

# SOBORNOST

**St. Thomas the Apostle Orthodox Church**

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

**Very Rev. Father Joseph Edgington,  
Pastor**

**(703) 532-8017**

[fredgington@gmail.com](mailto:fredgington@gmail.com)

[www.apostlethomas.org](http://www.apostlethomas.org)

*American Carpatho-Russian Orthodox Diocese*

*ECUMENICAL PATRIARCHATE  
OF CONSTANTINOPLE*

## SERVICES

**Wednesdays in Great Lent:  
Liturgy of Presanctified  
Gifts 6 PM**

**Saturday: Confession 4:30 PM  
Vespers 5 PM**

**Sunday: Matins 8:45 AM**

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

**March 23, 2025 – 3<sup>rd</sup> Sunday in Great Lent  
(Veneration of the Precious and Life-Giving Cross)  
Martyr Sabinas of Hermopolis**

By St. John of Kronstadt

To facilitate the feat of fasting, the Holy Church established the elevation of the Life-Giving Cross of the Lord in the very middle of Lent. He who truly fasts must inevitably endure the sorrow of the flesh, the persistent struggle of the spirit against it, and, to top it all, the machinations of the devil, who acts on our soul through various thoughts that bring great sadness, especially to those who are not yet firm and imperfect in the Christian life.

May the Life-Giving Cross of the Lord, now carried for veneration and for heartfelt contemplation and kissing, comfort such fasters, and may their feat be made easier. May all those who do not fast with true fasting, and those who do not fast at all, not be deprived of its consolations. Let everyone come with faith and love, and let the Savior kiss him. May the divine Sufferer teach everyone from His



Cross the important duty of a Christian - fasting and mortification of our sin-loving flesh.

Since the Cross itself evokes a word about love, we will now talk about the greatness of God's love for us, revealed on the cross, in order to arouse in the cold hearts of Christians love for God and for a life worthy of a Christian. Indeed, what an abyss of love the Creator God expressed on the cross for His creation, man. Creator of heaven and earth; everything visible and invisible, He who shone in the sky the sun, the moon and countless stars; He who poured out the air for the breathing of all living things, who poured water over the face of the earth, who covers the whole earth with vegetation that bears fruit, grows and nourishes all living creatures, the only begotten Son of God deigned to become man to save man who fell by his own will from life to death. He endured the most painful suffering on the cross for him, and the most blasphemous death - so that His sufferings would be imputed to the just Father in heaven, as if the very own sufferings of all humanity of all times and places, and so that, thus, humanity devoted to Him with faith and love would be delivered from unimaginable eternal torment in hell, and from the second death.

A person with undarkened eyes of the heart, seeing such endless love of the great, omnipotent God for sinful man, cannot help but cry from the feeling of God's boundless love and sheds tears of love and gratitude, not having anything to bring more than his tears to the One to whom our tears of love are dear. But how do most of us respond to such love of God? Insensibility, readiness to crucify the Son of God a second time with all possible vices, intensified servility to our sinful flesh, so that most of us, as if forgetting about the sufferings of the cross of the Lord Jesus Christ, live not at all for heaven and not for our souls, but for earth and for his body, and barely, according to the establishment of the Church, agrees to deny his flesh excess food and drink for only a few days.

Wherefore, we ourselves are moving away from our salvation by all means. The Savior suffered for us on the cross, but we do not want to know this suffering; He commanded us for our salvation to each take up our crosses and follow Him to heavenly glory, but we don't even want to hear; He indicated to us as a medicine, the mortification of our flesh with its passions and lusts, but we try even harder to satisfy our passions, to fulfill our lusts. What? This will be the end. And we will be consumed by eternal fire, and we will not receive a single drop of refreshment in the flames of Gehenna - because here we had all possible refreshments, all possible pleasures for the sinful flesh. God forbid! Rather, for the sake of the cross, the One crucified on the cross still continues His mercies to us. Amen. (*translated by John Sanidopoulos*)

## **Today's Epistle Lesson – St. Paul's Letter to the Hebrews 4:14-5:6 EOB**

Brethren, Since we have such a great high priest who has passed through the heavens, Jesus the Son of God, let us hold on firmly to our confession. Certainly, we do not have a high priest who cannot sympathize with our infirmities, but one who has been tempted in all things just as we are, yet without sin. Therefore, let us approach the throne of grace with boldness, so that we may receive mercy and find grace for assistance in time of need.

