

**15<sup>th</sup> Sunday After Pentecost**  
**Great Martyr Euphemia the All-Praised &**  
**Afterfeast of the Exaltation**  
**16 / 29 September**



**Resurrection Tropar, Tone 6:** The angelic powers were at Thy tomb; / the guards became as dead men. / Mary stood by Thy grave, / seeking Thy most pure Body. / Thou didst capture hell, not being tempted by it. / Thou didst come to the Virgin, granting life. / O Lord who didst rise from the Dead, / Glory to Thee!

**Troparion of the Feast tone 1:** O Lord, save Thy people/ and bless Thine inheritance./ Grant victory over their enemies to Orthodox Christians,/ and protect Thy people with Thy Cross.

**Troparion of St Euphemia tone 3:** In love thy contest was radiant/ and thou didst run to the fragrance of Christ./ O virtuous Virgin-Martyr, thou hast entered the bridal chamber/ and dost send healing into the world./ Save those who cry to thee: Rejoice, O holy Euphemia.

**Resurrection Kondak, Tone 6:** When Christ God the Giver of Life, / raised all of the dead from the valleys of misery with His Mighty Hand, / He bestowed resurrection on the human race. / He is the Saviour of all, the Resurrection, the Life, and the God of All.

**Kontakion of the Feast tone 4:** O Christ our God Who wast voluntarily lifted up on the Cross,/ grant Thy mercies to Thy new people named after Thee./ Gladden with Thy power Orthodox Christians/ and give them victory over their enemies./ May they have as an ally that invincible trophy, Thy weapon of peace.

**Kontakion of St Euphemia tone 4:** Thou didst win thy martyr's contest/ and dost now sanctify us with streams of miracles, O holy Euphemia./ We honour thy repose and stand before thy relics/ to be delivered from our souls diseases/ and obtain the grace of miracles.

**Matins Gospel IV**

Epistle for Sunday after the Exaltation: Gal. 2:16-20

**Epistle: II Corinthians 4: 6-15**

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; Persecuted, but not forsaken; struck down, but not destroyed-- Always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, Knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

**WE HAVE THE SAME SPIRIT OF FAITH...KNOWING THAT HE WHO RAISED UP  
THE LORD JESUS WILL ALSO RAISE US UP**

And where did He command light to shine out of darkness? In the beginning and in prelude to the Creation ...Now He said nothing, but Himself became Light for us ...We do not see sensible objects by the shining of this Light, but God Himself through Christ. Do you see the invariableness in the Trinity?...

And what is the 'dying of the Lord Jesus,' which they bore about? Their daily deaths by which also the resurrection was shown ...Do you see how he has discovered yet another reason for the trials?... That His life may also be manifested in our body ...We bear about His dying so the power of His life may be made manifest, who did not permit mortal flesh - even undergoing such great suffering - to be overcome by the blizzard of these calamities ...And he says in another place, 'If we die with Him, we will also live with Him' (II Tim. 2:11). For as we endure His dying now, and choose while living to die for His sake: so also He will choose, when we are dead, to beget us then into life. For if we come from life into death, He will also lead us by the hand from death into life.

*St. John Chrysostom. Homily VIII, 3, & IX, 1, on II Corinthians IV. B#56, pp. 319, 321-322*  
for the Great Martyr: II Cor . 6:1-10

**Gospel for Sunday: Matthew 22: 35-46**

Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, Saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool?" "If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

**THE GREAT COMMANDMENT IN THE LAW**

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?" (Mt. 22:35).

If you were attentive to how the Holy Church, revealing to us the mystery of our salvation, gradually shows us in the Sunday Gospel readings the way of resurrection for the human soul, then you also noticed that starting from Easter until today there were several cycles. One of these cycles convinced us that the Lord is our Saviour, our Saviour from sin, and that He is All-powerful. And further we were shown the dispositions, the states of mind which should be in the soul of every Christian, in order to perceive that power which the Lord has given to us, establishing our salvation in the plan of eternal life. These Gospel readings opened to us the feeling of humility and devotion to God, in understanding the Word of God as acting in our life. And then these cycles changed into others, and we came to a cycle which revealed that all this which God gives us can be accomplished, but only within the limits of the Church. Like the boat in which the Apostles were sailing, it preserved the Apostles. And this boat was like the laws in which lived and lives the Church, which protects those who are in the boat from all the troubles that occur outside of it.

