

SOBORNOST

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

Wednesday:

Reader 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 10, 2024 – Sunday of the Last Judgment

By St. Luke the Surgeon, Bishop of Simferopol

Like two wings, our two deepest aspirations lift us above all creation: the desire for immortality and the desire for truth. From time immemorial, ever since the thinking human race has existed, people have been tormented by the oppressive question: What is happening on earth? Why do evil people prosper, while kind,

meekest, quiet people are persecuted and suffer? There was no answer to this question, but there will be - it will be when the Lord and God will begin His terrible and righteous judgment.

For thousands and thousands of years, the tears of the offended and persecuted have been flowing unceasingly, and if all these tears were collected and poured into the seas, the seas would burst their shores and flood the whole land. And with God, all the tears of innocent sufferers are numbered.

How many atrocities have there been during all this time, from deep, deep antiquity. There were as many, if not more, than grains of sand in all the deserts of the earth.... And God hears, He hears these terrible cries.

Saint John the Theologian in his Revelation writes that he saw under the throne of God souls beheaded for the word of God and he heard how they cried out to God: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10). And all those countless martyrs who lived later than John the Theologian, do they not still cry out to God for vengeance for those terrible tortures, for those torments that they bore for the name of Christ? They cry out, they cry out, and these cries are constantly raised to God.

But the Lord God is surprisingly long-suffering, and it seems strange and incomprehensible to us why He still does not take revenge on all the villains, why He suffers flagrant evil on earth. Saint John the Theologian received the following answer to this question from God: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:11-12).

The Lord is patient, the Lord is waiting for that terrible time about which He foretold: "When the Son of man comes, will he find faith on earth?" The atrocities of the merciless and evil never cease, and there will be a never-ending retribution for their atrocities.

If I say that our soul does not tolerate, does not endure in any way that the villains go unpunished, that the righteous are always oppressed, then this means that immortality is absolutely necessary and absolutely obligatory - immortality for the evil and for the righteous, for only under this condition, they can receive eternal retribution, which they did not receive in this earthly life.

Do you not hear every day in the Beatitudes the fourth commandment: "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." Oh, how much truth is needed! Oh, how unbearable it would be to live in the world if

there were no eternal and unconditional truth! If the Lord Jesus Christ satisfies those who hunger and thirst for righteousness, if He promises that they will be satisfied, then when? Only in the Kingdom of Heaven.

"Blessed be those who are exiled for the sake of righteousness: for them is the Kingdom of Heaven." Oh, how many were exiled for the truth, for the name of Christ! Oh, how endless, how necessary is the multitude of these confessors of Christ! And they are told that as a reward for their suffering they will receive the Kingdom of Heaven. There will be the Kingdom of Heaven, in which they will receive a reward. The eternal truth of God will shine over the sinful world, which has reached the point of penitence.

"Blessed are you, when they reproach you and betray you, and they say all sorts of evil words against you for My sake. Rejoice and be glad, for your reward is great in heaven." In heaven, in eternal life - there they will receive in great joy retribution for the mockery of their faith, for those persecutions for the word of God that they were subjected to on earth.

The Judgment of Christ will be truly terrible. The Judgment of Christ will be just, for it is impossible to trample on the great law of love and truth with impunity. It will be terrible already because innumerable myriads of people who have lived everywhere from the creation of the world will gather at this judgment, for if they have never heard the gospel of Christ, then the Apostle Paul says that after all "they are without excuse" , i.e. they have no justification, because nature itself reveals God to us in everything, and they could understand and see clearly the providence of God, which governs everything.

You heard in today's Gospel reading how our Lord Jesus Christ will judge people at His Last Judgment, you heard that He will give eternal retribution to those righteous who have always done deeds of love and mercy, and that He will send into the eternal fire those who were not merciful.

Why, why, why will our Lord and God Jesus Christ judge people only by this sign of mercy or mercilessness? Because mercy is the most important expression of love, love for people, compassion for them. And who is full of love, who does works of mercy? Only those who loved the most living Love - God the Word, the Lord Jesus Christ, who loved the world so much that for the sake of saving it in terrible torments He voluntarily gave His life on the terrible Cross.

