

CATHEDRAL OF SAINT MARKELLA

WEEKLY NEWSLETTER

With the Blessings of His Eminence, Metropolitan Demetrius

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Protopresbyter Fr. Theodoros Giannakopoulos • Archimandrite Fr. Epiphanius Antoniou

FEBRUARY 10TH/FEBRUARY 23RD – SUNDAY OF LAST JUDGMENT: MEATFARE SUNDAY

Τὸ Ἀναστάσιμον. ᾠχος γ'.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιᾶσθω τὰ
ἐπίγεια, ὅτι ἐποίησε κράτος ἐν βραχίονι αὐτοῦ ὁ
Κύριος· ἐπάτησε τῷ θανάτῳ τὸν θάνατον.
πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας
Ἰδοῦ ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ
τὸ μέγα ἔλεος.

For the Resurrection. 3rd Tone

Let the heavens rejoice, let the earth be glad! For
the Lord has shown might with His arm, He has
trampled down death by death. He has become
the first-born of the dead. He has delivered us
from the depths of hell, and has granted the
world great mercy!

Της Ἁγίας τοῦ Ναοῦ. ᾠχος πλ. α'. Τὸν Συνάναρχον Λόγον

Παρθενίαν τηρήσασα ἀδιάφθορον, ουρανοῖς
θαλάμοις νῦν συνηρίθμισαι, του πατρός το
ασελγές αποκρούσασα, τους μαστούς και
κεφαλήν απετμήθης πάρ αυτού, Μαρκέλλα
Χίου το κλέος, και νῦν ως μάρτυς στεφθεῖσα,
πηγή θαυμάτων ἀφθονος δείκνυσαι.

For the Saint of this Temple. Plagal of 1st Tone. Let Us Worship the Word

Thy virginity thou didst preserve most incorrupt
and now thou has been numbered among those
who dwell in the mansions of heaven. Thou didst
reject thy father's advances for which he severed
thy breasts and head O Markella; the glory of
Chios! And now crowned as a martyr thou wellest
forth abundant miracles.

Τῶν Ἁγίων. ᾠχος δ'. Ταχύ προκατάλαβε.

Ὡς στύλος ἀκλόνητος, τῆς Ἐκκλησίας Χριστοῦ,
καὶ λύχνος ἀείφωτος τῆς οἰκουμένης σοφέ,
ἐδείχθης Χαράλαμπες· ἔλαμψας ἐν τῷ κόσμῳ,
διὰ τοῦ μαρτυρίου, ἔλυσας τῶν εἰδώλων, τὴν
σκοτόμαιναν μάκαρ, διὸ ἐν παρρησίᾳ Χριστῷ,
πρέσβευε σωθῆναι ἡμᾶς.

For the Saints. 4th Tone.

You became a firm column in the Church of
Christ, wise Charalampus; A lamp of everlasting
light to the world: Well known to the world
through your martyrdom, you dispelled the dark
night of idolatry. Boldly intercede with Christ
God that He may save our souls.

EPISTLE AND GOSPEL READINGS

Lesson from the Second Epistle of Saint Paul to Timothy (2:1-10)

Timothy, my son, be strong in the grace that is in Christ Jesus, and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hardworking farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.



Sunday of the Last Judgment: Meatfare Sunday

Gospel According to St. Matthew (25:31-46)

The Lord said, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 'for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 'When did we see You a stranger and take You in, or naked and clothe You? 'Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."

ΑΠΟΣΤΟΛΟΣ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Πρὸς Τιμόθεον β' Ἐπιστολῆς Παύλου τὸ Ἀνάγνωσμα (2:1-10)

Τέκνον Τιμόθεε, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ. Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματεῖαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. Νόει ἃ λέγω· δόξῃ γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν. Μνημόνευε Ἰησοῦν Χριστὸν ἐγγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεται. Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.