But this is possible only if, on our part, we are obedient to the Lord. And such obedience is connected with certain experiences, in the same way the Apostles experienced them: storm and fear. But if we presume upon the power of God, then we lose obedience and, instead of obedience, we receive boldness. And the same could happen to us which happened to the Apostle Peter, who in a transport of delight and daring, asked Christ for permission to walk to Him on the waves. And Christ in a way answered him: walk, if you want to. This was no longer obedience; this was not the will of Christ, but the will of Peter. And then Peter found himself alone in the water; the waves were so high that Christ was not even visible. Here Peter came to his senses: the law of nature took hold of him; he became frightened and started to drown. And only a strong faith in the Lord and the constant trust in the Almighty saved him (Mt. 14:24-31).

And further: in the Gospel about the filling of five thousand people with five loaves of bread, again the Lord seemed to be talking in a mysterious way about the Church. "Give ye them to eat!" He said to the Apostles, declining their attempt to let the people go into the neighbouring villages to buy food (Mt. 14:16). Does this not mean that He entrusted them, the Apostles and their successors, with feeding people the true food, His Body and Blood, in the Sacrament of the Divine Eucharist? And when He ordered the people to sit in groups, does it not symbolise the organisation of the Church?

The Sunday Gospel readings were convincing us more and more that Christian life is possible only within the Church, under the definite laws of the Church, along with the Divine Eucharist, which is the Tree of Life of the New Testament. So after having brought us to this understanding, the Church begins to show us, explains to us what the life is which surrounds us.

If you will remember, the Gospel before last told us about a certain young man who approached Christ (Mt. 19:16-23). And this young man asked Christ: what shall I do to receive the Kingdom of Heaven? He was like a materialist. He fulfilled accurately everything prescribed by the Law. He himself said, I have fulfilled the commandments. But he fulfilled them as a tradition, as an obligation. And the Lord saw this and said: Then reject everything that you have. In other words, reject the hope you have put in your riches. The young man froze. He could not understand how it is possible to reject this power, the power of the world. Why, through riches we can have everything we want. In such a way the enemy of the human race tempted man and perverted our understanding.

Following that, the last Gospel reading spoke about the workers in the vineyard (Mt. 21:33-42). This vineyard represents in a parable our whole world. The Lord owns this vineyard. And the workers in the vineyard are only servants, who receive everything necessary for their maintenance. And in the end, everything which the vineyard produces must be given back to their Lord. But the vineyard workers saw the beauty of the vineyard, the comfort of life, and decided that in this consists the whole meaning of life, is life itself. They would live. And therefore, when the Heir came, they killed Him. They said to themselves: What do we need Him for? The vineyard is ours. This is ours.

This is exactly what we are doing now. We say of the world and worldly goods: This is ours. And we cannot conceive leaving here. How are we going to part with all our comforts of life? How are we going to reject all our houses, our airplanes, all the inventions which seek to know the world and its mysteries, technology, everything that we are using? How are we going to leave?

And now today the Holy Church points out: we have to fulfil the commandments, and we have to participate in the life around us. Why? Well, because God has sent us here so that through these circumstances, as a means, we would obtain that

which is needed. But what is needed? At the creation of man, God gave him the commandments: love for God and neighbour. And these commandments we must fulfil. The Lord, Who came on earth, came to save man. But how? By fulfilling the commandments of love for God and neighbour, and by giving strength to fulfil these commandments. And in fulfilling these commandments, we receive blessedness.

During His whole evangelistic life Christ was tempted by Satan. In the beginning it was in the wilderness: the temptation was by bread, by miracle, and by kingdom. Rejecting all these temptations, Christ fulfilled the commandment of love for God. After that, the enemy did not approach Christ openly, but only through the hearts of men, hoping to stir up in Christ hatred towards neighbour. But Christ never became angry at a man, but only at the power of the enemy, by saying: "Get thee behind me, Satan" (Mk. 8 :33). In such a way the Lord Himself fulfilled this great commandment, and in His Sacraments gives even to us the forces to fulfil it.

