

SOBORNOST

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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

**March 3, 2024 – Sunday of the Prodigal Son | Holy
Martyrs Eutropios, Kleonikos and Basiliskos of Amasea**

By St. Luke the Surgeon, Bishop of Simferopol

You heard in the Gospel reading the parable of Christ about the prodigal son. This is one of the most precious, most important parables of Christ for us, and I must explain it to you. Why did I call this parable precious and extremely important? Because in it our Lord and God Jesus Christ teaches us the most important thing: how we should build our life, He teaches us what we should consider necessary in our life.

Why did the prodigal son leave home? Piety reigned in this house, everything was pure and holy in it, and both the father and the eldest son lived a hardworking life. And the youngest son didn't like it, he didn't want piety, he didn't want a life consecrated to God; instead he strove for pleasures, strove for the joys of life, and not at all for serving God in constant prayer and fasting. That's why he decided to leave his home, why he asked his father to give him the half of the inheritance that was waiting for him.



And he received it, and left, and lived as his flesh wanted. Striving for fun, for delights, striving for carnal pleasures, he began to live dissolutely in fornication, and he squandered all his possessions with harlots, with drunkards, with his drinking companions.

But when a severe famine came in that country, when he squandered all his possessions, then he began to starve severely, then he sank low, very low. He came to the point that he had to tend pigs and lived in their company. And he would have been glad to be satisfied with the food of pigs, but even that was not given to him. This is what his service to the flesh led to, the desire for its joys and comforts.

This is a deep, deep warning for us, so that we do not live for the sake of our flesh, not for the sake of earthly comforts and pleasures, for if we act like him, if we serve our lusts and passions, then we will inevitably sink deeply to live among people who are like pigs: among lechers, thieves, harlots, even murderers, bribe-takers, slanderers, perjurers - we will live among all the scum of the human race, for we ourselves will become worthy to be among the scum.

This unfortunate younger son either never heard or forgot the great words of Christ, that we cannot serve two masters, we cannot serve God and mammon. You must choose one of two things: either serve God, or serve mammon, that is, wealth, that is, the flesh, that is, its passions and lusts.

One of the two must be chosen, there should not be a middle ground. We read about this in the great Apostle of Christ, John the Theologian: "Do not love the world, nor what is in the world: whoever loves the world, in him is not the love of the Father." Do not love the world, do not love the comforts of the world, do not love the pleasures and comforts of the flesh - "for everything that is in the world: the lust of the flesh, the lust of the eyes and the pride of life are not from the Father, but from this world" (1 John 2:15-16). Our eyes seduce us, they seduce us with shameful visions, and with visions of how brilliantly rich people live, far from God, from Christ. This is the lust of the eyes.

Worldly pride is aroused in us when we achieve success on this path; we are infected with the love of money, and the love of money is the root of all evil, for it moves us to many evil and criminal things and in the end leads us to the most grievous passion - pride, which is spiritual death. So says the holy apostle John.

Now listen to the words of one of the greatest saints, Saint Anthony the Great: "Hate everything worldly and bodily rest, for they have made you an enemy of God. But just as a person, having an enemy, fights with him, so we need to fight with the body, so as not to put it to rest."

In another place, Saint Anthony the Great says this: “Do not follow the lust of your eyes and do not relax your heart. For evil lust corrupts the heart and darkens the mind; move away from it, lest the Spirit of God that dwells in you be angry with you. Let us strive for purity even unto death, and guard ourselves in every possible way from the filthiness of lusts.”

Thus spoke the great Saint, who dedicated his whole life only to God. So say all the innumerable ascetics, hermits and monks of piety like him. They hated their flesh, they hated all the pleasures of the world, all the charms, all the temptations of the world.

They whipped their body like a beast of burden, like a lazy and disobedient slave. They exhausted their flesh with fasting and vigils and attained the power of the spirit over the flesh. They achieved what the Apostle Paul says in his letter to the Galatians: “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God” (Gal. 5:16-21).

