

SOBORNOST

St. Thomas the Apostle Orthodox Church

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American Carpatho-Russian Orthodox Diocese

*ECUMENICAL PATRIARCHATE
OF CONSTANTINOPLE*

SERVICES

**Wednesdays in Great Lent: Liturgy of
Presanctified Gifts 6:30 PM**

Saturday: Confession 4:30 PM

Great Vespers 5:00 PM

**Sunday: Matins 8:45 AM | Sunday School
9:30 AM | Divine Liturgy 10 AM**

**February 22, 2026 – Sunday of Forgiveness (Cheesefare) |
Afterfeast of the Reception of the Lord in the Temple**

The Inner Unity of the Triodion

The last of the preparatory Sundays for Lent has two themes: it commemorates *Adam's expulsion from Paradise*, and it is also the *Sunday of Forgiveness*. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of the Great Fast. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise:

O precious Paradise, unsurpassed in beauty, * Tabernacle built by God,
unending gladness and delight, * Glory of the righteous, joy of the prophets,
and dwelling of the saints, * With the sound of your leaves pray to the Maker
of all: * May He open unto me the gates which I closed by my transgression,
* And may He count me worthy to partake of the Tree of Life * And of the



joy which was mine when I dwelt in you before. (Vespers for Saturday evening, Sunday of Forgiveness)

Note how the Triodion speaks here not of ‘Adam’ but of ‘me’: ‘May He open unto *me* the gates which *I* closed.’ Here, as throughout the Triodion, the events of sacred history are not treated as happenings in the distant past or future, but as experiences undergone *by me* here and now within the dimension of sacred time.

The second theme, that of forgiveness, is emphasized in the Gospel reading for today and in the special ceremony of mutual forgiveness at the end of Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. As the commemoration of the ascetic saints on the previous Saturday has just made clear to us, we do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from our fellow men but link us to them with ever stronger bonds. The Lenten ascetic is called to be a *man for others*.

The Sundays of the Last Judgment and of Forgiveness constitute – albeit in reverse order – a recapitulation of the whole range of sacred history, from its beginning-point, Adam in Paradise, to its end-point, the Second Coming of Christ, when all time and history are taken up into eternity. During the forty days that now follow, although this wider perspective is never forgotten, there is an increasing concentration upon the central moment in sacred history, upon the saving event of Christ’s Passion and Resurrection, which makes possible man’s return to Paradise and inaugurates the End. Lent is, from this point of view, a journey with a precise direction; it is the *journey to Pascha*. The goal of our journey is concisely expressed in the closing prayer at the Liturgy of the Presanctified: ‘. . . may we come uncondemned to worship at the Holy Resurrection.’ Throughout the forty days we are reminded that we are *on the move*, travelling on a path that leads straight to Golgotha and the Empty Tomb. So we say at the start of the first week:

“Let us set out with joy. . . . Having sailed across the great sea of the Fast, *
May we reach the third-day Resurrection of our Lord. Let us hasten to the
Holy Resurrection on the third day. . . . “

As we begin the second week:

“Let us now set out with joy upon the second week of the Fast. . . . “

As we start upon the third week of the Fast:

“O faithful, let us glorify the Holy Trinity, and joyfully pass through the time
that still remains. . . . Weaving garlands for the queen of days. . . . “

in the day, that is, of the Resurrection. So we continue:

Now that we have passed beyond the middle point in the time of the Fast, let us hasten eagerly toward our journey's end. . . . So may we be counted worthy to venerate the divine Passion of Christ our God, and to attain His dread and holy Resurrection.

During each week of Lent, our faces are set towards the objective of our journeying: the Savior's suffering and triumphant Passover.

The forty days' journey of Lent recalls in particular the forty years in which the Chosen People journeyed through the wilderness. For us, as for the children of Israel, Lent is a time of pilgrimage. It is a time for our liberation from the bondage of Egypt, from domination by sinful passions; a time for progress by faith through a barren and waterless desert; a time for unexpected reassurance, when in our hunger we are fed with manna from heaven; a time when God speaks to us out of the darkness of Sinai; a time in which we draw near to the Promised Land, to our true home in Paradise whose door the crucified and risen Christ has reopened for us.