Every high priest is selected from among men and is appointed for their sake in matters pertaining to God, so that he may offer both gifts and sacrifices for [their] sins. The high priest can deal gently with those who are ignorant and going astray since he himself is also subject to weakness. Because of this, he must offer sacrifices for the sins of the people, as well as for himself. Moreover, nobody assumes this honor by himself but one is called by God, just as Aaron was. Likewise, Christ did not glorify himself to be made a high priest, but it was God who said to him: "You are my Son: Today I have become your father." As he says also in another place: "You are a priest forever, According to the order of Melchizedek."

## **Today's Gospel Lesson – Saint Mark 8:34-9:1 EOB**

At that time, Jesus called the multitude to himself with his disciples and said to them, "Whoever wants to come after me, let him deny himself, take up his cross, and follow me. Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. What does it profit if someone, to gain the whole world, loses his life? For what will someone give in exchange for his life? Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels." Jesus said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God come with power."

## **A Word From the Holy Fathers**

The Cross of Christ was mysteriously proclaimed in advance and foreshadowed from generations of old and no one was ever reconciled with God except by the power of the Cross. After our First Parents transgressed against God through the tree in paradise, sin came to life, but we died, submitting, even before physical death, to the death of the soul, its separation from God. After the transgression we lived in sin and according to the flesh. Sin "is not subject to the law of God, neither indeed can be. So then, those who are in the flesh cannot please God" (Romans 8.7-8)....

Leaving aside Abel, Seth, Enos, Enoch, Noah, and all those up until Noah who were pleasing to God, and their contemporaries, I shall begin with Abraham, who was called the father of many nations, the Jews' father after the flesh and ours by faith. As I am to start with this spiritual father of ours, his good beginning and God's initial call to him, what were the first words God spoke to him? "Get out of your country, and away from your kindred, to a land that I will show you" (Genesis 12.1). This utterance certainly bears within it the mystery of the Cross, for it is exactly what Paul says when he glories in the Cross: "The world is crucified to me" (Galatians 6.14). When someone had fled his home country or the world without turning back, for him his country according to the flesh and the world have been put to death and ceased to exist, and this is the Cross....

Time fails me to tell of Joshua and his fellow judges and prophets, or David and his successors who, by the working of the mystery of the Cross within them, dried up rivers (2 Kings 19.24; Isaiah 37.25), made the sun stand still (Joshua 10.13), razed the cities of the ungodly (Genesis 19.25; 2 Peter 2.6), became mighty in war, put foreign armies to flight, escaped the edge of the sword, quenched the violence of fire, stopped the mouths of lions, put kings to shame (Hebrews 11.33-34; Judges 4.6; 13.24; Daniel 6.23; 3.23-25, 49-50), reduced captains of fifty to ashes (2 Kings 1.13), raised the dead (1 Kings 17.23; 2 Kings 4.36), made the heavens stand still with a word (2 Kings 20.10-11), then let them go, preventing the clouds from giving rain, then letting them do so. If Paul says that faith has done all these things (Hebrews 11.32-40), it is because faith is power unto salvation, and all things are possible for him who believes. Clearly the Cross has this same power for believers. "For the preaching of the Cross", to quote Paul again, "is to those who perish foolishness, but to us which are being saved it is the power of God" (1 Corinthians 1.18).

If we move on from all those who lived before or under the law, the Lord Himself, "for whom are all things, and by whom are all things" (Hebrews 2.10), said before the Cross, "He who does not take up his cross and follow me, is not worthy of me" (Matthew 10.38). Notice that even before the Cross was fixed in the ground, it was the Cross which brought salvation. When the Lord spoke openly beforehand of His passion and death on the Cross, Peter could not bear to hear. Knowing the Lord's power, he entreated Him, saying, "Far be it from you, Lord: this shall not happen to you" (Matthew 16.22). The Lord reprimanded him because in this respect his thinking was human not divine. And "when he had called the people to him with his disciples also, he said to them, If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his soul shall lose it; but whosoever shall lose his soul for my sake and the gospel's, the same shall save it" (Mark 9.34-35; Luke 9.23; Matthew 16.24-25).