You see, the apostle speaks about the very thing that the Lord Jesus Christ told us about: "You cannot serve God and mammon." We cannot serve the flesh and the spirit, we must choose one. And all people make a choice that decides their fate. The vast, vast majority of people prefer to serve the flesh rather than the spirit.

I have just spoken about those great saints who served only the spirit and not the flesh in the great feat of piety. But they are opposed to bestial people, animal-like people, people who serve their passions and lusts, people who, in order to receive the pleasure of the flesh, stop at nothing - even killing their neighbors. These are carnal people, quite the opposite of spiritual people. And between these two extreme thoughts is the mass of humanity, that mass, which, although it does not commit any atrocities and crimes, but prefers the lusts of the flesh to the highest inclinations of the spirit.

Among these people there are many unbelievers who reject the existence of the spiritual world, who value the Gospel of Christ as nothing and who prefer to live according to the dictates of their mind, to go their own way, the wide and open road, and not the narrow, sorrowful path of Christ. These are also servants of the

flesh, for they do not think of the spirit. There are many, terribly many of them, and we must shed bitter tears for them!

And now let's look at those who are the servants of the spirit, to those who fill our churches, like you now, who believe in God and in the spiritual world, and seek salvation, and strive for the Kingdom of God. What shall we say about them?

Let's say that many of them serve their body much more than their spirit, do more deeds of the flesh than deeds of the spirit. The Apostle Paul says this about them: "For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find" (Rom. 7:15-19).

And they would like to serve good, but the flesh pulls them down, and they would like to live in the spirit, but the spiritual life in them is weak... [they are dragged down by] the flesh - the dictates of the flesh, the lusts of the flesh, the passions of the flesh. And they live in a deep bifurcation of their conscience: they strive to fulfill the commandments, and they think about the Kingdom of God, and they would like to serve the spirit, and not the flesh. But their spirit is weak, the flesh is strong and powerful, but the weight of the flesh pulls down and does not allow the mountain to ascend, to heaven, to God; does not allow them to live according to the commandments of Christ, does not allow them to live as a pure spirit would like.

This is precisely the division of the entire human race into those who are strong in spirit and those who are strong in flesh, the split that reigns in the hearts of even those who believe in God, and the Lord Jesus Christ points this out in His great parable.

All of us, all of us, are like the prodigal son: we all strive for pleasures, it is hard for all of us, it is hard to serve the spirit. We do not want to fast, we do not want to pray for a long time, we do not want to focus our thoughts on the commandments of Christ.

The Cross of Christ does not stand before our eyes relentlessly. We do not constantly see before us the Divine Sufferer, who shed His Blood in terrible torment on the Cross for our salvation. We pray to God, remember Him, and then we forget again.

This is where lived a younger son who had completely gone into the service of the flesh with pigs, he lived among people who were completely alien to the service of the spirit, who had sunk low.

But shouldn't we live with those who are closer to God, shouldn't we come to our senses, as the prodigal son came to his senses, leave the service of the flesh and with all our hearts in deep repentance turn to the Heavenly Father, saying: "Father! I have sinned before Heaven and before You, and now I have come with repentance. Accept me not as an heir, accept me as Your servant!"

And if we do this, it will be what was in the parable: the Heavenly Father Himself will hastily come towards us, the penitents, He will embrace us, the prodigals and accursed, will forgive us everything and create a feast, a feast of joy, for it is said that there is great joy in heaven for the sinner who repents.

May we all be such penitent sinners - and God, Who is Love and Forgiveness, will open His arms to us! May all our thoughts be directed to Him. Let us dedicate our lives to him! *(from johnsanidopoulos.com)*

Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 6:12-20 EOB

Brethren, You say: "All things are lawful for me, but not all things are beneficial." "All things are lawful for me," but I will not be brought under the power of anything. "Food is for the stomach, and the stomach is for food," but God will bring to nothing both of these. However, the body is not for sexual immorality, it is for the Lord; and the Lord is made for the body. Now, God raised up the Lord, and he will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? May it never be! Or do you not know that whoever is joined to a prostitute is one body? For God says, "The two will become one flesh." But whoever who is joined to the Lord is one spirit. Flee sexual immorality! "Every sin that a person can do is outside the body," but whoever commits sexual immorality sins against his own body. Or do you not know that your body is a sanctuary of the Holy Spirit which dwells in you, and which you have from God? You are not your own! You were bought with a price! Therefore, glorify God in your body and in your spirit, which belong to God.