Ἡ Κυριακὴ τῆς Κρίσεως: Κυριακὴ τῆς Απόκρεω

Ἐκ τοῦ Κατὰ Ματθαῖον Ἀγίου Εὐαγγελίου τὸ Ἀνάγνωσμα (25:31-46)

Εἶπεν ὁ Κύριος· Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτούς ἀπ' ἀλλήλων ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα, καὶ ἐποτίσατέ με, ξένος ἦμην, καὶ συνηγάγετέ με, γυμνός, καὶ περιεβάλετέ με, ἡσθένησα, καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα, καὶ οὐκ ἐποτίσατέ με, ξένος ἦμην, καὶ οὐ συνηγάγετέ με, γυμνός, καὶ οὐ περιεβάλετέ με, ἀσθενής καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

HOMILY ON THE EVE OF THE SUNDAY OF DREAD JUDGMENT

By St. Philaret of New York

As we gradually approach Great Lent, the Church dedicates tomorrow's Sunday to a remembrance of the Dread Judgment of Christ, about which the Lord Jesus Christ Himself spoke in detail to His disciples in the relevant discourse that, God willing, we will hear tomorrow at the Liturgy in the Gospel reading. The prayerful preparation for the fast began two weeks ago. The Church offered us the Gospel of the Publican and the Pharisee, showing us how we should pray and should not pray to God. For the fast is the time of prayer par excellence. Then came the next Sunday, of the Prodigal Son, when the Church – calming and encouraging man inhibited by the consciousness of his own sinfulness – indicated this parable, in which we see how merciful the Lord is when His prodigal son comes to Him in repentance. As it says in the Church's prayers, He accepts him with love, without berating him, without reproaching him for what he had done, but with love and forgiveness only. But there are souls that are hard as rock, which do not soften and are not tempered by these poignant examples. It is for these that tomorrow the Church offers the Savior's discourse on the Dread Judgment, in order to make even the hardness of sin-loving man to shudder and tremble.

Today was the so-called "Ancestral Saturday," on which the Church prayed for the repose of all Orthodox Christians throughout the entire universe who have reposed in all ages. This is only natural: turning our attention to the Dread Judgment of Christ, the Church reminds us of those who will stand before the Dread Judgment, as we will, but who have already departed from this life and its boundaries, abiding already in the mysterious and otherworldly afterlife. When one completes one's earthly path, the moment of death puts an end to, and terminates, his time for personal repentance. But the Church tells us that if, for example, someone's soul departed in sins, without bearing repentance, and if this heavy and sinful burden torments it beyond the grave, then it suffers – but not hopelessly, for its fate is far from hopeless. One can no longer pray for oneself there – one's time of repentance has passed – but the Church does not deprive one of its maternal care and concern, praying for the soul, that the Lord might forgive its sins and grant it the portion of the blessed in eternity.

We know from the Lives of Saints many examples of how the prayer of the Church – the prayer of neighbors and relatives offered in the depths of the Church – has shown doubtless and great help to the souls of men who have departed to that afterlife in poor condition, but without hopelessness. Thus the Church calls upon us to pray for those who will stand before the Dread Judgment and who can no longer change their own portion. Thus does the Church call upon us to offer our prayers for them, for such prayer is acceptable to God.

And what of ourselves? Tomorrow is the Sunday of the Dread Judgment. How often do we ourselves remember this last accounting? When a student or pupil needs to take a difficult exam, he labors over it, worrying and fearful, trying to prepare himself as best he can. And here there will be a terrible and final exam, after which there will be no retesting in eternity. However, astonishing are the ease and oblivion with which man treats this dread and final moment, before this opening into eternity, time and again giving almost no thought to it. It is not superfluous here to recall the words of an ascetic: "Trembling overcomes me at the thought of the final judgment; but I think I will be especially surprised by three conditions: First, that I will not see at the right of the Righteous Judge many that I thought I would see there; I will be even more surprised when I see many on His left that I never thought I would see there; but I will be most surprised if I myself turn out to be on the right." Thus spoke a humble ascetic who saw his sins, but did not notice his virtues, for the Lord leads His faithful servants so wisely that they see other's virtues, but not their own. But they do see their own sins, which they feel torturously and painfully.

The Holy Hierarch Philaret, Metropolitan of Moscow, said in one of his inspiring sermons: "Remember, man, that the Lord reveals to you the picture of His Last Judgment beforehand, that while it is not yet too late, you might run from the left side to the right."

If your conscience is sensitive, if it accuses you of sins, then surely you cannot but fear this judgment, for you are threatened with the portion on the left. But the Lord does reveal to us what will be, so that you might come around and, while it is not too late – while your earthly life has not yet been cut short, while you are still its master in this regard, for it depends wholly on your freedom how you define yourself in relation to eternity – you might use this same path of freedom to serve God and move from the left to the right. It is not yet too late! For the Church, indicating this, tells us: It is not yet too late! It is already too late for those of our brethren who have completed this earthly life, but for us it is still the time of repentance and correction. "This is the time for doing," as St. Gregory the Theologian says. And may it not pass by unfruitful for us, but may the Lord help us to bring good fruit for the Heavenly Kingdom! Amen.

