



Sunday of the Holy Fathers of the First Ecumenical Council

Seventh Sunday of Pascha, Afterfeast of the Ascension

15 / 28 May

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!

Tropar of The Ascension Of The Lord, Tone 4: Thou hast ascended in glory, O Christ our God, having gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God, the Redeemer of the world.

Tropar of the Holy Fathers of the First Ecumenical Council - Tone 8: Most glorified art Thou, O Christ our God, Who hast established our holy fathers as stars upon the earth, and through them didst guide us all to the true Faith. O Most-merciful One, glory be to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit,

Kondak of the Holy Fathers of the First Ecumenical Council - Tone 8: The preaching of the apostles and the doctrines of the fathers confirmed the one Faith of the Church. And wearing the garment of truth, woven from the theology on high, She rightly divideth and glorifieth the great mystery of piety.

Both now and ever, and unto the ages of ages. Amen.

Kondak of The Ascension Of The Lord, Tone 6: When Thou didst fulfill Thy dispensation for our sake, uniting things on earth with the heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us, and crying unto them that love Thee: I am with you, and no one shall be against you.

Commemoration of the First Ecumenical Council

The Commemoration and eulogy of the holy fathers of the First Ecumenical Council, which was held in Nicaea in 325 in the reign of Constantine the Great—held during the week before Pentecost, or the seventh week after Easter. It was summoned to remove the confusion which Arius, an Alexandrian priest, had created by his false teaching. He had been spreading the teaching that Christ was created from God in time, and that He is not the pre-eternal Son of God, equal in being with God the Father. Three hundred and eighteen holy fathers took part in this Council. It condemned the Arian teaching, and anathematised Arius when he would not repent. This Council also definitively confirmed the Symbol of Faith (the Creed) which was later amplified at the Second Ecumenical Council. Many bishops were present at the First Ecumenical Council, among whom the following stood out: St Nicolas of Myra in Lycia, St Spiridon, St Athanasius, St Acillius, St Paphnutius, St James of Nisibis, Macarius of Jerusalem, Alexander of Alexandria, Eustathius of Antioch, Eusebius of Caesarea, Mitrophanes of Constantinople, John of Persia, Aristarchus of Armenia and many others from the East. And from the West: Hosius of Cordova, Theophilus the Goth, Cecilianus of Carthage, and others. The most important work of this Council was the confirmation of the Symbol of Faith. The Council also confirmed the time of the celebration of Easter, and prescribed twenty Canons. St. Nicolas in his zeal, struck Arius with his hand. For this act, he was removed from the Council and from his episcopal duties. That very night, several of the fathers had the selfsame vision: how the Lord stood on one side of Nicolas with the Gospels and the Mother of God on the other with a pallium, offering to the saint those marks of rank that had been stripped from him. Seeing this, the fathers were amazed, and quickly returned to Nicolas that which they had taken from him. They began from that time to respect him as a great man, and to interpret his action against Arius not as some senseless rage but as the expression of great zeal for God's truth.

Vespers: Gen . 14:14-20; Deut . 1:8-10, 1:15-17; Deut . 10:14-21

Matins Gospel X

Epistle: Acts 20:16-18, 28-36

For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that

after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by labouring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' " And when he had said these things, he knelt down and prayed with them all.

YOU MUST SUPPORT THE WEAK: IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

It is to raise up their minds that he says all this, and to persuade them not only not to flee, but also to bear nobly. This is the reason he calls it a 'course' and a 'ministry' on the one hand, showing it to be glorious from its being a race, on the other, showing what was due from it, as being a ministry. I am a minister: nothing more. He had comforted them, so they would not grieve that he was treated in such a bad way ... For my anxiety is not that you should be saved through me as the means, but only that you should be saved: the person as the instrument is immaterial. You do not know the pangs of spiritual childbirth, how overpowering they are, how he who is in travail with this birth would rather be cut into ten thousand pieces, than see one of those to whom he has given birth perishing and undone.

St. John Chrysostom. Homily XLIV on Acts XX. B#55, pp. 270-272.

