

*"If I search out the depth of my heart, I find in myself no good acts whatsoever.
I know my sins are weightier than the sand of the sea.
But I trust in God, that He will remove the burden of my iniquities
and look in compassion upon me."*

— St. Pelagia the Penitent confessing her sins.



Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Eighteenth Sunday After Pentecost

October 12, 2014

**Father Robert E Lucas, Pastor;
Subdeacon Daniel J. Korba and Nikitas Tsokris,
Cantors**

Rectory 215-862-9227; Parish Center 732-780-3158

We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 – 8.

GLAD TIDINGS

+++ Every Monday, we have prayerful devotions before the Myrrh bearing icon at 6:00 PM. Everyone is invited to be present in praise. The Birthgiver invites us to manifest our faith in response to her first shown love, to unite our prayers with hers for the salvation of our souls. Invite your friends and neighbors to join us.

+++ **The next monthly Pirohi Sale will be held November 8.**

+++ Please keep the intentions of these members of our parish intercession community in your daily prayers: Father George, Anna, Barbara, Betty, James, Yevlogia, Nicholas, Maria, Cynthia, Pani Anna Marie and Andrea.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received last Sunday: Tithe Offering, \$436.00; Candles, \$17.00; Food Coupons, \$480.00; Kitchen, \$1128.00; October Bulletin, \$25.00; Pennies From Heaven, \$4.00; Holyday, \$35.00, for a total of 2325.00. We express our profound gratitude to the parishioner communicants who offer their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls!

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Maria Idronmenos, Anna Zacharyczuk, Eleanor Korba, Marilyn Korba and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of **\$1818.00** from this apostolate. Even your pennies can help and are a blessing to our parish.

+++ Please be certain to see a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5750 on this project to date!

+++ The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.

+++ We invite all pray the Lord our God grants us the grace of enrichment of our spiritual lives for his glory.

+++ Work is about to begin on the exterior of our building with the soffit being replaced completely so that new gutters and down spouts may be installed. Plans are being made to have the dome refurbished and reinstalled on the roof.



THE BLOOD OF JESUS

"This is my blood of the new covenant, which is shed for many for the remission of sins"
Matthew 26: 28.

Being justified freely by his grace through the redemption that is in Christ Jesus; whom God has sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness that he might be just, and the justifier of him who believes in Jesus Romans 3: 24 – 26.

For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul Leviticus 17: 11.

But God commands his love towards us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. Romans 5: 8.

But if we walk in the light, we have fellowship with one another and the blood of Jesus Christ his son cleanses us from all sin 1 John 1: 7.

How much more shall the blood of Christ who through the eternal Spirit offered himself without sin to God, purge your conscience from dead works to serve the living God? Hebrews 9: 14.

Then Jesus said to them, 'Amen, amen I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood, has life eternal and I will raise him up on the last day John 6:53 – 56.

St. Luke the Evangelist

The gospel of St. Luke, who was not one of the twelve apostles but one of the original disciples, a physician known for his association with the apostle St. Paul, claims to be an "*orderly account...delivered by those who from the beginning were eyewitnesses and ministers of the Word*" (1: 1-4). Together with the book of *Acts Of The Apostles*, also written by him for a certain Theophilus, which means "God's friend", this gospel forms the most complete story of Christ and the early Christian Church. This personage, whether a literary figure signifying non-Jews as such, or a historical individual, has received information on Christian teaching. St. Luke sees him as someone favorably disposed toward Christ and worthy of receiving more information. This gospel was written in approximately 75 AD.

The gospel of St. Luke, alone among the four canonical gospels, has a complete account of the Nativity of both Jesus and St. John the Baptist. Traditionally, the source of these events recorded by St. Luke is considered to be Mary, the Mother of God. We must mention at this point that in addition to the four gospels called "canonical" in that they alone have been accepted by the Church as genuine witnesses to the life and teachings of Christ, there exist many other writings from the early Christian era which tell about Christ,

especially His childhood, which have not been accepted as authentic and true. These writings are often called *apocryphal* which literally means "*false writings*."