So let us fulfil it! "Which is the great commandment?" asked the lawyer. And the Lord answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Mt. 22:36-40).

*The One Thing Needful - Archbishop Andrei.*

for the Great Martyr: Luke 7:36-50

### Saints of the week

**16 / 29 September - Afterfeast of the Exaltation of the Cross - The Holy and Great Martyr Euphemia** - Born in Chalcedon, her father was the senator Philophronus and her mother's name was Theodorisia, both devout Christians. Euphemia was a girl beautiful in both body and soul. When the Proconsul, Priscus, celebrated a festival of sacrifice to Ares in Chalcedon, forty-nine Christians absented themselves from the festivities and hid themselves. But they were discovered and brought before Priscus, holy Euphemia being among them. When the furious Priscus asked them why they had not carried out the imperial command, they replied: 'Both the Emperor's commands and yours must be obeyed if they are not contrary to the God of heaven. If they are, they must not only not be obeyed; they must be resisted.' Then Priscus put them to various tortures for nineteen days, from day to day. On the twelfth day, he held Euphemia apart from the others and began to flatter her beauty, hoping to bring her thus to idolatry. When all his flattery proved fruitless, he ordered that she be tortured. First, she was put on a wheel, but an angel of God appeared and broke it. Then he had her thrown into a fiery furnace, but she was preserved by God's power. Seeing this, two soldiers, Victor and Sosthenes, came to faith in Christ, for which they were thrown to the wild beasts and thus finished their earthly course with glory. After that, Euphemia was thrown into a pit filled with water and all kinds of poisonous reptiles, but she made the sign of the Cross over the water as she went into the pit, and remained unharmed. She was finally thrown to the wild beasts and, with a prayer of thanksgiving, gave her soul into God's hands. Her parents buried her body. She suffered in the year 303, and entered into eternal joy. (St Euphemia is also commemorated on July 11th.) Our Holy Father Dorotheus; St Cyprian, Metropolitan of Kiev; The Holy Martyr Ludmilla; **St. Ninian, b of Whithorn (apostle of the E. Picts) (Galloway, c.432)** - Ninian's father was a Cumbrian chief. When his son embraced Christianity, he decided to visit Rome, where for many years he advanced in holy virtue and self-discipline. But Ninian never forgot the fellow-Britons who still did not know the Gospel. He decided to return home. In 394 Ninian was consecrated bishop by Pope Siricius. On his way back to Britain Ninian was befriended by Saint Martin of Tours. He founded his see at Whithorn, and there built a stone church which became renowned as the 'White House'. When Ninian heard of Martin's death he dedicated the church to his friend. Almost certainly this White House was the oldest Christian foundation in Scotland. Ninian founded a monastery close by, and from here he and his monks persuaded the southern Picts inhabiting the Grampians to 'abandon the errors of idolatry' (as the Venerable Bede put it 'and accept the true Faith'. Saint Ninian travelled tirelessly. His diocese was huge, stretching from near present-day Glasgow as far as Westmoreland. Although later pagan invaders undid much of his work, his memory lingered; and his success in converting the rulers of Wales was considerable; **St. Edith, abbess of Wilton, England (984)** - Daughter of King Edgar and St Wilfrida. She became a nun at Wilton in England at the age of fifteen. She reposed at the age of twenty-two, famous for her generosity to the poor and her familiarity with wild animals.