Today's Gospel Lesson – Saint Luke 15:11-32 EOB

The Lord said this parable, "A certain man had two sons. The younger of them said to his father, 'Father, give me the share of the estate that will come to me.' So the father divided his livelihood between them. A few days later, the younger son gathered all that he had and traveled to a far country. There, he squandered his property, living immorally. When he had spent everything, a severe famine took place in that country, and he began to be in need. He went and hired himself to one of the citizens of that country who sent him into his fields to feed pigs. He wanted to feed himself with the husks that the pigs ate, but no one gave him

anything. But when he came to himself, he said, 'How many of my father's hired servants have bread enough to spare, and I am dying with hunger! I will get up, go to my father, and tell him, "Father, I have sinned against heaven and before you! I am no longer worthy to be called your son. Make me as one of your hired servants."' So he set off and went to his father. But while he was still at a distance, his father saw him and was moved with compassion. He ran, and embraced his son, and kissed him. Then the son said, 'Father, I have sinned against heaven and before you! I am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the first robe and put it on him! Put a ring on his hand and shoes on his feet! Bring the fattened calf, kill it, and let us eat and celebrate; for this, my son, was dead, and he is alive again! He was lost and [now he] is found!' And they began to celebrate.

Now, his elder son was in the field. As he came near to the house, he heard music and dancing. Calling one of the servants, he asked what was going on. The servant replied, 'Your brother has returned! Your father has killed the fattened calf, because he has received him back safe and healthy.' However, the elder son became angry and he would not go in. Therefore, his father came out and begged him. But he answered his father, 'Look, for so many years I have served you, and I have never disobeyed a commandment of yours. Yet, you never gave me a goat so that I might celebrate with my friends. But when this, your son, arrived, he who has devoured your living with prostitutes, you killed the fattened calf for him.' The father said to him, 'Son, you are always with me, and all that is mine is yours! But it was fitting to celebrate and to rejoice, for this, your brother, was dead, and is alive again. He was lost and is found!'"

A Word From the Holy Fathers

Proemium I: I have rivaled the Profligate by my senseless deeds, and like him I fall down before you and I seek forgiveness, Lord. Therefore do not despise me, Master and Lord of the ages.

Proemium II: Of your mystical table, O Immortal One, count me worthy, who have been corrupted by living as a profligate. And the first robe of grace, which I have befouled, wretch that I am, by the stains of the passions, in your unattainable mercy give me once again, Master and Lord of the ages.

Let us contemplate a supper magnificently spread: for the former Profligate now become temperate, for his Father, or rather the Father of all mankind, receives him repentant, in his love for mankind. Rejoicing at his repentance, He says to the slaves, 'Hurry, make ready for us the all-holy supper. Hurry, above all sacrifice the calf to which a virgin heifer gave birth, because my son was lost before and has

now been found. But let us celebrate. He was dead and has returned to life, and I have taken him to my bosom, I the Master and Lord of the ages.

So let us now hasten and share in the supper; if we have been counted worthy to rejoice with the Father, let us banquet with the king of the angels. He provides bread which gives blessedness. As drink there is given holy blood, source of life without corruption and without end. While Angels stand and wait, let us see how the first to take his place was the Lord himself who urges us, then at once patriarchs, choirs of apostles and the prophets with the martyrs. He makes his son, the profligate, take his place next to him, the Master and Lord of the ages.

What is the banquet? Let us first learn of the supper from the Gospels, that we too may celebrate. I will therefore recall the parable of the Profligate, for he was formerly stripped bare of every grace, having squandered all his substance, and he runs to his father with many lamentations crying out, 'Father, I have sinned'. So the one who sees all things saw, hurried, and met him and kissed him, flung his arms around the neck of the one who had returned, for He is the God of the repentant. In his compassion he had mercy on his son who had fallen, he the Master and Lord of the ages.