This gospel is noted for the detail of its narrative, especially for its record of Christ's concern for the poor and sinful. Certain parables warning against the dangers of riches and self-righteousness, and revealing the great mercy of God to sinners, are found only in the gospel of St. Luke, i.e. those of the publican and pharisee, the prodigal son and Lazarus and the rich man. There is also an emphasis on the Kingdom of God which Christ has brought to the world and which He offers to those who continue with Him in His sufferings.

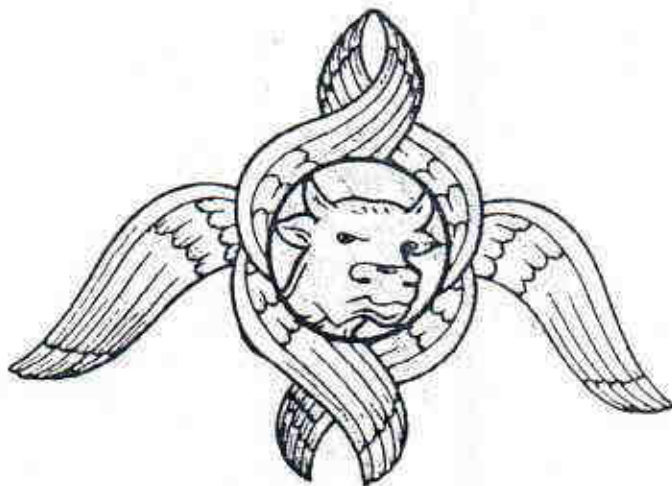
Many scholars discern in the Lucan gospel an apologetic strain presumably directed against unfounded criticisms of Christian teaching. Written after the persecution of Nero which began in 64 AD and caused hostility toward believers throughout the empire, St. Luke reveals that Jesus Himself was accounted innocent by the Roman governor, Pontius Pilate. The Evangelist portrays Christianity, not as a political movement, nor as a sect organized for an initiated few, but as an entirely new way of life open to all men. His portrait of Jesus manifests the Saviour's identification with the poor, the outcast, and the criminal. Although the apologetic element in his writing must be recognized, it was not his chief reason for writing. Unlike the other evangelists, St. Luke presents no main

thesis. He is content to let the material of the gospel speak for itself without any argumentative intrusion. The correct understanding of the importance of the Christian gospel is introduced into the traditional material. By aligning the Nativity of Jesus and the preaching of St. John the Baptist with facts of secular history, he indicates the gospel tradition did not originate in a myth about gods, but was lived out by Jesus of Nazareth in the real world where all men are born, struggle over the meaning of their existence, and die. He depicts Jesus as resolutely facing the reality which the world had in store for Him. Also in harmony with the growing realization of the Christian communities of his times, he removes the concept of the proximate *parousia-second coming*, so prominent in St. Mark. But neither these concepts nor any aspects that St. Luke chooses to emphasize are presented in any but a serene fashion, knowing it is the grace of the Holy Spirit which encourages individuals to believe and follow Christ. His reverence extends not only to Jesus as God's Son and to the invisible Eternal Father and the Holy Spirit, but also to humanity itself as the fruitful recipient of God's word, ennobled by the initiatory rites of Baptism, Chrismation and reception of the Eucharist.

Most agree that St. Luke made use of St. Mark's gospel, but his aim is not to improve upon that account of the public ministry of Jesus, but rather to provide material for those like Theophilus, God's friends, who are desirous of living the message of Jesus in the world.

No other evangelist has placed such emphasis on the prophetic word of the Lord; no other is so optimistic over the favorable response it is destined to receive. The word of Jesus on love of enemies is seen as the only weapon which the small Christian communities possess to combat the forces of persecution. The Word of God is the teaching of Jesus Christ, to be planted in the hearts of men. And it is the function of the Church community to confront humanity with this word, which undergoes vicissitudes but inevitably finds those who will hear, believe and actually live it.