He also invited the people together with his disciples, and then announced and proclaimed these great and marvelous thoughts which are obviously from God not from men. This was to make it clear that such things were not demanded solely of his chosen disciples, but of everyone who believes in Him. To follow Christ means to live according to His Gospel and to give proof of every virtue and of true piety. The fact that anyone wishing to follow Him must deny himself and take up his cross means he must not spare himself when the moment comes, but be ready to die a dishonorable death for the sake of virtue and the truth of holy doctrines. Though it be a great and marvelous thing for someone to deny himself and surrender himself to extreme dishonor and death, it is not contrary to reason. When earthly kings go to war, they do not let people follow them who are not prepared to die for them. So it is not surprising that the King of heaven, who came to live on earth according to His promise, should seek such people as His followers in His attack upon the common enemy of the human race. Earthly kings can neither revive those killed in war, nor reward them fittingly for bearing the brunt of the battle. What could someone who is no longer alive receive from them? But in the Lord there is hope even for those who have died, if their death was in defense of what is sacred. To His followers who were daring in battle the Lord gives the reward of eternal life.

Whereas earthly kings require those who follow them to be prepared to die for them, the Lord gave Himself over to death for our sake and commands us to be ready to die not for His sake, but for ours. To make it clear that it is for our own sake, he adds, "For whosoever will save his soul shall lose it; but whosoever shall lose his soul for my sake and the gospel's, the same shall save it" (Mark 8.35). What does this mean, that anyone who wants to save it shall lose it, and anyone who loses it shall save it? Man is twofold, consisting of our outward man, the body, and our inward man, the soul. When our outward man gives himself over to death, he loses his soul, being separated from it. But when someone loses his soul for Christ and the Gospel, he clearly saves and gains it, because he has procured for it eternal life in heaven. In the resurrection he will recover it, and by means of it he will become, even in his body I say, just as heavenly and eternal as it is. Anyone, by contrast, who clings to life is not prepared to lose his soul in this way, because he loves this fleeting age and everything to do with it. He will inflict loss on his soul, depriving it of true life, and he will lose it, surrendering it along with himself, alas, to eternal punishment. The all-merciful Lord mourned for such people and indicated how great a disaster was theirs by saying, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8.36-37). For neither his glory nor any of the other deceptive honors and delights of this present age, chosen by him in preference to a death which brings salvation, will go down with him. How could

any of these things be given in exchange for a human soul, which is worth more than the whole world?

Even if a man could gain the whole world, brethren, it would be of no benefit to him because he would have lost his own soul. In reality, each person can only acquire an infinitely small share of this world. What a disaster, then, if someone loses his soul in his efforts to acquire this tiny share, rather than choosing to take up the sign and word of the Cross and to follow the giver of life. Now both the sign which we reverence and the word concerning it are, in fact, the Cross.

As the word and the mystery came before the sign itself, we shall expound them to your charity first. Or rather, Paul expounded them before us, Paul who boasts in the Cross, determined not to know anything save the Lord Jesus, and Him crucified (1 Corinthians 2.2). What does he say? The Cross means crucifying the flesh with its passions and desires (Galatians 5.24). Do you think he is referring only to the passions of sensual pleasure and gluttony? In that case he would not have written to the Corinthians, "Since there is among you strife and divisions are you not carnal and walk as men?" (1 Corinthians 3.3). Consequently, anyone who loves glory or money, or simply wants to impose his own will in his eagerness to prevail, is carnal and walks as men, since such things are the source of divisions. As James, the Lord's brother, says, "From whence come wars and fightings among you? Do they not come from your lusts that war in your members? You lust and do not have: you fight and war" (James 4.1-2). Crucifying the flesh with its passions and longings means stopping all activity which is displeasing to God. Although our body may pull us down and exert pressure on us, we must still lift it up urgently to the height of the Cross. What am I trying to say? When the Lord was on earth He lived a life of poverty, and not just lived but preached poverty, saying, "Whosoever does not forsake all that he has cannot be my disciple" (Luke 14.33).