And why will those who have never done works of mercy to anyone be sent to eternal fire? Because they did not have any love, and whoever does not have love is guided by the law of hatred and enmity. For there are two paths in life, one of which is chosen by each according to his own free will. There is a way to follow goodness and truth; there is another terrible path of following evil and untruth.

You know that in the whole universe and in all human life everything always happens according to the great law of continuous development. Nothing remains the same, everything flows, everything changes, as the great sage of antiquity said. Everything develops, everything improves. And if a person has chosen the path of goodness and truth and steadily walked along it further and further, then he, throughout his life, creating truth and goodness, improves his spirit in this direction and becomes worthy to continue in this on his own in eternal life. He will continue in development when he hears from the Terrible Judge: "Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

In this kingdom, in the kingdom of eternal truth, in the light of Divine love, his spirit will endlessly develop in the same direction in which the spirit of the righteous developed on earth, and in this will be their eternal joy, their eternal bliss. And is it really not fair to say that if a person chose the path of evil and untruth, then his heart and mind in this life developed and improved in evil and untruth? And if so, then in eternal life he continues to develop in the same direction. And where, if not there, in the terrible place prepared for the devil and his angels, will he continue his further development? Of course, with the devil and his angels.

Oh, my God, my God, how terrible it is! Oh, my God, my God, how awful! How amazingly terrible is the fate of those who have chosen the path of evil! We will be afraid, we will all be afraid, we will leave the path of evil, we will choose the path of truth and goodness. What does it mean to choose the path of truth? It means to fulfill the whole law of Christ, for all truth is contained in this holy law of God. May we all follow this path, the path of Christ, the path of truth to where eternal truth dwells.

Let us sing along with the holy prophet and psalmist David: "God of vengeance, Lord, God of vengeance, reveal yourself! Arise, Judge of the earth, repay the proud. How long, O Lord, will the wicked, how long will the wicked triumph? They spew bold speeches; all those who do iniquity are magnified; they trample down your people, O Lord, they oppress your inheritance" (Ps. 93:1-5).

But this will not be so: the Lord-Avenger will rise, the Lord will come, Who came for the first time as a Lamb to the slaughter, preaching love, meekness and mercy - this time He will come as a Terrible Judge, will come with huge hordes of heavenly angels and will begin His Last Judgment. Amen. (*from johnsanidopoulos.com*)



Today's Epistle Lesson – St. Paul's First Letter to the Corinthians 8:8-9:2 EOB

Brethren, food will not commend us to God. If we do not eat, we are not worse; and if we do eat, we are not better! However, be careful that your freedom may never become a stumbling block to the weak. For if someone sees you who have knowledge sitting in an idol's temple, will not this person's conscience, if weak, be emboldened to eat things sacrificed to idols? And thus, through your knowledge, the weak one perishes, even the brethren for whose sake Christ died. And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ! Therefore, if food causes my brethren to stumble, I will never ever eat meat, so that I may not cause my brethren to stumble. Am I not free? Am I not an apostle? Have I not seen Jesus Christ, our Lord? Are you not my work in the Lord? If to others, I am not an apostle, yet at least for you I am one! You are the seal of my apostleship in the Lord.

Today's Gospel Lesson – Saint Matthew 25:31-46 EOB

The Lord said, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, just as a shepherd separates the sheep from the goats. He will place the sheep on his right hand, but the goats on the left. Then, the King will tell those on his right hand, 'Come, you blessed of my Father! Inherit the Kingdom prepared for you since the foundation of the world! For I was hungry and you gave me food to eat; I was thirsty and you gave me drink; I was a stranger and you took me in. I was naked and you clothed me; I was sick and you visited me; I was in prison, and you came to me.' Then the righteous will answer him, saying: 'Lord, when did we see you hungry and feed you; or thirsty and give you a drink? When did we see you as a stranger and take you in; or naked, and clothe you? When did we see you sick, or in prison, and visit you?' The King will answer them, 'Amen, I tell you: as much as you did it to one of the least of these my brethren, you did it to me.' Then, he will also say to those on his left hand, 'Depart from me, you accursed, into the eternal fire which is prepared for the devil and his angels! For I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not receive me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' Then, they will answer: 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?' Then he will answer them, saying: 'Amen, I tell you: as much as you did not do it to one of the least of these, you did not do it to me.' These ones on the left will go away into eternal punishment, but the righteous into eternal life.'"