**17 / 30 September - Afterfeast of the Exaltation of the Cross - The Holy Martyrs Vera, Nada and Lubov (Faith, Hope and Love), and their Mother, Sophia** - They lived and suffered in Rome in the time of the Emperor Hadrian. The wise Sophia (as her name—Sophia—wisdom, indicates) was left a widow and, as a Christian, steeped herself and her daughters in the Christian faith. At the time that Hadrian's persecuting hand stretched out over the virtuous house of Sophia, Vera was twelve, Nada ten and Lubov nine. The four of them were brought before the Emperor, with their arms entwined 'like a woven wreath', humbly but firmly confessing their faith in Christ the Lord and refusing to offer sacrifice to the goddess Artemis. At the moment of their passion, the mother urged her valiant daughters to endure to the end: 'Your heavenly Lover, Jesus Christ, is eternal health, inexpressible beauty and life eternal. When your bodies are slain by torture, He will clothe you in incorruption and the wounds on your bodies will shine in heaven like the stars.' The torturers inflicted harsh torture on Vera, Nada and Lubov one by one. They beat them, stabbed them and threw them into fire and boiling pitch, and finally beheaded them one after the other. Sophia took the dead bodies of her daughters out of the town and buried them, and stayed by their grave in prayer for three days and nights, then gave her soul to God, hastening to the heavenly company where the blessed souls of her daughters awaited her. The Holy Martyr Agathocleia; The 156 Holy Martyrs of Egypt; The Holy Martyr Theodota.

**18 September / 1 October - Afterfeast of the Exaltation of the Cross - St Eumenius, Bishop of Gortyna** - He gave himself to Christ with his whole heart from his youth, freeing himself of two heavy burdens: the burden of riches and the burden of the flesh. He freed himself from the first by giving away all his goods to the poor and needy, and from the latter by strict fasting. He thus healed himself and was able to heal others. Passionless and filled with the grace of the Holy Spirit, Eumenius shone with a radiance that could not be hidden, as it is written: 'A city set on a hill cannot be hid' (Matt. 5:14), and so holy Eumenius could not be hidden from the world. Seeing him, the people chose him as their bishop in Gortyna. As a bishop, he governed Christ's flock as a good shepherd. He was a father to the poor, riches to the needy, consolation to the sad, healing to the sick and a marvellous wonder-worker. He worked many miracles by his prayers: he killed a poisonous snake, drove out demons, healed many of the sick, and did this not only in his home city but in Rome and in the Thebaid. In the Thebaid, he brought rain from God in a time of drought, and there finally finished his earthly course and entered into the eternal presence of his Lord. He lived and worked in the seventh century. The Holy Martyr Ariadne; The Holy Martyr Bidzini, Prince of Georgia.