A characteristic ethos is given to the weekdays of Lent by the frequently repeated prostrations, used especially in conjunction with the Prayer of St. Ephraim:

“O Lord and Master of my life! Take from me the spirit of laziness, despair, lust for power, and vain talking. But give to me, Your servant, the spirit of purity, humility, patience, and love. Yes, Lord and King, grant me to see my own sins and not judge my brother. For blessed are You, forever and ever. Amen.” (not done on Saturdays or Sundays, when fasting is relaxed).

Brief, sober, yet remarkably complete, this prayer takes us to the very heart of what Lent means.

Another distinctive feature of Lenten weekdays is the Liturgy of the Presanctified. . . . Strictly speaking, the term ‘Liturgy’ is a misnomer, for there is no Eucharistic consecration at this service; it is simply the office of Vespers, followed by the distribution of Holy Communion from elements consecrated on the previous Sunday. The full celebration of the Eucharist, being always a festive and triumphant event, is felt to be inconsistent with the austerity of the weekday Lenten Fast; and so already in the fourth century it was laid down that there should be no complete celebration of the Liturgy during Lent except on Saturday and Sunday. But so as to enable the faithful to receive communion on weekdays in Lent – for in the ancient Church it was normal to communicate frequently, and in some places even daily – the order of the Presanctified Liturgy was devised.

Many moments in the Presanctified Liturgy recall the period when Lent was a time of final training before the reception of Baptism, the sacrament of light or ‘illumination.’ Thus between the two Old Testament lessons, the priest, holding the

censer and a lighted candle, blesses the congregation, saying: ‘The light of Christ shines upon all.’ Each time we take part in the Liturgy of the Presanctified, we should ask ourselves: In a world that is increasingly alienated from Christ, what have I done since last Lent to spread the light of the Gospel? And where are the catechumens in our Orthodox churches today?

On Wednesdays and Fridays in Lent, as indeed throughout the year, the normal hymns to the Mother of God known as “Theotokia” are replaced by ‘Stavrotheotokia’, that is, hymns referring both to the Cross and to the Theotokos, and describing the Mother’s grief as she stands beside the Cross of her Son. Through these hymns, we are made conscious of the Blessed Virgin’s participation in our observance of Lent.

At Compline on the first four days of Lent, the Great Canon of St. Andrew of Crete is read, divided into four sections (on Thursday of the fifth week it will be read again, this time in continuous form). With its constant refrain, “Have mercy upon me, O God, have mercy on me,” the Great Canon forms a prolonged confession of sin, an unremitting call to repentance. At the same time, it is a meditation on the whole body of Scripture, embracing all the sinners and all the righteous from the creation of the world to the coming of Christ. Here, more than anywhere else in the Triodion, we experience Lent as a reaffirmation of our ‘Biblical roots.’ Throughout the Great Canon the two levels, the historical and the personal, are skilfully interwoven.

After the penitential fasting of the first five days of Lent, Saturday and Sunday are kept as feasts of joyful thanksgiving. On Saturday we commemorate the Great Martyr Theodore Tiro (the Recruit), a Roman soldier in Asia Minor, martyred in the early fourth century under the Emperor Maximian (286-305). The texts for the day in the Triodion make frequent reference to the literal meaning of the name Theodore, ‘Gift from God.’

There is a specific reason why St. Theodore has come to be associated with the first week of Lent. According to the tradition recorded in the Synaxarion, the Emperor Julian the Apostate (361-363), as part of his campaign against the Christians, attempted to defile their observance of the first week of Lent by ordering all the food for sale in the market of Constantinople to be sprinkled with blood from pagan sacrifices. St. Theodore then appeared in a dream to Eudoxios, Archbishop of the city, ordering him to warn his flock against buying anything from the market; instead, so the Saint told him, they should boil wheat (kolyva) and eat this alone. In memory of this event, after the Presanctified Liturgy on the first Friday, a Canon of intercession is sung to St. Theodore and a dish of kolyva is blessed in his honor.