May none of you, brethren, be annoyed when you hear us announcing, in unadulterated form, the good and acceptable and perfect will of God, nor be vexed because you think these precepts are unattainable. Bear in mind, firstly, that the kingdom of heaven is subject to violence, and the violent take it by force (Matthew 11.12). Listen to Peter, the leader of Christ's apostles, who says, "Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Peter 2.21). Then you should consider the fact that when someone really learns how much he owes the Master, and is unable to repay in full, he modestly offers as much as he can and freely chooses to. As for the remaining debt, he humbles himself before the Lord and, attracting His compassion through his humility, he makes up for the shortfall. If someone observes his thought reaching out towards riches and wealth, he must realize that this fleshly thought separates him from Christ crucified within him.

How can you begin to take this thought up to the height of the Cross? Having put your hope in Christ who provides for all creation and nurtures it, keep away from all unjust gains, and do not be too attached even to honest income. Put it to good use and let the poor share in it as much as possible. It is the same with the commandment to deny the body and take up our cross. Although godly people who live according to His will have bodies, they are not too attached to them, but make use of their assistance when necessary. Should they be called upon to do so, they are ready to part with them. If you act in this way in respect of the body's attributes and needs, even if you can do nothing more, this is good and pleasing to God. Do you see the thought of fornication forcefully stirred up within? Be aware that you have not yet crucified yourself. How can this be done? Flee from looking inquisitively at women, from unseemly familiarity with them and inappropriate conversation. Reduce the fuel which feeds this passion by giving up excessive drinking, drunkenness, eating your fill and sleeping too much. To the renunciation of these evils add humble-mindedness, and call upon God with a contrite heart for help against this passion. Then you too will say, "I have seen the wicked in great power and filled up like the cedars of Lebanon. I passed him by through self-control and, lo, he was not: I sought him in humble prayer, but his place could not be found in me" (Psalm 36.35-36 LXX).

Are you troubled by the thought of the love of glory? When you are in meetings or councils, bring to mind the Lord's advice on this subject in the Gospels. Do not try to appear superior to others when you speak. Practice any virtues you have in secret, looking only to God and seen only by Him, "and your Father who sees in secret shall reward you openly" (Matthew 6.6). If, after cutting off the causes of every one of the passions, the thought of them still inwardly troubles you, do not be afraid. It will procure you crowns, since it annoys you but does not win you over, and is not active. It is a dead movement, conquered by your godly struggle.

Such is the word of the Cross (1 Corinthians 1.18). It was and is, therefore, a great and truly divine mystery, not only in the time of the prophets before it was accomplished, but also now after it has been fulfilled. Why is this so? On the face of it, anyone who lowers and humbles himself in all respects seems to be bringing dishonor on himself, anyone who flees carnal pleasures appears to be causing himself toil and grief, and anyone who gives away his possessions looks as though he is making himself poor. But by the power of God this poverty, grief and dishonor give birth to inexhaustible riches, inexpressible delight and eternal glory, both in this world and in the world to come. Paul ranks those who do not believe this, and prove their faith by their actions, with the lost, or with the Greeks. "We preach", he says, "Christ crucified, to the Jews a stumbling block", because they do not believe in the saving passion, "and to the Greeks foolishness", as they value

transitory things above all else because of their complete disbelief in God's promises, "but to those who are called, Christ the power of God and the wisdom of God" (1 Corinthians 1.23).

This is the wisdom and power of God: to be victorious through weakness, exalted through humility, rich through poverty. Not only the word and the mystery of the Cross are divine and to be revered, but so also is its sign. For it is a holy, saving and venerable seal, able to hallow and perfect all the good, marvelous and indescribably things which God has done for the human race. It can take away the curse and condemnation, destroy corruption and death, bestow eternal life and blessing. It is the wood of salvation, the regal scepter, the divine trophy of victory over visible and invisible enemies....

Surely we should honor and use this divine trophy of the freedom of the whole human race. Its appearance alone puts the serpent, the originator of evil, to flight, triumphs over him and disgraces him, proclaiming him defeated and crushed. It glorifies and magnifies Christ, and displays His victory to the world. If it were really necessary to disregard the Cross because Christ suffered death on it, then His death too would be neither honorable nor salutary. So how can we have been baptized into His death, as the apostle tell us (Romans 6.3)? And how can we share in His resurrection, if we have been planted together in the likeness of His death (Romans 6.5)? On the other hand, if someone were to reverence the sign of the Cross without the Lord's name written upon it, he could justly be accused of doing something incorrect. Since "at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth" (Philippians 2.10), and the Cross bears this venerable name. How very foolish not to bow the knee at Christ's Cross!