**19 September / 2 October - Fast Day - Afterfeast of the Exaltation of the Cross - The Holy Martyrs Trophimus, Sabbatius and Dorymedon.** In the time of the Emperor Probus, in the third century, when Atticus was governing Antioch, two Christians, Trophimus and Sabbatius, both eminent and honoured men, came to that city. Just at that time, there was a pagan festival and offerings to the idol of Apollo in Daphne near Antioch. Atticus made a special effort to ensure that all the citizens took part in the festivities. When someone saw Trophimus and Sabbatius, and told Atticus that these two old men were not taking part, Atticus summoned them for trial, and, when they refused to deny Christ, put them to torture one by one. After beating and torturing Trophimus, he sent him to Phrygia to Dionysius, a yet harsher torturer of Christians, himself taking Sabbatius from prison and trying him. When the torturer asked Sabbatius who he was and what was his rank, he replied: 'My rank and dignity, my homeland, my glory and my riches are Christ the Son of God, who is alive for ever and by whose providence the whole universe is held in being.' He was therefore beaten and flogged with iron flails until his bones showed through his flesh, and he died under these tortures. The torturer put Trophimus to harsh torture, and held him in prison to inflict yet greater torture on him. Then a certain senator, Dorymedon, a secret Christian, came to the prison and ministered to Trophimus. When the torturer discovered this, he put them both to torture and finally threw them to the wild beasts. But the animals would not touch them. Holy Dorymedon even shouted into the ear of a she-bear to eat him up, but the bear only became even more docile. The torturer ordered, in consequence of this, that St Trophimus and Dorymedon be beheaded. The souls of these holy martyrs now reign in heaven. The Holy Martyr Zossima the Hermit; St Theodore, Prince of Yaroslavl; **St. Theodore of Taurus, archbishop of Canterbury (602-690)** - probably the most important archbishop of Canterbury between St. Augustine and St. Lanfranc both for his organisation of the Church in England and as a scholar and teacher. The Venerable Bede tells us he was Greek by birth from Tarsus in Cilicia and had been educated in Constantinople and was a monk. Before his appointment he lived in Rome and was famous for his contribution to the bitter monothelite controversy. He was recommended by St. Adrian, an African bishop to Pope Vitalin, who was then looking for a suitable archbishop of Canterbury in 666. This followed the death in Rome of Wighard, the archbishop elect, and the choice of the kings of Northumbria and Kent in the crisis following the Synod of Whitby and an outbreak of the plague. St Adrian himself had been the pope's choice, but he had refused. Vitalin asked him instead to accompany and help St Theodore. He left Rome with St. Adrian and St Benedict Biscop, consulted St. Agilbert, bishop of Paris and former bishop of Wessex on the way, and reached England in 669. He made a visitation of most of the country, filled vacant sees, set up an important school at Canterbury with St. Adrian, which soon became the source of several future bishops and attracted students even from Ireland, and held the first synod of the Anglo-Saxon church at Hertford in 672. Its ten decrees were based on canons approved by the Council of Chalcedon, widely adopted in the West. But they dealt admirably with the legacy of division in England between bishops trained by Roman and those trained by Irish masters; they also dealt with the respective rights of bishops and monasteries. A further decision was taken to create more dioceses, which was later implemented by Theodore in Northumbria (at the expense of St. Wilfrid), in Mercia, East Anglia, and Wessex. Theodore's work was the unification of disparate elements in the Church, fusing the elements from Rome, Gaul, and Ireland into a single cohesive whole. Although he was highhanded in his division of the Northumbrian diocese, and the papacy upheld St. Wilfrid against him, his policy, if not the way of implementing it, was sound. In pursuing it, he rightly respected the territorial limits of the regional kings' power by creating a second (or third) diocese within the kingdom, but avoided setting up dioceses with territory in different kingdoms. Towards the end of his long life he sought a reconciliation with St. Wilfrid and helped towards his partial restoration. According to St. Wilfrid's biographer alone, he also expressed a desire that St. Wilfrid should succeed him at Canterbury. This was never realised. St. Theodore's second synod, at Hatfield, produced a declaration of orthodoxy by the Church in England in the monothelite controversy. The synods later held at Clovesho were the direct result of St. Theodore inaugurating the series at Hertford which decreed that such yearly synods should be held. St. Theodore's school at Canterbury taught not only Latin and Greek (very rare at this time), but also Roman Law, the rules of metre, computistics, music and biblical exegesis on the Pentateuch and the Gospels of the literal school of Antioch. Theodore is also known to have been interested in medicine. But the Penitential ascribed to him cannot be his work as it stands: some elements (e.g. on remarriage after divorce) are in plain contradiction to his known teaching, while others date from after Theodore's death. It is possible that certain elements may go back to Theodore's oral teaching, but the whole work had at least two editors and the original cannot be recovered. Some of his exegesis has been recently studied afresh. St. Theodore died on 19 September at the age of about eighty-seven; he was buried close to St. Augustine in the monastery of SS. Peter and Paul, Canterbury. In 1091 his incorrupt body was translated; St. Seguanus of Gaul (580).