A Word From the Holy Fathers

Proemium: When you come upon the earth, O God, in glory, and the whole universe trembles, while a river of fire flows from before the seat of judgment, and books are opened and all secrets are disclosed, then deliver me from the unquenchable fire and count me worthy to stand at your right hand, Judge most just.

When I think of your dread tribunal, O Lord supremely good, and of the day of judgment, accused by my conscience, I quake and tremble. When you are about to take your seat on your throne and make examination, then none will be able to deny their sins, where truth is the accuser and dread the warden. Loudly will the fire of Gehenna crackle, while sinners will gnash their teeth, and so, before the end, have mercy on me and spare me, Judge most just.

When the Lord first came and appeared to mankind without being separated from his Begetter, he concealed himself from the authorities and powers on high and from the ranks of angels. And he who had made man, as he willed, became man, and he was taken up to the Father he had not left. Beyond explanation is your mystery, my Savior, for you in no way left your Father, yet returned to your Father, inseparable from him and filling all things, Judge most just.

Hymned by angels, the Lord ascended with glory, as his disciples watched. In the same way he will come visibly, preceded by the angels, as it is written. When things in heaven and on earth with those beneath the earth glorify and worship Christ crucified, and openly confess that he is God and Creator, then Jews as they lament will look on him whom they pierced, while the just will shine as they cry out, "Glory to you, Judge most just."

John ran before the former coming of our God, proclaiming repentance to all, while Elijah the Just will become the forerunner of the Second Coming. The prophet Malachi proclaimed him beforehand, saying, "Before the day of the Lord, Elijah the Tishbite will be sent," while Matthew also writes, my Savior, how you taught of John saying, "This man, if you are willing to accept it, is the Elijah who is to come to proclaim you, Judge most just."

John the Divine also handed on and clearly taught in his Apocalypse other great and ineffable things, and showed that Elijah will come. With him, he revealed, will be the blessed Enoch, when he says, "I shall send the two prophets into the world. They will be clothed in sackcloth and proclaim me to all." He described how they will run before your coming for one thousand two hundred and sixty days, Judge most just.

Daniel, inspired by God, clearly foretold all that will come to pass, if we inquire closely, when he says, "For one week I shall establish a covenant," and at once he added, "For half of the week, the pride of the worship will be removed," and he explains that, for three years and half a year, one pair of saints will proclaim the second coming." But, for a further equal time, the unjust Antichrist will lord it, dreadfully punishing those who await you, Judge most just.

The Antichrist will find a bitter root and from this he will be born, for the foul wretch who hates the truth wishes to imitate the Incarnation of Christ. He will assume a body, an instrument worthy of his wickedness. By illusions he will be born from an unclean woman. He will mislead the lawless that a virgin gives him birth. He will work prodigies through illusion, the liar and unholy one, whom the lawless will love and deny you, Judge most just.

Because he will appear thus, the accursed and boastful devil, the opponent of the good, the puffed-up son of perdition, worshiped as a god by those who have been led astray by his illusions, he will also be accepted by those who have not accepted the love of Christ's truth, but have rather believed in the lie of the deceiver. The savage dragon will speak words against the Most High, and attack all those who await you, Judge most just.

Then he will make for himself a special temple, deceiving the Hebrew nation and others – the lawless one, when he performs fabricated illusions and signs, the tyrant. He changes himself from one form to another, he flies into the air, and cunningly gives the demons the appearance of angels to carry out his orders with zeal. Tribulation and constraint there will be for mankind, great and without measure, through which all your servants are tested, Judge most just.