HIEROMARTYR HARALAMBOS, BISHOP OF MAGNESIA

The Hieromartyr Charalampus, Bishop of Magnesia, the martyrs Porphyrius and Baptus and three women martyrs suffered in the year 202. Saint Charalampus, Bishop of Magnesia (Asia Minor), successfully spread faith in Christ the Savior, guiding people on the way to salvation. News of his preaching reached Lucian, the governor of the district, and the military commander Lucius. The saint was arrested and brought to trial, where he confessed his faith in Christ and refused to offer sacrifice to idols. Despite the bishop's advanced age (he was 113 years old), he was subjected to monstrous tortures. They lacerated his body with iron hooks, and scraped all the skin from his body. During this the saint turned to his tormentors, "I thank you, brethren, that you have restored my spirit, which longs to pass over to a new and everlasting life!" Seeing the Elder's endurance and his complete lack of malice, two soldiers (Porphyrius and Baptus) openly confessed Christ, for which they were immediately beheaded with a sword. Three women who were watching the sufferings of Saint Charalampus also began to glorify Christ, and were quickly martyred.

The enraged Lucius seized the instruments of torture and began to torture the holy martyr, but suddenly his forearms were cut off as if by a sword. The governor then spat in the face of the saint, and immediately his head was turned around so that he faced backwards. Then Lucius entreated the saint to show mercy on him, and both torturers were healed through the prayers of Saint Charalampus. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy bishop, asking to be baptized. Lucian reported these events to the emperor Septimus Severus (193-211), who was then at Pisidian Antioch (western Asia Minor). The emperor ordered Saint Charalampus to be brought to him in Antioch. Soldiers twisted the saint's beard into a rope, wound it around his neck, and used it to drag him along. They also drove an iron nail into his body. The emperor then ordered them to torture the bishop more intensely, and they began to burn him with fire, a little at a time. But God protected the saint, and he remained unharmed. Many miracles were worked through his prayer: he raised a dead youth, and healed a man tormented by devils for thirty-five years, so that many people began to believe in Christ the Savior. Even Galina, the daughter of the emperor, began to believe in Christ, and twice smashed the idols in a pagan temple. On the orders of the emperor they beat the saint about the mouth with stones. They also wanted to set his beard on fire, but the flames burned the torturer.

Full of wickedness, Septimus Severus and an official named Crispus hurled blasphemy at the Lord, mockingly summoning Him to come down to the earth, and boasting of their own power and might. The Lord sent an earthquake, and great fear fell upon all, the impious ones were both suspended in mid-air held by invisible bonds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint.

And finally, the emperor sentenced Saint Charalampus to beheading with a sword. During Saint Charalampus' final prayer, the heavens opened and the saint saw the Savior and a multitude of angels. The holy martyr asked Him to grant that the place where his relics would repose would never suffer famine or disease. He also begged that there would be peace, prosperity, and an abundance of fruit, grain, and wine in that place, and that the souls of these people would be saved. The Lord promised to fulfill his request and ascended to heaven, and the soul of the hieromartyr Charalampus followed after Him. By the mercy of God, the saint died before he could be executed. Galina buried the martyr's body with great honor. In Greek hagiography and iconography Saint Charalampus is regarded as a priest, while Russian sources seem to regard him as a bishop.