**20 September / 3 October - Afterfeast of the Exaltation of the Cross - The Holy and great Martyr Eustace (Placidus).** He was a great Roman military leader in the time of the Emperors Titus and Trajan. Although a pagan, Placidus (for that was his pagan name) was a righteous and merciful man, like the centurion Cornelius, who was baptised by the Apostle Peter (Acts 10). Going hunting one day, he found a stag. By the providence of God, a shining Cross appeared among the stag's antlers and the voice of God came to Placidus, telling him to go to a Christian priest and be baptised. Placidus was baptised, along with his wife and two sons. At his baptism, he received the name Eustace, his wife the name Theopiste and their sons the names Agapius and Theopistus. After his baptism, Eustace went back to the very place where the revelation through the stag had occurred, and thanked God on his knees that he had brought him to the truth. At that, the voice of God came to him again, foretelling suffering for His name and strengthening him. Then Eustace secretly left Rome with his family, with the intention of hiding among simple people and serving God in an unknown and humble way. Arriving in Egypt, he was immediately beset by trials. Some wicked barbarian carried off his wife, and his two sons were seized by wild beasts. But the barbarian quickly came to a bad end, and a herdsman saved the boys from the wild beasts. Eustace settled in the Egyptian village of Vadisis, and there lived as a village hireling for fifteen years. After this, the barbarians descended on the Roman Empire, and the Emperor Trajan was sorry that his brave commander Placidus, who had been victorious wherever he had fought, was not with him. The Emperor sent two of his officers to seek the great general throughout the Empire. By God's providence, these officers, who had been friends of Eustace, came to this village of Vadisis, found him and took him to the Emperor. Eustace gathered the army together and defeated the barbarians. On the way back to Rome, Eustace went and found his wife and sons. When he arrived in Rome, the Emperor Trajan had died and the Emperor Hadrian was on the throne. When Hadrian summoned Eustace to offer sacrifice to idols, Eustace told him that he was a Christian. The Emperor put him to torture, together with his wife and sons. When the wild beasts did them no harm, he threw them into a white-hot metal ox. On the third day, they took out their bodies, dead but untouched by the fire. Thus this glorious general gave to Caesar that which is Caesar's, and to God that which is God's, and entered into the eternal Kingdom of Christ our God. The Holy Prince Michael and his Counsellor Theodore; Our Holy Father, the Martyr Hilarion.

**21 September / 4 October - Fast Day - Apodosis of the Exaltation of the Cross - The Holy Apostle Codratus.** One of the Seventy, he was a disciple of the Great Apostles. He preached the Gospel in Athens, and was at first bishop in Athens after St Publius, and then in the city of Magnesia. He was very learned in the secular disciplines and rich with the grace of the Holy Spirit. His biographer says of him: 'He was as a morning star among clouds', the clouds being the darkness of Hellenic paganism, lacking the light of devotion, and the holy Apostle Codratus shone to them—the Hellenes—as a great light, illumining the darkness, casting down the foul sacrifices and destroying demonic temples by his prayers. But darkness always hates the light, and the pagans hated holy Codratus. They first stoned him, as the Jews had earlier stoned St Stephen, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God. St Codratus wrote a defence of Christianity and gave it to the Emperor Hadrian. This defence acted so strongly upon the pagan Emperor that he decreed that Christians should not be persecuted without special cause. Holy Codratus suffered in about 130. He was buried in Magnesia, the place of his passion. The Hieromartyr Hypatius, Bishop of Ephesus, and Andrew the Priest; St Dimitri, Bishop of Rostov; Martyr Metropolitan Theophan (Tuliakov) of Nizhni- Novgorod (1937).

**22 September / 5 October - The Hieromartyr Phocas, Bishop of Sinope.** He exercised himself from his youth in all the Christian virtues. As bishop in his birthplace, the town of Sinope on the shore of the Black Sea, he strengthened the devout in their faith by his divine example and words, and brought many idol-worshippers to the true Faith. The stony-hearted pagans were filled with wrath against holy Phocas, and the Lord foreshowed to him in a vision his death by martyrdom. Phocas saw a shining dove fly down from heaven, carrying in its beak a beautiful wreath of flowers which it laid on his head, and a voice came from the dove: 'My cup is full, and it is for thee to drink it!' From this vision, the man of God learned that he must very soon suffer for Christ. He was not afraid, but, with thanksgiving to God, prepared himself for torture. Soon after this, the Governor, Africanus, took Phocas for interrogation and inflicted harsh tortures upon him: his whole body was beaten black and blue and torn with wounds, and, after imprisonment, he was thrown into boiling water, in which this courageous soldier of Christ finished his earthly course and entered into the joy of his Lord. He suffered in the time of the Emperor Trajan (98-117); The Holy Prophet Jonah; The Holy Martyr Phocas the Gardener; Our Holy Father Cosmas of Zographou; St Peter the Merciful; The Holy Priest Jonah; The 26 Martyrs of Zographou Monastery on Mt. Athos, martyred by the Latins.