The famine will grow great and the earth will deny her fruits, and there will be no rains at all, while all the plants will wither at once and grasses dry up. People will flee from place to place and lament unceasingly, while the persecution will rage against the saints, and in mountains and deserts, hills and caves they become fugitives from fear of the tyrant, as they avoid the dragon, crying out, "Look upon and save your servants, Judge most just."

By great cunning the all-wicked one will come as one who is meek, like our good Shepherd, for he imitates his voice and lures the sheep from the fold, and many will obey and, deceived, go over to him. And the Savior's seal he will remove from them and brand them as his own with the seal of perdition. But as many as understand his deception hate and abhor his voice and love you alone, Judge most just.

Then the all-wicked trickster hisses, fiercely enraged, and, like a savage dragon, as a foe he attacks all mankind, but especially the saints. He shoots out his hidden

poison against all, the pitiless one. He will stir up fear and illusions and clashing in the air, producing fright and terror for all mankind. Everything is shaken on land and sea. The Holy Things will be taken away. That is why the just cry out, "Appear, Judge most just."

And so all who await Christ will die persecuted, psalms and hymns will cease, nor will there be Liturgy or hallowing, offering or incense, because, for three times and a half, the sacrifice will be taken away, as it is written. Earthquakes and deaths and every tribulation will hold sway in the world. Children will expire in their mothers' bosoms, for a mother dies even before her child. In the market places corpses. The gravedigger is not seen. But you raise up all, Judge most just.

Not one city or desert will be able to save the fugitives. Mourning grips the ends of the earth. By day all will pray with pain that it may be evening, but when night comes once again they will pray to see the day. With tears the living will call those in the tombs blessed. And a father meeting his child will embrace it, and as they embrace both will die. Those who stand will fall. But blessed will be the one who endures and loves you, Judge most just.

At the time of the unspeakable tribulation, which the bitter destroyer will unfurl, then scandals will be completed, because the Master, for the sake of his elect, will, as it is written, shorten the days of tribulation, so sparing his own, for he is compassionate. Then he will come from the highest like a blazing sun in clouds with glory, as God Incarnate, just as he also ascended, reigning over all things, the holy and immaculate, before whom angels tremble as they say, "Glory to you, Judge most just."

Bridegroom God, our Savior, so that you may display your unrivaled power, the ranks of all the angels and archangels praise you as they run before your throne, Lord. They are a flame of fire, burning and cleansing the earth, while a river filled with fearsome fire surges forward. Cherubim and Seraphim minister with trembling and ceaselessly give glory, as they sing the Thrice Holy Hymn. They hide their faces as they cry, "Glory to you, Judge most just."

Every grave is shaken and opens at the sound of the trumpet, and the dead will arise, while all the living will be snatched up at once, and all things are consummated. The races and tribes of sinners and of just see the ineffable beauty of the Bridegroom and they tremble. Truly fearful is Christ's coming. The great heaven is suddenly rent open, while the earth is changed, and all the nations will confess you, Judge most just.

But after this the just – who have beheld the face of the Lord – being in the bridal chamber and with boldness worshipping the Most High take their stand with angels. Each of the just will gladly display their own struggle when deeds, stripped naked

and laid bare, are revealed before the Judge and King. For as many as can show firm faith with deeds as well will proudly cry, “Great is your grace, Judge most just.”

Then the trickster is brought before the judgment seat, bound by angels, with all his ministers. With him are brought those who obeyed him and denied Christ. The enemy and his demons will be cast into the eternal fire, the impious are disinherited with the devil, with him undergoing eternal punishments, while as many as have sinned willingly under the law will be judged through the law. Just is your judgment and impartial, Judge most just.

When before the judgment seat of Christ we undergo a just examination, both sinners and just, then on the right will stand those who have been well-pleasing, blazing like light, while those who have sinned will take the left with pain and tribulation, for they will be given no opportunity for defense, because all will be convicted by what each has done; for the first appearing was cause of salvation, while the other is of judgment, with which you threatened all, Judge most just.

After the resurrection all will then be incorruptible and immortal; for all corruption will have been banished, while there will no longer be any fear that change or death is coming, but the way of life will always be eternal, without end, without change. Those justly cast into the outer darkness will be eternally separated, lamenting, for punishment, while the just, receiving in their turn your incorruptible kingdom, will have unending delight as they glorify you, Judge most just.