The Savior of all seeing his son then clothed in filthy apparel was filled with compassion; and so he cried at once to the slaves who were serving, 'Quickly give my child the first robe, which the baptismal font weaves for all, which the grace of my Spirit prepares, and hasten and clothe him. Remember how when he was clothed the enemy stripped him and made him a spectacle for all the demons, as he attacked with envy the king of the whole earth, for whose sake I arrayed the whole world which I had created, I the Master and Lord of the ages.

I saw him and I cannot rest content to overlook his nakedness; I cannot endure to see my divine image like this. For the disgrace of my child is my shame; I will consider the glory of my child my own glory. Hurry then, my servants and ministers to make all his limbs beautiful once again, for they are objects of my love. For I judge it improper to see unprovided for or unadorned the one who has run to me in repentance and been found worthy of forgiveness. Clothe him with the robe of grace, as I have commanded, I the Master and Lord of the ages.

That my child may be for creation an honored monument, adorn his hand with a ring, for it is a pledge of the undivided Trinity, that he may be guarded by it as he has had recourse to it, that when he displays this seal it may appear from afar that he is my son, mine the ruler of all, that he may become known to the enemies and appear most fearful to the demons and the overweening devil, that he may no longer approach him. For he will not stand his ground on seeing my seal, which I give, I the Master and Lord of the ages.

Nor will I allow his feet to be unprotected. I do not wish that they should be stripped of my care. Quickly put shoes on the one who was stripped naked, that the all-wicked and crafty serpent may not find once again the heel of my child stripped naked, nor may the all-evil one through his wickedness lay a trap for the meek one; I give power to my son, that he may trample on the dragon as powerless, that he may march with confidence upon asp and basilisk and walk in Paradise which I planted, I the Master and Lord of the ages.

But now, as I said, sacrifice for the one who has stumbled the virgin calf, the Son of the Virgin. He has never been tamed by the yoke of sin; with eagerness he goes ahead of those who drag him, for he does not revolt against the sacrifice, but willingly bows his neck to those who hasten to sacrifice him. Drag in, sacrifice the giver of life, who is sacrificed and not put to death, who gives life to those in Hell, that as we eat we may celebrate, for he was dead, as I said before, and has come to life – the one on whom I have had mercy, I the Master and Lord of the ages.

Now priests, my faithful servants, sacrifice this calf and give to eat to all who are worthy of my supper the spotless calf, pure in every way, fattened from the unsown earth which he fashioned. Give to them a precious drink, blood and water which springs from his side for those who believe; eat this then all of you always, for though it is parted, it is not divided, not separated, not consumed, but to the ages satisfies all, for he offers himself as all-holy food, the lover of mankind, Master and Lord of the ages.

As the whole company of those who were invited were supping, and as all were celebrating they sang a godly hymn. The Father first of those present began, ‘Taste’ he said ‘and see that I am good’. Then after this the Psalmist, striking the lyre, cries with sweetest voice, ‘Quickly bring sacrifices, pure, blessed to the all-holy altar. Bring a calf with thanksgiving’. And after him Paul cried out, ‘Our Passover has now been sacrificed, Jesus Christ, Master and Lord of the ages.

The Angels who were serving at the supper saw them celebrating like this and singing with one accord, and they competed with them and began their song of praise. What was the hymn? Let us hear, if you will, ‘Holy are you, Father, who have been well pleased that the spotless calf be now slaughtered for mankind. Holy is your Son also, willingly sacrificed as an unblemished calf, who also sanctifies those who are baptized by the power of the font. Again holy is the Holy Spirit, whom he gives to those who believe, the Master and Lord of the ages.

The first son knew nothing at all of these things, because he happened to have gone to the fields. But as he returned he hears the music and summons a servant and asks him, ‘So what is all this? Tell me at once; for a mysterious sound of a great festival strikes my ears. Tell me what is this event? The mysteries which belong to me and all the wealth of the divine sacrifice, who, in my absence, is sharing

them with others? Can he be bestowing once again gifts of grace, he who begot me, the Master and Lord of the ages?’