But quite apart from this historical association of the Great Martyr Theodore with the first week of the fast, it is also spiritually appropriate that he should be commemorated during these days. The Great Fast is a season of unseen warfare, of invisible martyrdom, when by our ascetic dying to sin we seek to emulate the self-offering of the martyrs. That is why, in addition to such commemorations as that of St. Theodore on the first Saturday, there are also regular hymns to the martyrs on all the weekdays of Lent. Their example has a special significance for us in our ascetic efforts during the Great Forty Days. (*from The Lenten Triodion, translated by Mother Mary and Archimandrite Kallistos Ware, St. Tikhon's Seminary Press, 2002*)

Today's Epistle Lesson – St. Paul's Letter to the Romans 13:11-14:4 EOB

Brethren, it is already time for you to awaken from sleep, for salvation is now nearer to us than when we first believed! The night is far gone, and the day is near. Let us therefore throw off the works of darkness, and let us put on the armor of light. Let us walk decently, as in the day; not in parties and drunkenness, not in sexual immorality and lustful acts, and not in strife or jealousy. Instead, put on the Lord Jesus Christ and do not think how to satisfy the flesh and its lusts. Accept the one who is weak in faith, but not to enter into arguments over disputable matters. One has faith to eat all things while the weak eats only vegetables. The one who eats [everything] should not look down on the one who does not eat. The one who does not eat should not judge the one who eats because God has accepted him. Who are you who judge someone else's servant? He stands or falls to his own master! Yes, that one will be made [able] to stand, because God has the power to make someone stand.

Today's Gospel Lesson – Saint Matthew 6:14-21 EOB

The Lord said, "If you forgive people their offenses, your heavenly Father will also forgive you. But if you do not forgive people their offenses, neither will your Father forgive your offenses. Moreover, when you fast, do not be like the hypocrites with their gloomy faces. For they disfigure their faces so that people may see that they are fasting. Amen, I tell you: they have received their reward. But you, when you fast, anoint your head and wash your face so that people may not see that you are fasting. Only your Father who is in secret will see, and your Father, who sees in secret, will reward you. Do not store up treasures for yourselves on the earth, where moth and rust consume and where thieves break in and steal. Instead, store for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

Homily on the Sunday of Forgiveness

By Archpriest Rodion Putyatin

On this day, we Christians are in the habit of asking forgiveness from each other, and therefore this very day is called Forgiveness Sunday. This custom, listeners, is the most Christian, for what is more fitting to begin the upcoming fast, if not with mutual forgiveness? During the fast of the Holy Forty Days, we mainly ask God for forgiveness for all the sins that we have committed during the year. But will God forgive us our sins when we do not forgive the sins of our neighbors? The Lord forgives us only when we ourselves forgive others everything; if you forgive people their sins, then your Heavenly Father will also forgive you, but if you do not forgive people their sins, then your Father will not forgive you your sins (Matthew 6:14-15). Whoever does not forgive the sins of their neighbor, does not truly repent of their sins. The truly repentant sinner cannot remember the insults they have suffered or are suffering from others; they have one thing on their mind - the sins with which they have offended God; sadness according to God drowns out all other cares in them.

True, it is not easy to forgive insults and forget insults; ah, there are such insults, which, it seems, cannot be forgotten forever! But what to do! It is difficult to forgive, but how at ease, how calm we are after! Like a burden from the soul, when you overcome yourself, cast away a grudge, forget the insult. It is divine peace that settles in the soul when you make peace with someone. We become like God when we forgive each other; Christ is in our midst when we embrace each other.