St. Luke the Evangelist is symbolized by a winged ox because his gospel describes the sacrifice of Christ in reconciling the world to the Eternal Father. This gospel is inserted into the liturgical year from the feast of the Exaltation of the Holy Cross to and including the first two Pre-Great Fast Sundays.



Growing in Faith

Some years ago, when plans were in the offing to build a great suspension bridge over Niagara Falls, the problem arose of getting the huge iron cables across the roaring cataract. The engineers finally solved the problem by use of a kite. Attaching a slender thread to it they managed to fly it across to the other shore. By means of the thread they drew a cord, by the cord a rope and by that rope a larger rope, and finally the immense cables necessary to sustain and bear across the rapids the heavy steel materials needed to form a sound bridge.

As believers, we are called upon to use our small faith commitment as a means of gaining more until the slender thread of our trust in God becomes a veritable bridge of enduring faith and unending conviction. Because we imitate the example of the disciples, we also pray with them to our Lord, *"And the apostles said to the Lord, 'Increase our faith'"* Luke 17: 5.

How many there are who say with eager sincerity that they need not go to church and participate in the Divine Liturgy because they already believe in God. They think the kind of so called faith they possess will assure the salvation of their soul. They blindly recall for their own benefit the words, *"Everyone who calls on the name of the Lord will be saved"* Romans 10:13. Idly, they close their hearts, their minds and their eyes to the continuing words and admonitions as well as explanations found in God's Word. In isolation, they extract for themselves convenient words. They pray for salvation with closed heart and mind. They want to learn of Christ from an unopened Bible. They forget they must feed their faith commitment or their doubts will lead them to perdition.

"But how shall they call on him in whom they have not believed? And how can they believe unless they have heard of him? And how can they hear unless there is someone to preach? And how can men preach unless they are sent? But not all have believed the gospel. Isaiah asks, 'Lord, who has believed what he has heard from us?' Faith, then, comes through hearing, and what is heard is the word of Christ" Romans 10: 14-17. It is precisely why we worship at the Divine Liturgy, to be also filled with the Word of the Lord. There are hundreds of quotations from the Scripture in our Divine Liturgy. Much of the hymnology is explicitly Scriptural. We have the readings of the epistle and gospel as well as the homily which elaborate and explain them. Truly, do we hear announced the good news at our worship

services. Not only do we worship and glorify our God when we participate in the Divine Liturgy, but we fortify our faith commitment and permit it to grow and expand so that it envelopes our soul and entire life style. We then become ourselves true and faithful disciples of the Lord.

The question of St. Paul must be directed to those who conveniently forge for themselves a personal gospel of salvation which excludes God and worship of Him, *"I ask you, have they not heard? Certainly they have, for 'their voice has sounded over the earth and their words to the limits of the world.'"* Romans 10: 18. He then concludes by saying to those who absolve themselves of worship at the Divine liturgy on Sunday and feast days: *"All day long I have stretched out my hands to an unbelieving and contentious people"* Romans 10: 21.

The thinking and praying soul will be eager to pursue God's will in life. It will not attempt to excuse itself with adverse arguments and misunderstandings which detract from its own dignity. Not only must the devoted soul be concerned about hearing the Word of the Lord, but about making it an integral part of daily living. Not only must we ask our God to increase our faith, spiritual power and trust, but we must be eager our faith commitment grows by leaps and bounds by the grace of the Holy Spirit. Not only must we worship if we are to save our souls, but we must

REMEMBER THE SABBATH

On Mount Sinai God gave Moses the Commandment, "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath to the Lord your God" Exodus 20: 8 – 10. Ever since, the relationship between God and His Chosen People has been intertwined with the observance of the Sabbath. Those who faithfully observe the Sabbath, the Lord's Day, are those who are faithful to Him and take seriously their baptismal initiation into Christ.

The Word of God is the story of His Covenant with mankind. The Bible focuses on what He asks of human beings and on their response to Him. In God's name, the Prophet Isaiah promised, "...everyone who keeps the Sabbath and does not profane it, and holds fast my covenant, these I will bring to my holy mountain and make them joyful in my house of prayer..." Isaiah 56: 6, 7.