At the hour of judgment, how great and how many the lamentations of the condemned – of whom I am one and the first – when they see the Most High as a fearsome judge seated on a throne, the ranks of the just and the saints conspicuous by joy, but sinners by dejection and eternal judgment, and they will display vain repentance as they cry, “If only in the world we had displayed the fruit of repentance, we would have found mercy and grace and forgiveness, Judge most just.”

This is the manner of the judgment. But let us flee eternal punishment. Let us despise passing things and let our care be for things eternal and enduring, that we may find mercy. Let us not think that, if ever we sin, we are utterly cast out, for by the medicine of repentance we shall swiftly heal the wound of sin, if at least we wish it. And now let us all entreat the Savior as we cry, “Give compunction to your servants, Lord, that we may find pardon, Judge most just.”

All-holy Savior of the world, as you appeared and raised up the nature that was lying in offenses, as you are compassionate, appear invisibly to me also, O Long-Suffering One. Raise me up, I beg you, as I lie in many sins, because what I say and advise for others I do not observe. But I implore you, give me time for

repentance, and, at the intercessions of the Ever-Virgin and Mother of God, spare me and do not cast me away from your presence, Judge most just.

– St. Romanos the Melodist, *Kontakion 34 on the Last Judgment*



Holy Martyr Codratus & Companions at Corinth

You washed away the impious faith of the insolent, washed with the blood from your beheading Codratus. Anektos with the two were killed by the sword, which is unbearable without dying, making known God's grace. Crescens was sentenced to die by the sword, and Cyprian hastened to die with him. On the tenth Codratus was killed by the sword.

The Holy Martyrs Codratus, Anektos, Paul, Dionysios, Cyprian and Crescens were friends who were martyred during the persecution of either Emperor Decius (249-251) or Emperor Valerian (253-260) in Corinth, when the governor of the region was Jason.

During an earlier time of persecution of Christians, many of the faithful fled to the mountains and into the caves. So did the mother of Codratus flee Corinth. She was pregnant at the time and gave birth to Codratus in the forest and died shortly thereafter. Thus Codratus grew up in nature and in solitude. He who sent manna from heaven to the Israelites in the wilderness, dropped from the clouds a sweet dew on the mouth of the child Codratus to feed him. When he was twelve years old, he entered into town and there some benevolent men took a liking to him and provided him with an education. He studied medicine and healed the sick, as much with natural cures and even more by the power of the Holy Spirit and prayer, which he was accustomed to since his childhood.

When a new persecution arose again, Codratus was brought to trial and cast into prison. He was joined by five men to whom he had been teaching the Christian faith: Anektos, Paul, Dionysios, Cyprian and Crescens. They were all dragged through the streets by the pagans, especially by their children. They were beaten with rods and stoned until they were eventually dragged to the scaffold. There, the Martyrs prayed to God and were beheaded. On this spot a source of water gushed out of the ground which is still called "Codratus" even today and is a reminder of the heroic deaths of these six holy innocents for Christ. A church was built there and their holy relics were venerated therein. *(from johnsanidopoulos.com)*

Venerable Anastasia the Patrician

The patrician abandoned all things of this present life, and has ever been appointed a lady in the heavens.

In the days of Emperor Justinian (527-565) there was a woman in Constantinople by the name of Anastasia who feared God and who was born to noble and wealthy parents. She, being a high-ranking patrician at the emperor's court and having the fear of God in her, walked in accordance with God's commandments. She possessed a natural serenity and great gentleness so that everyone rejoiced at her virtues, and especially the emperor himself. And since he who is always sowing weeds is accustomed to envy what is good and calumniate it and never gives up or desists, Anastasia was also envied by the empress. When Anastasia learned about the envy from someone, she whose faith was firmly established in God said to herself, "Anastasia, a timely and genuine opportunity has arisen for you: act now and save your soul and you will free the empress of her irrational envy and you will secure for yourself the heavenly kingdom." When she had pondered these thoughts to herself, she hired a boat and gathered together a small portion of her wealth, leaving all the rest behind, and came to Alexandria. Having founded a monastery at the fifth milestone (thus is the place named), she wove together godly threads and remained there, earnestly striving to please God. There to this very day her monastery is preserved, bearing the name Monastery of the Patrician.