TO SHEPHERD THE CHURCH OF GOD

There is no ministry in the Church other than Christ's ministry ... This identification of the Church's ministry with that of Christ has gone beyond the theology of the Fathers and entered the liturgical life of the ancient Church in a decisive way: in the Eucharist, Christ is not only the one who is offered and who receives but also the one who offers ...

The ministry of the Church ... exists as an expression of the totality of the Economy. We cannot, therefore, understand the nature of the ministry by seeing it simply in terms of the past (Christ's ministry in Palestine) or a present (ministry as service to the needs of today) but of the future as well, namely as sustaining for creation the hope of the eschata, of sharing God's very life ...

Just as the Church becomes through the ministry a relational entity both in itself and in its relation to the world, so also the ordained man becomes, through his ordination, a relational entity. In this context, looking at the ordained person as an individual defeats the very end of ordination. For ordination ... aims precisely at making man not an individual but a person, i.e. an ek-static being, that can be looked upon not from the angle of his "limits" but of his overcoming his "selfhood" and becoming a related being ... In the light of the koinonia of the Holy Spirit, ordination relates the ordained man so profoundly and so existentially to the community that in his new state after ordination he cannot be any longer, as a minister, conceived in himself ... Only in terms of love can one understand the mystery of charismatic life and therefore of ministry.

Metropolitan John (Zizioulas) of Pergamos. Being as Communion, B#82, pp. 210, 211, 226, 227 (note).

Gospel: John 17:1-13

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

THE GREAT INTERCESSORY PRAYER OF CHRIST

'Seeing He ever lives to make intercession for us' (Heb.7:25). O how beautiful and mystical and kind! For to intercede ... is to plead for us by reason of his mediatorship, just as the Spirit also is said to make intercession for us. For 'there is one God, and one mediator between God and man, the man Christ Jesus' (Rom.8:26, I Tim.2:5). He still pleads even now as man for my salvation; for He continues to wear the body which He assumed, until He shall make me god by the power of His incarnation ... Thus, too, we have an advocate, Jesus Christ, not indeed prostrating Himself for us before the Father ... but by what He suffered as man, He as the Word and the counsellor persuades Him to be patient. I think this is the meaning of His advocacy.

St. Gregory of Nazianzus. Fourth Theological Oration, 14. B#7, p. 187.

THE STATUS OF CHRIST

Many statements in the Scriptures imply, or even openly assert that the Father is greater than the Son; and men have erred because they have not been careful enough to examine the whole tenor of the Scriptures and thus have sought to transfer what is said of Christ Jesus as man to His mode of being before His incarnation, which was and is eternal. And they allege that the Son is inferior to the Father because the Lord Himself is quoted as saying, 'The Father is greater than I'. But it is demonstrable that in this respect the Son is also inferior to Himself. For if 'He emptied Himself, receiving the form of a servant,' He must surely have become inferior to Himself. For this taking of the form of a servant did not entail His losing the form of God ...In both forms He was the same Only-begotten Son of God the Father, in the form of God equal to the Father, in the form of a servant, 'the mediator between God and man, the man Christ Jesus' (I Tim. 2:5) ...He is equal to the Father in nature, inferior to Him in condition ... Godhead is not changed into a creature, so as to cease to be godhead.

St. Augustine of Hippo. On the Trinity 1.14. B#15, p. 214.