However, listeners, do not think that it is enough to reconcile and forgive in the soul, as some say. No, by all means go to the one with whom you need to make peace; go, bow down and say: forgive me. For why don't you want to go and bow and ask for forgiveness? Why don't you even want to say: forgive me? From pride, pride forbids it. And it is she that needs to be crushed, exterminated, because all quarrels come from her, she is the cause of all evil. It is enough to make peace with your neighbor in your soul only when this neighbor lives far from you or does not want to make peace with you for anything. In the latter case, only you do not be angry with them and pray to God that the Lord will instruct them to let go of their anger towards you. God does not require the impossible from us.

Some say in justification of their proud and adamant heart: why should I put up and ask for forgiveness? In a day or even sooner again, perhaps we will quarrel again and continue to quarrel. Be reconciled, listeners, always be reconciled, but do not think about how long peace will be between you; put up, although in a day or a minute you may quarrel again. And let the sun not set on your anger, and do not go to bed until you calm yourself and others with peace and forgiveness.

Therefore, try to always have peace, if possible with everyone. Take care, especially on this day, to forgive each other, to forgive in a Christian way, from the heart. Otherwise, your fast will not be a fast, and your prayer will not be a prayer. Amen. (*from johnsanidopoulos.com*)

A Word From the Holy Fathers

Let us now prepare for the feast, my beloved, not as introducing a day of suffering, but of joy in Christ, by Whom we are fed every day. Let us be mindful of He Who was sacrificed in the days of the Passover; for we celebrate this, because Christ the Passover was sacrificed. He Who once brought His people out of Egypt, and has now abolished death and he who had the power of death, that is the devil, will likewise now turn him to shame, and again grant aid to those who are troubled, and cry to God day and night.

. . . And at all times let us sing praises, calling on Christ, being delivered from our enemies by Christ Jesus our Lord, through Whom to the Father be glory and dominion for ever and ever. Amen.

– St. Athanasius the Great, *Festal Letter 13*

Homilies on the Commonwealth of the Church – The Parish

by Metropolitan Hierotheos of Nafpaktos

The commonwealth of the Church, as I have repeatedly emphasized in these sermons, is synodical and hierarchical. This means that the Church at all its levels is governed by a synod and its members are in a hierarchy among themselves. We see this in the Metropolitans, who meet to resolve various issues that arise in the Church, sometimes this is done in the Hierarchy of the Church, where all active Metropolitans participate, and sometimes in the Permanent Holy Synod, which consists of twelve members and rotates according to the seniority of the High Priesthood. Both of these synodal bodies are presided over by the respective Archbishop of Athens and All Greece....

Each Sacred Metropolis, in order to be well managed and, above all, to be properly shepherded, has been divided into separate Parishes, so the Parish is the smallest cell of ecclesiastical life. Christians understand the ecclesiastical life in their Parish, in which they were born, grew up or in any case live. There they encounter God their Father, the Panagia their Mother, the Saints, their spiritual fathers, their brethren in Christ who are the members of the Church, there they will attend church. Thus, they understand that the Church is a spiritual family, a brotherhood in Christ, a meeting of people who gather to express their love for God and their brethren. At the same time, the Parish is also a spiritual hospital that cures people's spiritual diseases.

The Parish must be governed and express the synodical and hierarchical state of ecclesiastical life. Thus, the Metropolitan places a Priest in the Parish...the Parish is governed by the Parish Council, whose President is the Parish Priest, and the members of the Parish Council are also known as Ecclesiastical Commissioners.

The word "commissioner" denotes someone who has been assigned a certain task, who has the authority to manage the property of the Parish, to ensure the proper functioning of the specific Parish. There are, of course, laws and regulations that refer to the manner of their appointment and the duties they must perform.

All matters concerning the Sacred Temple are discussed by the Parish Council, which consists of five members, and which is presided over by the Vicar of this Parish, and some of the members oversee the vice presidency and the treasury of the Sacred Temple.

The Parish is the smallest ecclesiastical unit, which must regulate the issues that arise, but at the same time it has been characterized by the State as a Legal Entity under Public Law, because it manages the sums of money deposited by Christians either in the form of the offering for the burning of the candle or in the form of a donation for the various needs of the Sacred Temples and Chapels.