Scripture gives two reasons for keeping the seventh day Sabbath holy. The Sabbath is a reminder of God the Creator, the Source of life. The Sabbath is a reminder of God the Deliverer. The Sabbath is a promise fulfilled of our personal Resurrection in Christ Jesus our Lord.

In God's revelation to us in Scripture, the Sabbath signifies the power the Lord has over the world He created out of nothing. "The seventh day is the Sabbath of the Lord, your God. No work may be done either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the Lord made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the Lord has blessed the Sabbath day and made it holy." Exodus 20: 10 –12.

When we honor the Sabbath as the day of the Lord, we honor ourselves and recognize our baptized dignity. We understand God has called us into a loving Covenant with Him and we wish to do our part to honor it! If we do not honor our part, why do we expect God to honor His?

**ARE
YOU
A
FRIEND
OF
GOD?**

**Would God Agree With
Your Answer?**

Did You Know That ...

...there is no medicine like hope, no incentive so great, and no tonic as powerful as expectation of something better tomorrow?

...your last mistake should be your last best teacher?

...praying is to the soul what reading is to the mind and exercise to the body?

...the time to fix the roof is when the sun is shining?

...hope is most powerful when backed up by action?

...peace comes not from the absence of conflict in life, but from the ability to cope with it?

...a sense of humor enables us not so much to laugh at the people who provoke us as to laugh at ourselves for being so easily provoked?

...live your life so that if someone says, "be yourself," it will be good advice?

...winners outrun defeat by not stopping; losers give in to defeat by not starting?

...no matter what you do, our Heavenly Father always knew you would?

...all the beautiful sentiments in the world weigh less than a single lovely action?

...silence is never more golden than when you hold it long enough to get all the facts before you speak?

...every patient is a doctor after being cured?

...tears will get you sympathy, but sweat will get you results?

...since it takes 26 muscles to smile and some 62 muscles to frown, why not make it easy on yourself?

...the reason lightening does not strike twice in the same place is that the same place usually isn't there the second time?

An Orthodox Christian Response to Beheading by Muslims

I am an unworthy man, unworthy to be called an Orthodox Christian, not to speak of the priesthood, and I write, admittedly, from the comfort of my Mount Pleasant, SC, home. There is no Mount nearby, but it is, indeed, a pleasant seaside community on the East Coast of the United States.

As such, I ask myself: how to deal with ruthless, pitiless, pitiful souls who are so darkened that their life is spent taking the life of others—and worse, thinking that they are doing this at the direction of and with the blessing of God himself, with eternal reward?

Perhaps I will be criticized for my suggestion, sitting in my pleasant, mountless town, but we read recently that we must receive the Gospel as a child; and even a child will ask how could murder be returned by murder. Is violence—individual or large-scale—a possible Orthodox response?

What were the apostolic and post-apostolic, and later saint's reactions to such vicious, vile, demonic actions?

How did the disciples respond to the beheading of John the Baptist, which we commemorated on August 29?

On the precipice of martyrdom, St Stephen, the Proto-martyr begged God to forgive his killers. Was there an apostolic uprising following that?

Hieromartyr Eutychius, disciple of St John the Theologian, was beheaded after starvation in prison, an attempt to burn him alive, and cruel beatings with iron rods...which were made to cease by his prayers. There is no account of retribution.

St Ignatius of Antioch instructed his loyal sons-and-daughters in Christ not to impede his march to martyrdom. "Do not hold me back from life!" was his essential command.

St Lawrence, the Hieromartyr, whose memory we kept in early August, commanded his captors, who had lit him on fire while encaged, to turn him over, since he was "done on that side". There is not a record of retaliation.