Saints of the Week

15 / 28 May — Our Holy Father Pachomius the Great - an Egyptian by birth and was a pagan in his youth. As a soldier, he took part in the Emperor Constantine's war against Maxentius. After that, learning from Christians about the one God and seeing their devout life, Pachomius was baptised and went to the Tabennisiot desert, to the famous ascetic Palamon, with whom he lived in asceticism for ten years. Then an angel appeared to him in the robes of a monk of the Great Habit at the place called Tabennisi and gave him a tablet on which was written the rule of a cenobitic monastery, commanding him to found such a monastery in that place and prophesying to him that many monks would come to it seeking the salvation of their souls. Obeying the angel of God, Pachomius began building many cells, although there was no-one in that place but himself and his brother John. When his brother grumbled at him for doing this unnecessary building, Pachomius simply told him that he was following God's command, without explaining who would live there, or when. But many men soon assembled in that place, moved by the Spirit of God, and began to live in asceticism under the rule that Pachomius had received from the angel. When the number of monks had increased greatly, Pachomius, step by step, founded six further monasteries. The number of his disciples grew to seven thousand. St Antony is regarded as the founder of the eremitic life, and St Pachomius of the monastic, communal life. The humility, love of toil and abstinence of this holy father were and remain a rare example for the imitation of monks. St Pachomius performed innumerable miracles, and also endured innumerable temptations from demons and men. And he served men as both father and brother. He roused many to set out on the way of salvation, and brought many into the way of truth. He was and remains a great light in the Church and a great witness to the truth and righteousness of Christ. He entered peacefully into rest in 346, at the age of sixty. The Church has raised many of his followers to the ranks of the saints: Theodore, Job, Paphnutius, Pecosius, Athenodorus, Eponichus, Soutus, Psois, Dionysius, Petronius and others; St Achillius, Bishop of Larissa; Our Holy Father Silvanus.

16 / 29 May — Our Holy Father Theodore the Sanctified - he was a disciple of St Pachomius, being born and growing up an unbeliever. Coming to the true Faith as a young man, he was baptised and, having heard of St Pachomius, fled to him in his monastery unknown to his parents. St Pachomius made him a monk and came to love him for his rare zeal and his obedience. When his mother came to fetch him back home, he would not let her see him, but prayed to God to enlighten her with the truth. And indeed, his mother not only did not take her son back home but herself did not return. Seeing a women's monastery, ruled by Pachomius's sister, close by, she entered it and was tonsured. After a certain time, Paphnutius, Theodore's brother, also came to the monastery and was tonsured. It once happened that the Bishop of Panopolis invited Pachomius to build a monastery for the many people who were desirous of the monastic life. Pachomius took Theodore with him, and entrusted to him the duty of building the monastery. Upon Pachomius's death, Theodore became abbot of all Pachomius's monasteries and lived until great old age, guiding a multitude of monks on the way of salvation. He entered peacefully into rest and went to the Kingdom of eternal light in the year 368.

St. Brendan the Voyager, abbot of Clonfert (578) - St. Brendan sailed in skin-covered coracles, from Ireland to Scotland, then to England and Wales. His most famous voyage in search of the promised land, was described in a famous saga known as the 'Navagatio,' which indicates that he reached Greenland or even North America. It is still possible to construct a coracle according to the instructions of the Navagatio, and to sail it from Ireland to Newfoundland. St. Brendan was born near Tralee on the west coast of Ireland, and he was brought up by a saint called Ita, who taught him three things that God truly loves: 'the true faith of a pure heart; the simple religious life, and bountifulness inspired by Christian charity.' (She added three things that God hates: 'a scowling face; obstinate wrong-doing; and too much confidence in money'.) He founded several monasteries the most renowned being at Clonfert, a centre famous for missionary work, where he is said to have directed three thousand monks.; The Blessed Maiden Musa; St Nicolas Mysticus, Patriarch of Constantinople; The Holy New Martyr Nicolas; Our Holy Fathers martyred at St Sava's.

17 / 30 May — The Holy Apostle Andronicus - One of the Seventy, he was a kinsman of the Apostle Paul, as Paul wrote (Rom. 16:17), remembering also St Junia, Andronicus's helper. Andronicus was made Bishop of Pannonia, and did not stay in one place, but preached the Gospel throughout the whole of Pannonia. With St Junia, he was successful in bringing many to Christ and in demolishing many temples of idolatry. Both of them had the grace of wonder-working, by which they drove out demons and healed every sort of sickness and disease. They both suffered for Christ, and thus received a twofold crown: of apostleship and of martyrdom. Their holy relics were found in the excavations in Eugenius; The Holy Martyr Solochon; St Stephen, Patriarch of Constantinople;