The operation of the Sacred Temples has many expenses and various amounts are spent, either for the purchase of the various ecclesiastical objects, or for the expenditure of various works that are necessary to be done for the operation of the Sacred Temples. It follows that all this must be done legally and transparently and with much care and fear of God. For this reason, the Parish Councils draw up the budget and the report every year.... Furthermore, the Parish Council of each Sacred Temple decides on all matters concerning the administration of the Sacred Temple, such as the construction of Sacred Temples and Chapels, for the repair, renovation, decoration and maintenance of existing Sacred Temples or Chapels, for the purchase, sale and lease of any real estate, for the aids that may have to be offered to people in need, and in general they take care of the good management of the sums of money deposited by Christians.

Of course, the Parish Council does not have competence in matters of worship and pastoral care, for which the Vicar of the Sacred Church is responsible, who informs the Metropolitan, from whom he receives orders and blessings.... With the Priest as President, he monitors the emerging financial problems of the Christians in the Parish and intervenes in various ways, sometimes with individual work, sometimes with financial support. In this way, an important project is carried out in the Parish.

The members of the Parish Council..., who must cooperate harmoniously with each other, perform an important work in the Parish, and in this way it is proved that the Church is "both a name for a gathering and a synod", as Saint John Chrysostom

says. Furthermore, the members of the Parish Council carry out their work on a voluntary basis, with love for the Church, with respect for the Metropolitan and the Synodical and Ecclesiastical institutions, with love for Christians. Their offering is essential, it is great and I thank them warmly. I pray to God to give them health and spiritual strength for His glory and the praise of the Church. (*Translated by John Sanidopoulos*)

The True Nature of Fasting

[*This material is taken from the introduction to The Lenten Triodion published by St. Tikhon's Seminary Press – ed.*]

“Precisely [what] do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most Orthodox authorities agree on the following rules:

“On weekdays (Monday to Friday inclusive) during the seven weeks of lent, there are restrictions both on the *number* of meals taken daily and on the *types of food* permitted; but when a meal is allowed, there is no fixed limitation on the *quantity* of food to be eaten.

“On weekdays in the *first week*, fasting is particularly severe. According to strict observance, in the course of the five initial days of lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the liturgy of the Presanctified.

“On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday *xerophagy* is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shellfish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:

Meat; animal products (cheese, milk, butter, eggs, lard, drippings); fish (i.e., fish with backbones); oil (i.e., olive oil) and wine (i.e., all alcoholic drinks).

“On weekdays (Monday to Friday inclusive) in the *second, third, fourth, fifth and sixth weeks*, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy is to be observed.”

During Holy Week: On the first three days there is one meal each day, with xerophagy; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week. On Holy Thursday one meal is eaten, with wine and oil. On Great Friday those who have the strength follow the practice of the early Church and keep a total fast; those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate after [the Burial Service] at Vespers. On Holy Saturday there is one meal after the Liturgy of St. Basil, with wine but not oil.

The rule of xerophagy is relaxed on the following days:

- On Saturdays and Sundays in Lent, two main meals may be taken in the usual way, with wine and olive oil.

- On the Feast of the Annunciation (March 25) and Palm Sunday, fish is permitted as well as wine and oil.

- Wine and oil are permitted on the following days: Forefeast of the Annunciation (March 24) and Synaxis of the Archangel Gabriel (March 26).

It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. In present-day practice, even for those in good health, the full strictness of the fast is usually mitigated. Only a few Orthodox today attempt to keep a total fast on Monday, Tuesday and Thursday in the first week, or on the first three days in Holy Week. On weekdays, it is now common to eat two cooked meals daily instead of one. . . . Personal factors need to be taken into account, as for example the situation of an isolated Orthodox living in the same household as non-Orthodox, or obliged to take communal meals at work or school. In cases of uncertainty each should seek the advice of his or her spiritual father. At all times it is essential to bear in mind that ‘you are not under the law but under grace’ (Rom. 6:14), and that ‘the letter kills, but the spirit gives life’ (2 Cor. 3:6). The rules of fasting, while they need to be taken seriously, are not to be interpreted with dour and pedantic legalism; ‘for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit’ (Rom. 14:17).