Then the servant who had been questioned said to him eagerly, ‘Your young brother has arrived. On receiving him your father rejoiced, and, as he has recovered him in good health, he has sacrificed the fatted calf and he has now summoned his friends and acquaintances to the supper.’ On hearing all this he was instantly beside himself and was not willing to take part in the supper of festivity, for angered by what was happening he said, ‘I will not go in. I will not look on what he has done, the Master and Lord of the ages.’

Christ teaches us through this an example of his own compassion and measureless pity, which rouses even the just to indignation. Come then, let us learn how he stood and entreated him, he who begot them both, he who is Governor and Creator of all things, the God who wishes all to be saved. Ineffable, inexpressible is your compassion for those who are saved, lover of mankind, for you always heal the righteous, while sinners you call back again. The righteous you kept safe, while the other you saved, you the Master and Lord of the ages.

Offering his right hand the Compassionate raised the fallen son, likewise he supported the other who was standing. The one who was laid low he raised up in his compassion, while he would in no way allow the one who stood to fall. The one in poverty he enriches, the one in wealth he would not allow to become poor, but saved them all. Come then, let us learn what the youth said to his father, and would not be present at the supper which had been prepared, for he was angered at what was happening; and how his Father stood imploring him, he who is Master and Lord of the ages.

The indignant son spoke these words to his Father, ‘For so long a time I have been slave to your will and have always served your commandments, and not a single commandment of yours have I transgressed at all. You know, even if I do not say it, that I speak true. And for these toils you have not granted me as your child even a kid. I am oppressed unceasingly in desert places and deprive myself and am tormented by the fiercest heats and by the winters, that I may satisfy your power, yet to the profligate on his return you have given far greater honor, you the Master and Lord of the ages.

When you saw this son who has devoured Your wealth with harlots, you slaughtered the calf at once. You should, in my opinion, have at least reproached him in words and rebuked him, and at the same turned away your face. But you instantly received him, and you had compassion on him. First you embraced him, then decked him out in a robe. You showed him honor with a ring, you shod him with sandals; you made a supper for celebration and invited all his friends. Such

are the honors you gave the offender on his return, you the Master and Lord of the ages.

No sooner had the Father heard these words from his child than he answered him with meekness, 'Incline your ears and listen to your father. You are with me, for you have never left me. You have not been separated from the Church. Your place is always with me, with all my angels. But he has come covered with shame, naked and ugly crying out, 'Have mercy. I have sinned, Father, and I implore, I who have offended before you. Accept me as hired servant and nourish me, for you love mankind, you the Master and Lord of the ages.'

Your brother cried, 'Save me, holy Father'. What should I have done as I heard his lamentation? How could I not have pity and save My son as he grieved and wept? You, the prosecutor, I appoint as judge. Sentence me, my child, as you blame me, and become my arbitrator. For I always rejoice in loving humankind. How then could I become inhuman? How should I not have mercy on the one I fashioned of old and take pity on him when he repents? It was my entrails that begot my child on whom I have had mercy, I the Master and Lord of the ages.

Understand what I say, my son. All that is mine is yours, and to him I wanted to grant some of my goods. The property which you have is not any less. For I did not take from it to give to your brother; I provided for him from my own treasures. Of you both, I am creator and loving father, lover of mankind and compassionate. I honor you, my child, for by choice you have always loved me and served me, and to him I show compassion because of his eagerness and persistence in repentance. You should be celebrating then with all whom I invited, I the Master and Lord of the ages.

Therefore, my son, with all those who have been invited to the supper, celebrate and make melody with all the angels; for your brother was lost and has been found, he was dead and beyond expectation has returned to life.' When he heard these words he was persuaded and shared the gladness with his brother. And he began to sing and say, 'All of you shout with praise, whose sin is forgiven, and whose iniquity has been covered and wiped away. I bless you, lover of mankind, who have saved my brother also, you the Master and Lord of the ages.'