St. Melangell, virgin hermitress of Wales - Imagine a party of huntsmen in the thick, green undergrowth of a small, wooded valley. The dogs are barking as they begin to follow the scent of a hare. One of the huntsmen sounds the horn. Riding at the front is the local prince. The time is 607 A.D. The place is the Pennant Valley in the kingdom of Powys, in central Wales. The hare disappears into a huge thicket of undergrowth, and the hunters prepare to follow. Then suddenly strange things begin to happen. The dogs turn back in fear. The huntsman with the horn finds he cannot sound a blast, yet he cannot take the horn from his lips. The prince, brave and proud, leaps from his horse. He will not show fear in the face of magic. He draws his sword and begins to cut his way through the brambles and shrubs. In a circular clearing in the centre of the thicket stands a young woman. She is dressed very simply. She stands calmly, radiating a sense of peace. At her feet the hare has crouched down for safety. Prince Brochwel of Powys has just come face to face with Melangell, the daughter of an Irish warrior. Melangell refused a pre-arranged marriage to an old warrior chieftain. She fled to Wales and began a life of prayer, living in a cave on the side of the Pennant Valley. As she was drawn deeper into the spiritual life, animals began to come to her in complete trust. Around her the world was restored to Paradise. Prince Brochwel granted her the valley as a place of prayer and refuge for ever. Gradually a small convent grew up, and a church was built. When Melangell died, the nuns placed her body within the church. The holy woman came to be known as a saint. No one knows how long the convent lasted, but archaeologists have shown that nuns were still being buried outside the church in the 9th and 10th Century. Around 1160 A.D. a new stone church was built, with a shrine where people could come to venerate the bones of Saint Melangell. Pilgrims began to arrive, and miracles of healing took place. The valley was noted as a place of peace, a sanctuary for hares, a comfort to the sick, a glimpse of heaven. Then came the upheavals and pain of the Reformation. The shrine was desecrated, and chunks of masonry from the shrine were hurled out of the church. Often the relics of saints were destroyed at this time by the reformers, but Saint Melangell was reburied in the floor of the church. Pilgrims were no longer encouraged to make the long journey into the Welsh mountains to visit this holy place. Centuries passed, and times changed. Hardly anyone lived near the tiny church in the hidden valley. The few local sheep farmers could not afford to repair the building. By the 1980's the church was almost derelict. Then in 1988 work began to restore the church and shrine of Saint Melangell. Many parts of the ancient shrine were found built into walls, or on neighbouring farms. New masonry was carved to match the old stonework. Today, the church and shrine are beautiful once more. Hundreds of pilgrims flock to pray there and to ask for the prayers of the early Celtic holy woman. A centre for healing and rest has been established a few yards from the church, so that Saint Melangell's work may continue.

18 / 31 May — The Holy Martyr Theodotus, and the seven maiden martyrs: Tecusa, Alexandra, Claudia, Favina, Euphrosia, Matrona and Julia. Theodotus was a married man and an innkeeper in Ancyra in the time of the Emperor Diocletian. Although he was married, he lived according to the words of the Apostle: 'Let them who have wives be as though they had not' (I Cor. 7:29). But he kept the inn on, in order to be able unsuspectedly to help Christians, and his inn was a refuge for persecuted Christians. Theodotus secretly sent help to the Christian refugees in the mountains, and secretly gathered the bodies of those who had been killed, giving them burial. At that time, seven maidens were taken for trial and tortured for Christ. They were tortured, mocked and then thrown into a lake. One of them, St Tecusa, appeared to St Theodotus and told him to take her body out of the lake and bury it. Under cover of night, Theodotus set off with a companion to carry out the martyr's wishes, and, led by an angel of God, succeeded in finding all seven bodies and burying them. But this friend betrayed him to the authorities and the judge put him to harsh torture. Theodotus endured all the tortures as though not in his own body, having his whole mind steeped in God. When the torturers had made his body one great wound and broken his teeth with stones, it was ordered that he be beheaded. When he was taken to the scaffold, many Christians wept for him, but St Theodotus said to them: 'Don't weep for me, my brethren, but glorify our Lord Jesus Christ, by whose aid I am finishing my course and overcoming the enemy.' Saying this, he laid his head on the block under the sword and was beheaded, in the year 303. A priest buried the martyr's body on a hill outside the city and a church dedicated to St Theodotus was later built on the site; The Holy Martyrs Peter, Dionysius, Andrew, Paul and Christina; The Holy Martyrs Heraclius, Paulinus and Benedimus.