The Hieromartyr Cyprian of Carthage, whom we remembered in the Church on August 31 was martyred by the sword as well—he, by pagans. Among his greatest contributions to the Christian faith was the acceptance of repentance of those who had apostatized, abandoned their one true love, Jesus Christ. He himself, though defending the true repentance of those who did commit apostasy under threat of death, did not betray Christ. In his *Life*, we read,

At the trial, St Cyprian calmly and firmly refused to offer sacrifice to idols and was sentenced to beheading with a sword. Hearing the sentence, St Cyprian said, "Thanks be to God!" All the people cried out with one voice, "Let us also be beheaded with him!"

Coming to the place of execution, the saint again gave his blessing to all and arranged to give twenty-five gold coins to the executioner. He then tied a handkerchief over his eyes, and gave his hands to be bound to the presbyter and archdeacon standing near him and lowered his head. Christians put their cloths and napkins in front of him so as to collect the martyr's blood. St Cyprian was executed in the year 258. The body of the saint was taken by night and given burial in a private crypt of the procurator Macrobius Candidianus.

There is no record of retribution.

Commemorated on August 16, is St Constantine Brancoveanu, the 18th century ruler of Wallachia – the Romanian lands. St Constantine was held captive on the feast of the Annunciation of the Theotokos, March 25, 1714, by Sultan Ahmet III, in Istanbul. Having been issued a “convert or die” ultimatum, St Constantine Brancoveanu was forced to watch his sons be decapitated (including the youngest, 11 years old, named Matei), prior to his own decapitation by the sword. Their heads were paraded on pikes, and the bodies (though later recovered by Christians) were thrown into the Bosphorus. This took place on August 15, 1714, the Dormition of the Theotokos. Among the saint's last words were these:

“Your majesty, you have taken my fortune, but I don't abandon my Christian law. I was born and lived in it and I want to die in it (=as Christian). I filled the earth of my country with Christian churches and, now, attaining an old age, should I bow to your Turkish mosques? No, your Highness! I defended my land, I kept my faith I want to close my eyes in my faith and my sons together with me”. After that, he encouraged his sons „My children, have courage! I lost everything I had on this earthly world. We have left only our souls, we shall not lose them too, but we shall get them clean before our Savior Jesus Christ. Let's wash our sins with our blood!”

The saints prayed for their torturers, and relentlessly clung to Christ. To my knowledge, there are no recorded acts of violence returned for violence. It is the case, however, that with Ss Adrian and Natalia (August 26), one of their captors converted by their stalwart faith. Was this also not the case with the 40 Holy Martyrs of Sebaste?

“Vengeance is mine,” saith the Lord.

We stand proudly with the martyrs, whose blood is the foundation of the Church. And we beg God to grant us equal strength when we have to face what they did.

In the meantime, could it be that Western Europe and North America are facing “Islamization” not simply because of the sword, but also because:

They have many children, while we abort ours, or simply have few?

While they are spreading their diabolical teachings, we appear unconvicted by the True Faith?

Rather than bolstering a unified voice and front, Orthodox Christians are re-trenching into ethnic enclaves?

Rather than giving generously to further the work of the church, and to forgive as remarkably as we have been forgiven, Orthodox Christians remain tight fisted and petty?

Every single field is white for the harvest. Will we bear witness to the truth in both our way of life and our way of death?

Panic or Pray???

*Help us, Lord our God, for we rely on you and in your name
we have come against this multitude*

2 Chronicles 14: 11.

Sometime ago, it was reported that an 85 year old woman, all alone in a convent, got trapped inside an elevator for four nights and three days. Fortunately, she had a jar of water, some celery sticks, and a few cough drops on her person. After she tried so many times unsuccessfully to open the elevator doors and get cell phone signal, she decided to turn to God in prayer. "It was either panic or pray," she later told a television reporter. In her distress, she relied on our heavenly Father and waited until she was rescued.

