Marmoutier**

St. Léobard was a disciple of St. Columban. He was given a sizeable endowment by Childebert II, king of Austrasia, in 589 to found a monastery in Alsace. St. Léobard put all his zeal into establish it, following the rule of his illustrious master Colomban. This was one of a number of monasteries established in the region which followed the Irish rule, which was still being observed 150 years later.

In 613 the monastery was visited by Childebert II's son, Clotaire, who had reunited the Franks into one kingdom, and remembered fondly those who had helped him when he was in exile. At that time, Clotaire generously expanded the monastery's endowment. Soon, however, the time came for St. Léobard to surrender his soul to God and leave the care of the monastery to others for them to complete his work. He fell asleep in the Lord on December 31, 618. The Benedictine martyrologists determined that his commemoration was on February 25.

The monastics of this ancient cell have always reverently pronounced the name of their father, along with the voice of the people, blessing the one who with other monks had come to their deserted place to bring faith and civilization, awarding him the crown of the saints. *(adapted from L'Abbaye de Marmoutier – Histoire des Institutions de L'Ordre de Saint Benoit)*

## Also Commemorated Today

New Hieromartyr [Sylvester](#) (Olshevsky), Archbishop of Omsk and Pavlodar (1920) (OC)

New Hieromartyr [Alexander](#), priest, Virgin-Martyr [Mstislava](#) (1938).

New Hieromartyr Priest [Leo Korobczuk](#) of Laskov (Chelm and Podlasie, Poland) (1944). (OC)

New Hieromartyr [Nicholas](#) priest (1945).

Hieromartyr [Reginus](#), bishop of the isle of [Skopelos](#) (355).

Martyr Anthony, who was burned alive (unk)

Venerables Erasmus and [Paphnutius](#) of Kephala, monks, contemporaries of St. Anthony the Great (4th c.).

Martyrs [Alexander](#) at Marcionopolis (305) and Hypatius.

St. Ethelbert, king of Kent (616) (Celtic & British). – see Feb. 24

Venerable [Walburga](#) the Myrrh-giver, [abbess](#) of [Heidenheim](#) and w/w (779) (Celtic & British).

St. [Marcellus](#), bishop of Soli in Cyprus (Greek).

St. [Theodore](#), fool-for-Christ (Greek).

Martyrs [Donatus](#), Justus, Herena, and 47 companions (3<sup>rd</sup> c.) (N. Africa)

St. [Victor](#), hermit-monk of Vosges (995) (Gaul)

St. Kenan (Cianan), abbot (Ireland) (probably also commemorated Nov. 24)

St. [Croine](#), virgin of Tallaght (Ireland)

Bishop [Felix](#) III of Rome (492)

St. [Cesarius](#) Nazianzen, brother of St. Gregory the Theologian (369)

## Camp Nazareth

It's time to start thinking about summer camp! Registration for Camp will open on March 1, 2024 at 6pm. Before you register for Camp, please be sure to read the information on the camp website and be sure to attend one of the informational webinars scheduled for February 20 and February 22, 2024. On Tuesday, February 20th, 2024 (at 7pm EST) and Thursday, February 22nd, 2024 (at 7pm EST) (prior to Registration opening on March 1), Camp will offer two informational webinars (they are the same webinar, but are being offered twice) about the 2024 Summer Camping Weeks for all our campers, parents, clergy, volunteers and potential Staff. The webinars will include the latest information on our 2024 Summer Camping Weeks including information about the Camp's facility, kitchen, medical and program plans. If you miss the webinars you can access an archived version of one of them on the Camp registration page. All campers and their families are encouraged to attend the webinars, but especially any first-time campers and their families! Below are the links to register for the webinars:

[https://us02web.zoom.us/webinar/register/WN\\_VJUThb8uQP-ai06glTq1Yg](https://us02web.zoom.us/webinar/register/WN_VJUThb8uQP-ai06glTq1Yg) - 20<sup>th</sup>

[https://us02web.zoom.us/webinar/register/WN\\_I\\_t1J-wkQSak0YOM3Zqy8A](https://us02web.zoom.us/webinar/register/WN_I_t1J-wkQSak0YOM3Zqy8A) - 22<sup>nd</sup>

Our deanery will be attending Week 3, Sunday July 28 – Saturday, August 3, 2024. There is also a Science and Nature Camp available for everyone from August 4 – August 10, 2024. For further information, please visit the camp website at

<https://www.campnazareth.org/summercamp/register-for-camp/>

## **Eastern Regional Diocesan Adult and Youth Lenten Retreat**

This will be held on Saturday, April 6, 2024 at Holy Ghost Orthodox Church, Phoenixville PA. Registration Information will be posted online and on social media in the near future.

### **Follow Our Diocese On-Line**

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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 & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)