Inclining our hearts as well as bending our knees, come, "let us worship", with David the psalmist and prophet, "at the place where His feet stood" (Psalm 132.7 LXX), where His all-embracing hands were outspread and His life-giving body was stretched out for our sake. As we reverence and greet the Cross with faith, let us draw and keep the abundant sanctification flowing from it. Then, at the sublimely glorious future advent of our Lord and God and Savior Jesus Christ, as we see Him come in glory, we shall rejoice and skip for joy unceasingly, having attained to a place on His right hand and heard the promised joyful words and blessing, to the glory of the Son of God crucified in the flesh for us.

For to Him belongs all glory, together with His Father without beginning and the all-holy, good and life-giving Spirit, now and for ever and unto the ages of ages. Amen.

– St. Gregory Palamas, Homily 11 “*On the Precious and Life-giving Cross*”



## **Holy Monk-Martyr Nikon & 199 Companions**

*Crowns of victory are made ready for you Nikon; as the leader he crowns and dies by the sword. The fifty times four minus one fellow martyrs are put to death by the sword. On the twenty-third Nikon gave his head to the sword.*

The Venerable Martyr Nikon was born at Neapolis (Naples) in Italy. His father was a pagan, and his mother a Christian. He was not baptized, but his mother secretly instructed him in the tenets of Christianity. Nikon was still a pagan when he reached adulthood. He served as a soldier, and showed unusual courage and strength.

Once, Nikon and his military company were surrounded by enemies. In deadly peril, he remembered the Christian precepts of his mother and, signing himself with the sign of the Cross, he prayed to God saying, "Lord Jesus Christ help me," vowing to be baptized if he were saved. Filled with unusual strength, he killed many of the enemy with his sword and spear, and put the rest to flight.

He managed to return home, giving thanks to God for preserving his life. With the blessing of his mother, he set off in search of a priest. This was no easy thing to do in a time of persecution. Nikon took a ship to Byzantium, and on the way landed on the island of Chios. He went up on a high mountain and spent seven days in fasting, vigils and prayer, entreating the Lord to help him.

An angel of God appeared to Nikon there, who gave him a staff and instructed him to go to the sea where he would find a boat. Finding a boat there, he sailed for two days and arrived at Mount Ganos, where many monks were hidden, headed by Theodosios the Bishop of Cyzicus. Nikon was taken to the cave of the Bishop, where he was catechized in the faith of Christ, and from him he received both the Mysteries of Baptism and the Eucharist. After three years of living in asceticism in a cave, the Bishop received a revelation from an angel to ordain Nikon a Presbyter and afterwards a Bishop. As a Bishop he was to move Sicily with all 190 monks.

Bishop Theodosios obeyed the angel, and then died after he had entrusted the 190 monks to Saint Nikon. After he buried Bishop Theodosios, Saint Nikon sailed first to Mytilene, and from there to Sicily with the brethren, and by doing this they were saved from approaching barbarians.

By God's grace, Bishop Nikon came to his native city Neapolis. He found his mother still alive, and he remained with her for the final day of her life. His mother collapsed on his chest with tears of joy and kissed him. Making a prostration to the ground, she said, "I give thanks to You, O Lord, for You have permitted me to see my son as a monk, and as a bishop. Now, my Lord, hear Your servant, and receive my soul." When she had finished this prayer, the righteous woman died. Those present glorified God and buried her with psalmody.

Rumors of Nikon's arrival spread through the city, and ten soldiers, his former companions, came to see him. After conversing with the Saint they believed and were baptized, and went with him to Sicily as members of the brotherhood. Having arrived on the island, Nikon settled with the monks in a desolate area of the mountain in Taormina.

Many years passed, and Quintilian, the governor of Sicily, was informed that Bishop Nikon was living nearby with many monks. All 199 monks were seized and beheaded, but they left Saint Nikon alive in order to torture him.