Finding of the Relics of Apostles and Martyrs at Eugenios in Constantinople

*Martyrs appeared hidden under the earth, taken up before all on the face of the earth harmed. *** On the twenty-second the revered bones appeared in the earth.*

During the persecutions against Christians the relics of the holy martyrs were usually buried by believers in hidden places. So at Constantinople, near the gates and tower in the Eugenios quarter, the bodies of several martyrs were found. Their names remain unknown by the Church.

When miracles of healing began to occur at this spot, the relics of the saints were discovered after an investigation and transferred to a church with great honor. The discovery took place in the days of Patriarch Thomas I (607-610). When the relics were displayed for veneration, many sick who attended were cured.

It was revealed many years later to a certain pious clergyman, Nicholas the Calligrapher, that among the relics discovered at Eugenios were the relics of the holy Apostle Andronikos of the Seventy and his assistant Junia (May 17 and July 30), whom the Apostle Paul mentions in the Epistle to the Romans: "Greet Andronikos and Junia, my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me" (Rom 16:7). In the twelfth century, a great domed church was built on the spot where the relics of the holy Martyrs were discovered. This work was undertaken by Emperor Andronikos I Komnenos (1183-1185), whose patron saint was the holy Apostle Andronikos. *(from johnsanidopoulos.com)*

Venerable Mother Theoktista, Fool-for-Christ

The blessed woman Theoktista Mikhailovna Shulgina was a lamp of faith and the bearer of a heavy cross in Voronezh during the difficult years of communist atheism. Saint Theoktista, like Saint Xenia of Petersburg, took upon herself the feat of foolishness for Christ after the untimely death of her husband. As a naval officer, he was killed during the Russo-Japanese War of 1904-1905. When this took place, Theoktista considered the transience of this temporary life, and despite her good education and noble lineage, she decided to take up the labor of being a fool for Christ.

Blessed Theoktista labored in Voronezh from 1920-1930. In Voronezh, she lived in one of the cells of the Aleksievo-Akatov Convent, and after its closure in 1931 she had to wander to different places, often spending nights in the open air. Many residents of Voronezh highly esteemed Theoktista for her purity and holiness of life, and wanted to receive instructions from her. There were also ill-wishers who hated her, because they could not understand her way of life. Theoktista, who humbly endured all the burdens that fell as her lot, endured ridicule, did not shy from beatings, and always prayed for her offenders. For her great humility and patience, the ascetic was awarded the gifts of the Holy Spirit - insight and the gift of healing through prayer.

Blessed Theoktista at times lived among various Voronezh residents, but had her circle of acquaintances whom she constantly visited. She stayed awake at night, spending this time in prayer. She often wandered from one shrine to another, from the Solovetsky Islands to Kiev. She traveled to Novocherkassk by train, but walked to Zadonsk, barely moving her legs and sometimes choosing the most violent weather. On the way, the ascetic prayed incessantly.

Blessed Theoktista was a great servant of God, and she was honored and known by bishops, priests, and many in the city from the most diverse walks of life. She did not have a place where she constantly lived, and in the last years of her life she also came and went in all types of weather, sometimes she was all wet and icy. She coughed and was sick, but only occasionally she would lie down with close friends for two days and go again.

Theoktista Mikhailovna had a friendship with the Archbishop of Voronezh, Peter Zverev (+1929, glorified as a holy martyr), who sincerely respected the ascetic for the height of her spiritual life. In his letters from the Solovetsky camp to his flock of Voronezh (Archbishop Peter was exiled to Solovki in the autumn of 1927), Vladyka invariably requested the prayers of Blessed Theoktista.

Blessed Theoktista died on February 22, 1940, on Wednesday, at 10 o'clock in the evening. They buried her at the Pridegchensky cemetery. (*from johnsanidopoulos.com*)

Also Commemorated Today

[Follow the links below for more information. - Ed.]