Some time later, after the empress had passed away from this life, the emperor remembered the patrician and sent people everywhere, making every effort to find her. When the lamb of God discovered that he was searching for her, she gave up her monastery at night and left to find protection with Abba Daniel (June 7). She told the most blessed old man the details of her life and he dressed her in a man's robe and called her Anastasios. He led her to a cave far from his lavra and enclosed her, giving her also a monastic rule, and he ordered her never to leave the cell, not even for someone who came to see her. He appointed one of the brothers to bring to her once a week a wine jar filled with water, place it outside the cave, receive a prayer, and return.

There her brave and adamant spirit completed eight years in addition to twenty, without going out, steadfastly keeping the monastic rule that the old man had given her. What mind or tongue could conceive of the virtues that she cultivated in God's presence for twenty-eight years or could narrate or put into writing the virtues that she, a solitary, evinced all alone for God each day? The weeping, the groanings, the lamentations; vigil, prayer, reading of Scripture, standing, kneeling, fasting, but above and beyond all of these, the attacks of the demons and the hand-to-hand combat with them, the pleasures of the flesh and evil desires and things equivalent to these? The fact that without exception she never left the cave, spending all her

days like this, year after year, a woman of senatorial class, who had always been accustomed to associating with large numbers of men and women at court, boggles the mind and understanding. Battling mightily in all these ways, she became a vessel of the Holy Spirit.

Knowing in advance of her departure to be with the Lord, she inscribed on an ostrakon to the old man, saying, "Honorable father, bring with you as quickly as possible the disciple who brings me water and bring implements suitable for doing a burial and come close the eyes of Anastasios the eunuch." After writing these things, she placed the ostrakon outside the entrance of the cave. The old man, instructed about these things in a nocturnal vision, said to the disciple, "Hurry, brother, to the cave where lives the brother Anastasios the eunuch, and, looking outside the entrance to the cave, you will find a potsherd with writing on it. Take it and return to me as fast as you can." After the disciple left and returned with the potsherd, the old man read what was written on it and wept. Hurriedly taking the brother and the things they needed for a burial, he left.

When they opened the cave, they found the eunuch burning up with fever, and the old man fell on the eunuch's breast and, weeping, said, "Blessed are you, brother Anastasios, because by always concerning yourself with this hour you looked with contempt on an earthly kingdom. Therefore pray to the Lord on my behalf." But she said, "It is rather I, father, who need many prayers at this hour;" and the old man said, "Had I known, I would have interceded with God!" She sat up from the mat on which she was lying, kissed the old man's head, and prayed for him. The old man, taking hold of his disciple, placed him at her feet, saying, "Bless my disciple, your child," and she said, "God of my fathers, you who are standing by me in this hour to remove me from this body, you who know how many steps I have taken in this cave for your name's sake, and know my weakness and suffering, cause the spirit of the fathers to rest upon him just as you caused the spirit of Elijah to rest upon Elisha." Then the eunuch turned to the old man and said, "For the sake of the Lord, father, do not take off the clothes I am wearing, and let no one know anything about me," and partaking of the Divine Mysteries she said, "Make the sign of the cross over me in Christ and pray for me." And she raised her eyes to the east and shone as though she were holding a flaming torch before her face in the cave, and she made the sign of the honorable cross and said, "Lord, into your hands I commend my spirit," and after saying this she offered up her spirit.