They stretched out his body and tied him by his hands and feet, and burned him with torches, yet he remained unharmed. They tied him to the tails of wild horses to be dragged over the ground, but the horses would not budge from the spot. They cut out the Saint's tongue, struck him in the face with a stone, threw him off a high cliff, and finally beheaded him. The body of the Hieromartyr Nikon was left in a field to be eaten by wild beasts and birds.

A certain shepherd, possessed by an evil spirit, went to that place, and finding the body of the Saint, he immediately fell to the ground on his face. The unclean spirit, vanquished by the power of the Saint, had thrown him to the ground and gone out from him with a loud shriek: "Woe is me, woe is me, where can I flee from Nikon?"

The healed shepherd related this to the people. The Bishop of the city of Messina also learned of this, then he and his clergy buried the bodies of Saint Nikon and his disciples. *(from johnsanidopoulos.com)*

## **Holy Virgin-Martyr Basil of Mangazeva**

Saint Basil was born in 1587 in the very old town of Yaroslavl. Yaroslavl was an important port on the Volga River. Basil's father Theodore was a poor merchant and his family often had very little food. Even when he was a very small boy, Saint Basil used to go to the church every time he could. He loved God's house and wanted to be there more than any place else.

In those days, when a boy was twelve years old, he could become an apprentice. An apprentice is someone who works for a company without pay just to learn the business. The boss pays the boy's father a certain amount and then gives the boy food and a place to live. Because Basil's family was very poor, he agreed to become an apprentice too. The saint became an apprentice for a merchant in the Siberian town of Mangazeya.

Siberia was a very dangerous place, full of wild animals, war-like native tribes and lawless men. The journey to Mangazeya was long, difficult and full of danger. When Saint Basil arrived there safely, he hurried to the church to give thanks to

God for protection on the road. Then he went to the merchant's office where he was given the job of clerk. Saint Basil was a very good and careful worker. Soon he was given a more responsible job in the company.

Unfortunately, at that time Siberia was a frontier area, and there were almost no women there. Because of this, some men who had bestial passions used to commit homosexual acts with young men and boys. Saint Basil's boss was one of these perverse men. Soon after Saint Basil had arrived in Mangazeya, the boss tried to entice the youth into homosexual relations. He tried flattery, he offered Basil money and finally, he tried threats and punishments. Saint Basil only continued to fast and pray and ask God to help him remain pure.

The boss began to hate Basil. He was angry that he would not submit to his evil lust, and he hated Basil's prayerful, religious life. He especially hated Basil for his meek and humble personality. But no matter how much he persecuted and mistreated the innocent lad, Saint Basil continued to faithfully and honestly perform all his duties and responsibilities.

Finally, the persecutions and slanders reached a terrible point. During the Paschal Matins, thieves robbed the merchandise house in which Basil worked. The boss, discovering the theft, went to the governor and reported the theft. But then a terrible deed occurred: the merchant hated Basil so much and the evil in him was so strong that he formally accused the innocent of being the robber.

Thus, on the day of Christ's Bright Pascha, when the Holy Church calls all people to peace and love, this innocent, God-fearing boy was betrayed by a false witness, just as Christ had been betrayed by false witnesses. The governor did not even investigate the charges. He sent officers to arrest Saint Basil and drag him right out of the church. The governor and Basil's boss began to torture the boy in order to force a confession out of him. In spite of all the fierce tortures, the blessed one would only reply meekly: "I am innocent."

The pain of the torture became so unbearable that the youth fainted, but when he came to, he again quietly repeated, "I am innocent." The meek, humble, Christ-like endurance and peaceful reply of the young saint enraged the evil merchant even more. Finally, he flew into a demonic rage and struck the innocent virgin on the head with a heavy chain of keys. Saint Basil fell to the floor, sighed heavily and gave up his pure soul into the hands of the Lord, on the day of Christ's Radiant Pascha, 1600.

In order to hide this foul crime, the Governor, Mr. Pushkin, and the passion-crazed merchant, placed the body of the holy martyr into a rough coffin and lowered it into a nearby marsh, weighed down with stones. Rumors of the brutal murder

circulated around the town of Mangazeya almost immediately after the incident, but God chose to conceal the sacred relics of His saint for fifty-two years.