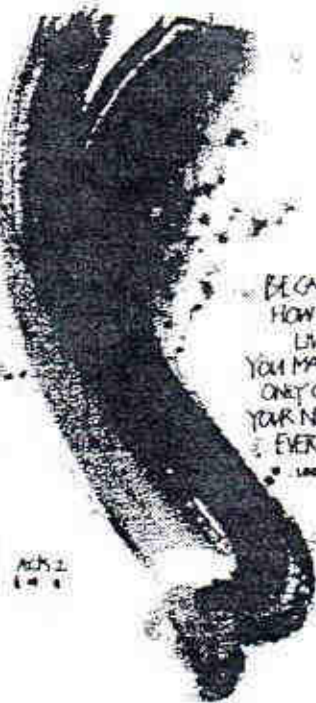
Asa was also faced with the options of panic or prayer. He was attacked by an Ethiopian army of a million men. But as he faced this huge fighting force, instead of relying on military strategy or cowering in dread, he turned to the Lord in urgent prayer. In a most powerful and certainly humble prayer, Asa confessed his total dependence on the power of heaven, asked for help and appealed to the Lord to protect God's own name. "Help us, O Lord our God, for we rely on you and in your name we have come against this multitude" The Lord saw the sincerity of his plea and the fullness of his dependant faith and responded to Asa's sincere prayer and he won the victory over this vast Ethiopian army.

When we are faced with tight spots, difficult situations, problems in daily living, we are called upon to do what Asa and the entire faithful crowd of the Old Testament was invited to do: put total and complete trust in our heavenly Father; show faith response to God's concerned love by seeking his assistance in negative developments in our lives. We are not to submit to the temptation of attempting to overcome a huge assault on our lives. We are to carry our difficulty to the Lord and trust He will make up for what is missing and needed in our lives. It is to our God we appeal to achieve victory.

Meager resources and a vast army of problems and seemingly dead-end solutions should not produce panic. Instead we faithfully turn to our God who fights for his people and gives them victory. In our distress, anxiety, and fear, dear Lord, teach us to rely on your grace and draw closer until we learn to stand strong in your power and not be dependant on our own strength. May we immediately learn prayer is the bridge between panic and peace.



the
promise
that was
made
is for you



BE CAREFUL
HOW YOU
LIVE.
YOU MAY BE THE
ONLY GOSPEL
YOUR NEIGHBOR
EVER READS.

LEARN



RULES Of the House

If you sleep on it,

Make it up.

If you wear it...*hang it up.*

If you drop it...*pick it up.*

If you eat out of it...*wash it.*

If you spill it...*wipe it up.*

If you turn it on...*turn it off.*

If you open it...*close it.*

If you move it...*put it back.*

If you break it...*repair it.*

If you empty it...*fill it up.*

If it rings...*answer it.*

If it howls...*feed it.*

If it cries...

LOVE IT.

Let us not close our hearts;

Let us not lose confidence;