ΑΓΙΟΣ ΧΑΡΑΛΑΜΠΟΣ Ο ΙΕΡΟΜΑΡΤΥΡΑΣ

Ο Άγιος Χαράλαμπος ήταν ιερέυς στη Μαγνησία της Μικράς Ασίας και έζησε επί αυτοκρατορίας του Σεπτιμίου Σεβήρου (193 - 211 μ.Χ.). Όταν το έτος 198 μ.Χ. ο Σέβηρος εξαπέλυσε απηνή διωγμό κατά των Χριστιανών, ο έπαρχος της Μαγνησίας Λουκιανός, συνέλαβε τον Άγιο και του ζήτησε να αρνηθεί την πίστη του. Όμως ο Άγιος όχι μόνο δεν το έκανε αυτό, αλλά αντίθετα ομολόγησε στον έπαρχο την προσήλωσή του στον Χριστό και δήλωσε με παρρησία ότι σε οποιοδήποτε βασανιστήριο και να υποβληθεί δεν πρόκειται να αρνηθεί την πίστη της Εκκλησίας. Τότε η σκοτισμένη και σαρκική ψυχή του Λουκιανού επέτεινε την οργή της και διέταξε να αρχίσουν τα φρικώδη βασανιστήρια στο γέροντα ιερέα. Πρώτα τον γύμνωσαν και ο ίδιος ο Λουκιανός, παίρνοντας το ξίφος του προσπάθησε να πληγώσει το σώμα του Αγίου. Όμως αποκόπηκαν τα χέρια του και έμειναν κρεμασμένα στο σώμα του Ιερομάρτυρα και μόνο ύστερα από προσευχή του Αγίου συγκολλήθηκαν αυτά πάλι στο σώμα και ο ηγεμόνας κατέστη υγιής. Βλέποντας αυτό το θαύμα του Αγίου πολλοί από τους δημίους πίστεψαν στον αληθινό Θεό.

Με το ζόφο στο νου και με τη θηριωδία στην καρδιά, ο έπαρχος έδωσε εντολή να διαπομπεύσουν τον Άγιο και να τον σύρουν διά μέσου της πόλεως με χαλινάρι. Τέλος, διέταξε τον αποκεφαλισμό του Αγίου, ο οποίος με το μαρτύριό του έλαβε το αμαράντινο στέφανο της δόξας σε ηλικία 113 ετών.

Περί των Λειψάνων του Αγίου Χαράλαμπος δεν υπάρχουν συγκεκριμένες μαρτυρίες. Η μοναχή Θεοτέκνη Αγιοστεφανίτισσα στο Συναξάρι του Αγίου Χαράλαμπος (1995 μ.Χ.), καταχωρεί πληροφορίες σχετικά με την τιμία Κάρα του Αγίου, η οποία φυλάσσεται στη Μονή Αγίου Στεφάνου Μετεώρων. Σύμφωνα με τις πληροφορίες αυτές, η Κάρα του Αγίου δωρήθηκε στη Μονή από τον Ηγεμόνα της Βλαχίας Βλαδισλάβο, το 1412 – 1413 μ.Χ., μαζί με δύο κτήματα στο Μετόχι Μπουτόι. Για την εποχή και τις συνθήκες κάτω από τις οποίες βρέθηκε το πολύτιμο αυτό κειμήλιο στη Βλαχία, δεν σώθηκαν πληροφορίες. Επίσης, τμήματα της τιμίας κάρας του Αγίου Χαράλαμπος φυλάσσονται και στον ομώνυμο προσκυνηματικό ναό της κωμοπόλεως Θεσπιών της Βοιωτίας.

ENTRYWAY FUND DONATIONS

Please mark next to the item you would like to donate:

- Column \$10,000
- Steps \$3,000
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Please make checks payable to
“Cathedral of Saint Markella”

ANNOUNCEMENTS

- Construction continues on the entryway of the Cathedral. To donate to the Entryway Fund, please see the inside of the Newsletter or speak to someone at the pangari.
- Beginner chanting classes are being held every Sunday in the Cathedral Hall at 12 PM for children between the ages of 10-18.
- The Philoptochos of Saint Markella “St. Anna” will be serving a Meatfare Brunch on Sunday, February 23rd, immediately following Divine Liturgy in the Cathedral Hall. Entry is \$15 per person.
- This Saturday, February 29th, is the second Saturday of Souls. Liturgy will begin at 8 AM. Make sure to order your koliva from the Philoptochos before/during liturgy.
- Upcoming Saints’ Feast Days:
 - Monday, February 24th: Hieromartyr Blaise the Bishop of Sevaste & St. Theodora the Empress
 - Tuesday, February 25th: St. Meletius Archbishop of Antioch
 - Wednesday, February 26th: Venerable Martinian of Caesarea & Apostles Aquilla and Priscilla
 - Thursday, February 27th: Venerable Auxentius of Bithynia & St. Cyril equal to the Apostles
 - Friday, February 28th: Apostle Onesimus of the Seventy
 - Saturday, February 29th: Martyr Pamphillius the Presbyter and his companions