In 1652, during the tenure of the military governor Ignaty Stepanovich Korsakov, God willed to reveal the glory of His Virgin Martyr. In that year, many wonderous events began to occur in the area around Mangazeya. Many pious people had dreams in which a beardless youth appeared to them and many ill people were healed by this holy boy. A strange light was seen over the marsh and unseen voices were heard chanting nearby.

Then, the coffin of the saint rose slowly to the top of the mud. A pious archer, Steven Shiryaev, noticed the coffin, but did nothing about it. Saint Basil appeared to him in a dream and told him to open the the coffin. The whole story of Saint Basil's martyrdom became known. The coffin was brought out of the swamp and opened. Inside they found the sacred relics of the saint, whole and incorrupt. A chapel was built over the relics and many people received healing through the prayers of the young martyr.

A chapel was built over his grave, and in 1670 the relics were placed in the church of Holy Trinity Monastery near Turakhanov. In 1719 the holy Metropolitan Philotheus of Siberia (May 31) sent a carved reliquary to the monastery. Many miracles took place there, and St Basil helped Metropolitan Philotheus on many occasions. A new stone church was built at Holy Trinity Monastery in 1787, and the relics were transferred there.

In iconography, St Basil is portrayed as a young man with light brown hair, bare-footed and wearing only a shirt. He is also depicted on the Abaletsk Icon "Of the Sign" (July 20, November 27).

Holy Virgin Martyr Basil of Mangazeya, pray to God for us! (*from full-of-grace-and-truth.blogspot.com*)

### **Also Commemorated Today**

New Hieromartyr [Macarius](#) priest (1931).

New Hieromartyrs Basil, Stephen priests, Virgin-martyr Anastasia, Martyrs James, Alexis (1938).

New Hieromartyr Archbishop [Sergius](#) (Serebriansky) of Tver (1948).

Venerable [Nicon](#), abbot of the Kiev Caves (1088).

Martyrs [Philetas](#) the Senator, his wife Lydia, their sons Macedon and Theoprepus, the notary Cronides, and Amphilocheus the Captain, in Illyria (125).

Martyr [Dometius](#) the Persian, under Julian the Apostate (ca. 360-361).

Venerable [Luke](#) the New Martyr of Mytilene, Mt. Athos (St. Anne's Skete)(1802).

Venerable [Pachomius](#), abbot of Nerekhta (1384).

St. Bassian, archbishop of Rostov (1481).  
St. Gwinear (Fingar, Guigner, Gwinnear), St. Phiala (Piala) & Companions,  
Martyrs of Cornwall (460)  
St. Ethelwald (Oidilwald), priest-monk of Farne (the Hermit) (699) (or Apr 21?)  
St. Maidoc (Maedog) of Fiddown, Abbot (5<sup>th</sup> c.)  
Martyrs Anatolios & Protoleon, converted by the martyrdom of St. George (Greek)  
St. Electran  
St. Peronell (Péronelle), female  
St. Justog  
St. Benedict of Campania, hermit (c. 550)  
Martyr Felix and companions (5<sup>th</sup> c.)(N. Africa)  
St. Felix of Montecassino, monk (c. 1000)  
Martyr Fidelis (unk)(N. Africa)  
Martyrs [Victorian](#), Frumentius, & 2 companions of Hadrumetum (484)(N. Africa)  
St. Eusebius, bishop of St.-Paul-Trois in Tricastin (600)  
St. Péaux, Irish hermit of Hennebont (6<sup>th</sup> c.)(Brittany)  
St. Revert, hermit near Rennes (6<sup>th</sup> c.)(Brittany)  
Holy New Hieromartyr [Gregory](#), Metropolitan of New Patras (1711) (Sunday  
before March 24)

## **Social Team for March 30**

Team 1 is up next week – Amelia Hanbury, Patty Blaydoe, Mickey Norfolk,  
Hillary Maher. Thank you!

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***In Your Prayers – Please Remember...*** His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Joseph & Family, His Grace Bishop Neofitos of Nyeri & Mt. Kenya, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Linda A. Georgiev, Sandi Hebel, Howl family, John M. Janowiak, Johnson family, 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.)