O Son and Word of God, creator of all things, we your unworthy servants ask and implore you: Have mercy on all who call upon you. As you did the profligate, spare those who have sinned. Accept and save through compassion those who in repentance run to you, O King, crying, 'We have sinned'. Give us tears as you did the harlot and pardon us for the sins we have committed. And as you did the publican take pity on us all, at the intercessions of the Mother of God. Make us partakers of your supper, as you did the Profligate, Master and Lord of the ages.

– St. Romanos the Melodist, *Kontakion 49 on the Prodigal Son*

Martyrs Eutropios, Kleonikos and Basiliskos of Amasea

The propitious way of life of Eutropios discovered Christ and an end by the sword. And the glorious Kleonikos is victorious; he was hanged on a cross, like my Christ of old. / Physically imprisoned and before imprisonment Basiliskos had two released from prison. / On the third Eutropios contended for the prize on the wood of the cross.

These Saints lived during the reign of Emperor Diocletian (284-305). They came from Amasia, the famous city in Cappadocia at the Black Sea. They were relatives and fellow-soldiers with Saint Theodore the Tiro. Having been accused to governor Asklepiodotos, they were harshly beaten. Saint Eutropios received wounds on his mouth, because he insulted the governor. However, although the soldiers who were hitting them were paralyzed and tired, the Saints were cured, because the Lord and the holy Martyr Theodore the Tiro had appeared to them. When they saw this miracle, many unbelievers believed in Christ and were beheaded.

When the governor saw these things, he changed his behavior and tried to turn Saint Kleonikos from faith in Christ with flatteries. He gave him gifts and promised to give him more, but not only wasn't the mind of the Saint changed, but he even got angry and ridiculed both the governor's lack of understanding as well as the sickness of idolatry. So, while the governor and the rest of the Greeks were offering sacrifices to their gods, Saint Kleonikos prayed and toppled Diana's idol down.

When the idolaters saw this, they burnt with anger, thus they boiled tar and asphalt in three boilers, and poured them on the backs of the three Martyrs of Christ. However, the Martyrs were kept unharmed, while the servants who were pouring the mix were completely burnt. After this Saints Eutropios and Kleonikos were crucified, and received the crown of martyrdom and went to eternal life. Saint Basiliskos on the other hand was thrown in prison, where he reposed after he had spent quite some time there.

Reflection by St. Nikolai Velimirovich

Humanly speaking, Christ, by His obedience, elevated Himself to primacy in the Church, in the world and in the history of mankind. No one can be a good leader who has not completed the school of obedience. Adam forfeited the authority and dominion over the living creatures and the elements of nature at the very moment when he showed himself disobedient to God. The Abba Moses said, "Obedience begets obedience; if someone listens to God, God also listens to him." It is obvious then, that God listens to man more than man listens to God, especially when one takes into consideration how often and in how many ways man sins daily against

the commandments of God. It is a fact that the Eternal God listens to us, corruptible as we are, more than we listen to Him. This should fill all of us with shame who still have a conscience. When St. Eutropios was being tortured, along with his two companions, he prayed to God, "Come to us in assistance as You came to Your servant Theodore the Tiro." Suddenly, the ground shook and the obedient Lord appeared with His angels along with St. Theodore. The Lord said to the sufferers, "During the time of your torture, I stood before your faces and observed your patience. I will write your names in the Book of Life." (*adapted from johnsanidopoulos.com*)

Holy Virgin Piamoun of Upper Egypt

The holy virgin Piamoun (Πιαμούν) was from Egypt, and she lived during the IV century. Her Life is recorded by Palladius in his *Lausiac History*.

When the Saint was very young her father died, but her Christian mother raised her with discipline and admonition of the Lord (Ephesians 6:4). When she grew up, she and her mother engaged in works of mercy and compassion. They were not wealthy, but out of their meager income, they were able to help their poor and weak brethren. Saint Piamoun would eat a little food in the evening, and at night she kept constant vigil. She also labored at weaving linen, and she was found worthy of the gift of foresight.

One day a certain village in Upper Egypt attacked another village because of a quarrel about sharing the waters of the Nile. They fought so violently that many men were killed. This village then moved stealthily against the Saint's village. Men marched with staves and spears, intending to kill the inhabitants.