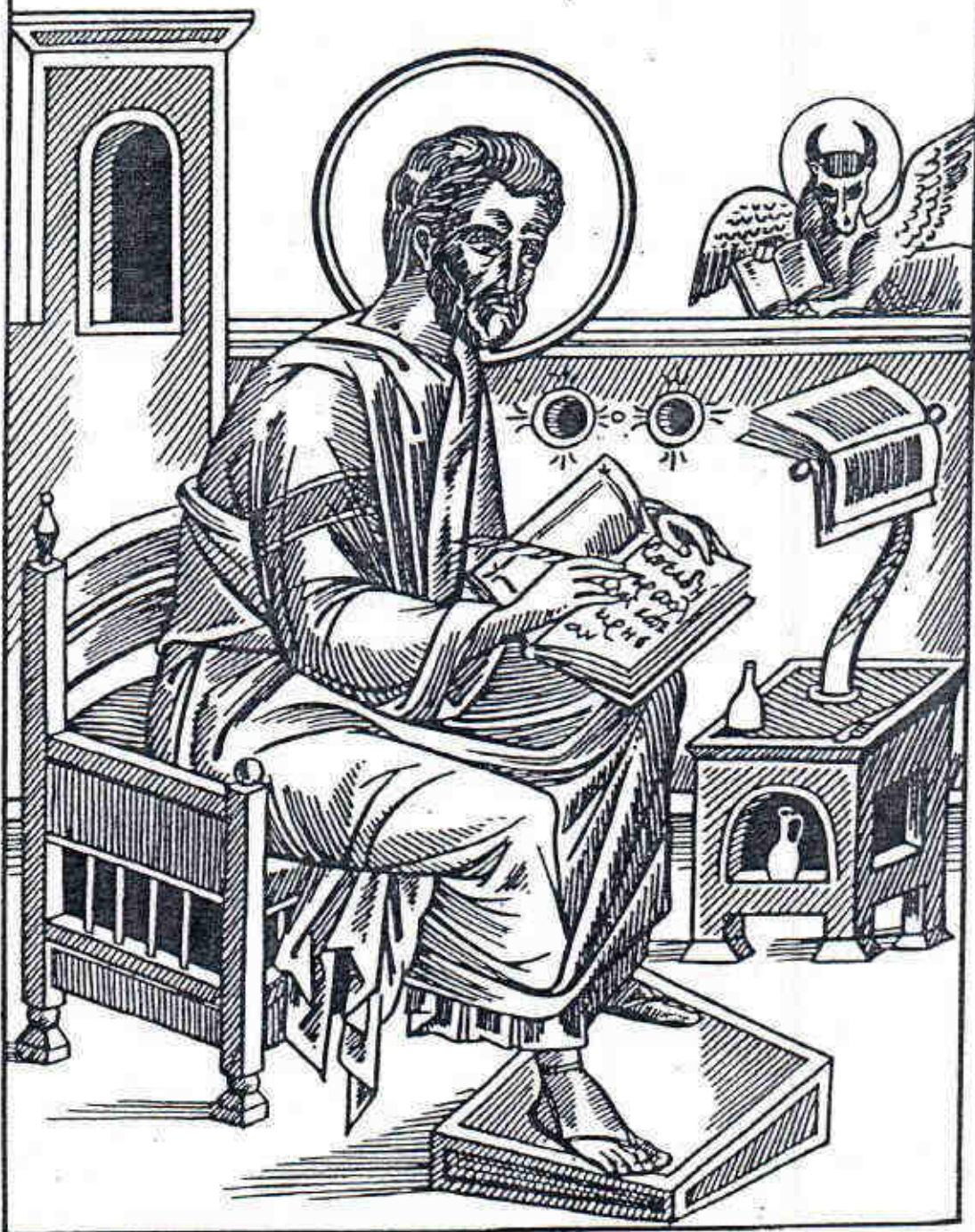
Let us never give up;

There are no situations which God cannot change.

stylish,
colorful,
creative, unique,
fun, inspiring,
classic, modern,
sophisticated,
custom, luxurious,
authentic, different!
this is...

Orthodoxy!

ὁ ἄγιος λεκάς





ST. PELAGIA THE PENITENT



The fascinating story of Pelagia the Penitent is told in an ancient account by James, the Deacon of Bishop Nonnus who converted her to the Christian faith. Pelagia had been the chief actress and dancer in Antioch, living a lurid life of sin and unrestraint. She passed the cathedral one day and heard the saintly Nonnus preach the Word. She was overcome with the message of the Gospel and approached the hierarch for help.

Bishop Nonnus taught her, baptized her, gave her the seal of the Holy Spirit and communicated her with the Body and Blood of Christ in the Eucharist. Three days later she gave her wealth to the Church, which distributed it to the widows and orphans of the city. On the eighth day after her baptism, Pelagia rose in the night, clothed herself in a horsehair tunic and mantle given her by Nonnus, and from that day was seen no more in Antioch.

She made her way to the Holy Land, occupied a small cell in the wilderness and there she lived out her days in prayer and repentance. People in the area, noting the piety and strictness of her life, thought she was one of the monks that inhabited isolated cells and caves in the area. But when she fell asleep in Christ, nuns from the Holy Land monasteries came with lamps and candles to accompany the body in the ritual of internment. Her fame spread far and wide, and her story has inspired many faithful through the centuries. She died around the year 457.

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