After a grave had been dug in front of the cave, the old man stripped off the cloak he was wearing and said to his disciple, "Child, put this on the brother over what he is wearing." While the brother was dressing the blessed woman, her breasts became visible to him, like withered leaves, but he did not say anything to the old

man. After they had finished burying the eunuch, as they were returning the disciple said, "Did you know, father, that the eunuch was a woman?" The old replied, "Yes, I knew, child, but in order that word of this not be spread everywhere, I gave her a man's clothing to wear and gave her the name Anastasis so she would not be suspected. I did this because the emperor was sending out people looking for her everywhere and especially in these parts. But now, by the grace of God, her secret has been kept by us." And then the old man told the disciple in detail the story of her life. *(from johnsanidopoulos.com)*

Saint Kanna (Canna) of Wales

Canna was a Breton princess, traditionally daughter of Tewdwr Mawr ap Emyr Llydaw. This man, however, seems to have been the grandson, rather than the son, of Emyr Llydaw (Budic II) and was probably the lady's brother. She married her cousin, Prince Sadwrn, a man a little older than her, and together they became St. Crallo's parents.

The family settled in South Wales, where Sadwrn became a cleric and seems to have abandoned Canna to become a hermit at Anglesey, where he later died. Canna soon remarried Alltu Redegog, a descendant of King Cadrod Calchfynedd, by whom she had another son, St. Elian Geimiad (the Pilgrim).

Upon her retirement, Canna became a nun and founded churches in Llangan and Llanganna, and possibly Canton, in Glamorganshire. Her main residence was in Llangan, Caermarthenshire, where her stone "chair" with her name can still be seen. The nearby Fynnon Ganna (sacred sobs of Canna) has been a popular place of pilgrimage for centuries. *(adapted from breizh-info.com)*

Also Commemorated Today

Martyrs Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa, Nice, Galla, Galina, Theodora, and others at Corinth (251).

New Hieromartyr Demetrius, priest (1938).

Martyrs [Codratus](#), Saturninus, and Rufinus of Nicomedia (3rd c.).

Venerable [Anastasia](#) the Patrician of Alexandria, ascetic (567).

Martyr [Marcian](#) (Markianos) (Greek).

St. [Attalus](#), abbot of Bobbio, w/w (626).

St. [Paul](#) of Taganrog (1879).

[Failbhe](#) the Little, Abbot of Iona (754)

[Kessog](#) (Makessog) of Lennox, Martyr-Bishop of Loch Lomond, Scotland (c. 560)

St. [John](#) of Khakuhli, also called Chrysostom (10th-11th c.) (Georgia).

St. [Emilian](#) ([Éminien](#)) of Lagny, Abbot (Eminian) (675) (France)

Hieromartyr [Himelin](#) (Hymelin) of Ireland (martyred at Vissenaeken), priest (c. 750) (Belgium)

St. [Droctoveus](#) (Drotté), Abbot of St. Symphorian and St. Vincent-and-the-Holy-Cross (c.580) (France)

St. [Sedna](#), bishop of Ossory (c. 570)

St. [Silvester](#), enlightener of Ireland with St. Palladius (c. 420)

St. [Simplicius](#), pope of Rome (483)

St. [Blancard](#) (Blanchard, Blanquart), hermit of Gascony (659)

Martyr [Victor](#) (N. Africa)(c. 250)

Ven. Agathon, ascetic at the [Monastery of St Symeon near Aleppo](#) in Syria (9th-10th c.)

Social Team for March 17

Team 8 is up next week – Olga Dewey. 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

The **Diocesan Eastern Region Lenten Retreat** will take place on Saturday April 6th at Holy Ghost Orthodox Church in Phoenixville, PA.

This retreat, while an outreach of the National ACRY, is open to all Diocesan Faithful, friends, co-workers and neighbors. Fr William Bennett will speak to the adults on the topic "Exodus from the World: a Scriptural Life." and Fr. Matthew Stagon to the Youth on "The ABC's of Orthodoxy"

It will begin with continental breakfast at 9:00 am and will conclude with the celebration of Great Vespers for the Feast of the Annunciation.

Cost: Adults: \$25.00 Students (Thru College): \$20.00 Children 6-12: \$10.00 - Includes Continental Breakfast & Hot Lenten Lunch

Advance online registration **BY MARCH 25th** is required. Click Here to register: <https://my.cheddarup.com/c/2024-eastern-region-lenten-retreat>

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. 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.)