An Angel of the Lord appeared to Saint Piamoun and warned her that her village would be attacked by the stronger villagers. Summoning the priests of her church, she said, "Go forth to meet the enemy, for they are coming against you, otherwise you and the village will perish. If you beg them not to attack, then perhaps they will spare the village."

The priests were afraid and told her, "We do not dare to face them, for we know their ferocity and their arrogance. However, if you wish to save the village and your own house, then you go out to meet them."

The holy virgin did not go forth, but instead she went up to her roof and stood all night long in prayer. She made many bows and prayed that God would immobilize the enemy where they stood, three miles from her village. Immediately they became paralyzed and were unable to move from that place. It was revealed to them that it was the prayers of Saint Piamoun which hindered them from moving. Therefore, they sent a message to the villagers that they wished to make peace.

They also told them to give thanks to God, for it was the prayers of Saint Piamoun which had prevented them from attacking.

When her mother reposed, the venerable one continued the work of ministering to her suffering brothers and sisters by herself. She visited their homes, comforted them, and strengthened their faith. When Saint Piamoun reposed in 337, there was widespread mourning in her village. (*from oca.org*)

Also Commemorated Today

Virgin-martyr Martha and martyr Michael (1938).

The [Unknown Maiden](#) of Alexandria

Sts. [Zeno](#) and Zoilus.

St. Alexandra, of Alexandria (4th c.).

St. [Caluppan](#) (Calupan) the Recluse, priest-monk of Auvergne (576) (Gaul).

St. [Non](#) (Nonna), mother of St. David of Wales (6th c.) (Celtic & British).

St. [Winwaloe](#) ([Guénolé](#), Gwenole) of Brittany (530)

Sts. [John](#) (Chrysostom) IV & V, both Catholicos of Georgia (1001, 1048) (Georgia).

Ven. [Shio](#) Mgvime of Georgia

Hieromartyr [Theodoret](#), Priest of Antioch (361-363) (Greek).

[Foila](#) (Faile), Virgin of Galway, Ireland (6th c.)

[Owen](#) (Owin) of Lasingham, Monk of Lichfield, Disciple of St Etheldreda (680)

St. [Cele-Christ](#) (Christicola), Bishop of Leinster, Ireland (c. 728)

[Lamalisse](#), Hermit of Lamlash, Scotland (7th c.)

St. [Sacer](#) (Mosacra) of Saggard, Abbot (7th c.) (Ireland)

St. [Arthellais](#) ([Arthelais](#)), virgin of Constantinople (6th c.)

St. [Anslem](#), monk, founder of monasteries in Fanano and Nonantola in Italy (803)

St. [Camilla](#), anchoress of Auxerre (437)(France)

St. [Cunegund](#), wife of Henry II, ascetic after his death (1039)

Martyrs [Hermiterius](#) and Cheledonius of Calahorra (Spain) (4th? c.)

St. [Titian](#), bishop of Brescia (536)

Martyrs [Felix](#), Luciolus, Fortunatus, Marcia, and 36 companions (N. Africa)(unk)

St. Benedict, metropolitan bishop of Embrun in the Hautes Alps (7th c.)

St. Bergot (Berzmaot), monk and disciple of St. Gwénolé in Landevennec (6th c.) (Brittany)

St. Gallican II, metropolitan bishop of Embrun in the Hautes Alpes (6th c.)

St. Gwenivar (Gweniver, Guinevere) of Brittany (unk)

St. Sérécin, hermit in Lan-Guereguin (6th c.)(Brittany)

St. Tanvoud, monk, disciple of St. Guenole in Landevennec (6th c.)

Social Team for March 10

Team 7 is up next week – Samouris, Maher. Thank you!

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. If you missed 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 - 20th

https://us02web.zoom.us/webinar/register/WN_I_t1J-wkQSak0YOM3Zqy8A - 22nd

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. The latest edition of the Nazarene newsletter is [here](#).

Follow Our Diocese On-Line

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

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

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

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

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

In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, 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, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Fr. Nectaros & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Holy Land, and those in need of our prayers. (Please advise Fr. Joseph of changes.)