New Hieromartyr Priest Michael Lisitsyn of Ust-Labinskaya, Russia (1918).

New Martyrs [Joseph](#) Smirnov protoierey, John Kastorsky deacon, Vladimir Ilinsky priest. John Perebaskin (1918).

New Hieromartyrs Michael, John, Victor, John, Sergius, Andrew priests, New Hieromartyr Sergius and Antipa, Virgin-martyr Parasceva, Martyr Stephen, Virgin-martyrs Elizabeth, Irina and Barbara (1938).

Martyr [Andrew](#) (1941).

New Hieromartyr [Philaret](#) (1942).

Martyrs [Maurice](#) & his son Photinus, & Martyrs Theodore, Philip, & 70 soldiers, at Apamea in Syria (305).

Venerables [Thalassius](#), Limnaeus (w/w), and [Baradates](#), hermits of Syria (5th c.).

Venerable [Athanasius](#) the Confessor of Constantinople (826).

St. [Ariston](#) the w/w, bishop of Arsinoe in Cyprus (5th c.)

Martyr [Synetus](#)

St. [Telesphorus](#), pope of Rome (127).

St. Papius of Hierapolis (2nd c.).

Venerable Peter the Stylite of Mt. Athos (Greek).

St. Abilius, patriarch of Alexandria (98).

St. Titus, bishop of Bostra in Arabia (378).

Holy [Nine Children](#) of Kola: Guarami, Adarnasi, Bakari, Vache, Bardzini, Dachi, Djuansheri, Ramazi, and Parsmani (6th c.) (Georgia).

St. Leontius of Lycia (6th c.).

Sts. Babylus and his wife Comnita of Nicosia (7th c.).
Martyr [Anthusa](#) and her 12 servans (Greek).
St. [Blaise](#), bishop (Greek).
Martyr [Elwin](#) (Elwyn), Companion of Saint Breaca of Cornwall (6th c.)
St. [John](#) the Saxon, martyr, abbot of Athelney (895)
St. [Maximian](#) of Ravenna, bishop (556) (Italy)
St. [Paschasius](#), bishop of Vienne (c. 312) (Gaul)
St. [Raynerius](#) (Raynier), monk at Beaulieu (c. 967) (France)
St. Tefridoc of Brittany
St. Evarzheg (Tevarzeg) of Brittany

Additional Services This Week

This first week of Great Lent, we will have services every evening Monday-Friday at 6:30 PM. On Monday, Tuesday, and Thursday, we will serve the Great Canon of St. Andrew of Crete; on Wednesday and Friday, we will serve the Liturgy of Presanctified Gifts. If you plan to receive the holy Eucharist, please observe at least a 3 hour complete fast.

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In Your Prayers – Please Remember... His All-Holiness Ecumenical Patriarch BARTHOLOMEW, His Eminence Metropolitan GREGORY, Fr. Seamus & Family, Fr. Joseph & Family, His Grace Bishop Neofitos of Eldoret and Northern Kenya, Patty Blaydoe, Bennett family, Tatyana & Slava Chumak & family, Luke & Marlena Cooper, Roberta Corson, Tina Crull, Marlene Doukas, Alaina Espinal, Angelo Espinal, Linda A. Georgiev, Sandi Hebel, Howl family, John M. Janowiak, Johnson family, Andrew Kinn, Kopan family, Helen, Brian, Luke and Mia Mahony, Valentina Makowelski, David & Kathryn Newman, Bobby Nutter & family, Nicholas Pavlik, Weston Perry & family, John Reece, Mary Reed, Marge Rusnak, Rose Song, Dennis Thomidis, Fr. Nectarios & Ia, Mother Virginia Marie & the Carmelite Nuns of Port Tobacco, the suffering people of Ukraine & the Middle East, the newly reposed servant of God Robert Murray, and those in need of our prayers. (Please advise Fr. Seamus of changes.)