19 May / 1 June — The Hieromartyr Patrick, Bishop of Brussa with three priests: Acacius, Menander and Polyenus - they suffered for the Christian faith in the time of Julian the Apostate in Asian Brussa. The imperial governor, Junius, brought Patrick to a hot water spring and asked him: 'Who created this healing water, if not our gods, Aesculapius and the others, whom we worship?' St Patrick answered: 'Your gods are demons; and this water, like all other water, was created by Christ, our Lord and God.' Then the governor asked: 'And will this Christ of yours save you if I throw you into this boiling water?' The saint replied: 'If He wills, He can keep me whole and uninjured, although I would wish, in this water, to be parted from this temporal life, that I may live eternally with Christ; but let His holy will be done, without which not a hair of a man's head can fall.' Hearing this, the governor ordered that Patrick be thrown into the water. The boiling drops fell on all sides, and scalded many of the onlookers, but the saint remained untouched, as though he were standing in cold water. Seeing this, the governor was wild with shame and commanded that Patrick and three of his priests be beheaded with axes. So these goodly followers of Christ said their prayers and laid their heads under the executioner's axe. When they had been beheaded, their souls were taken merrily to Christ's Kingdom of light, to reign eternally. St John, Bishop of the Goths; The Holy Prince Ivan of Vologda. **St. Dunstan, archbishop of Canterbury (988)** - nephew of the Archbishop of Canterbury, spent a privileged youth at the court of King Athelstan and eventually became abbot of Glastonbury. English monastic life had almost totally disappeared as a result of the Viking invasions. Dunstan set about vigorously reviving it. He founded monasteries at Bath, Exeter, Malmesbury, and elsewhere, drawing up new rules for their good order. He installed monks in Winchester, in Chertsey, Surrey, and Milton Abbas, Dorset and restored the old abbey of Abingdon. After a period of exile King Edgar recalled him to be Archbishop of Canterbury in the year 960. There he founded an abbey to the east of the city, along with three churches dedicated to St Mary, Saints Peter and Paul, and St Pancras. As a skilled metalworker, scribe and bell-founder himself, he stimulated the revival of church art and illuminated manuscripts. He also loved to play the harp and wrote several fine hymns

20 May / 2 June — The Holy Martyr Thaleleus - born in Lebanon, his father's name being Berucius and his mother's Romylia, he was an eighteen-year-old youth, handsome and well-grown and with ginger hair. A doctor by profession, he suffered for Christ in the reign of Numerian. When he courageously confessed his faith in Christ the Lord before the judge, the latter commanded the two executioners, Alexander and Asterius, to bore through his knees, pass a rope through the pierced bone and hang him from a tree. But the executioners, as though the unseen power of God had deprived them of sight, bored through a plank and hung it on the tree. When the judge discovered this, he thought that the executioners had done it deliberately, and ordered that they be flogged. Then Alexander and Asterius cried out under the flogging: 'The Lord is alive to us; from now on, we are become Christians. We believe in Christ, and suffer for Him.' Hearing this, the judge ordered that they be beheaded. Then the judge took the awl, to bore through Thaleleus's knees himself, but his hand was paralysed and he had to ask Thaleleus to heal him, which the kindly martyr, with Christ's aid, did by his prayers. Then he was thrown into water, but showed himself alive to the judge (for Thaleleus was praying within himself that God would not have him die at once, but would let his tortures continue). When he was thrown to the wild beasts, they licked his feet and rubbed tamely round him. He was finally beheaded and entered into eternal life in 284

The Holy Martyr Asclas - Asclas suffered in the town of Antinoe in Egypt during the reign of Diocletian. He was flogged, scraped, burned with candles but he remained unwavering in the Faith to the end. When the tormentor Arrian was crossing the Nile by boat Asclas, through prayer, stopped the boat in the middle of the river and would not allow it to move until Arrian wrote that he believes in Christ as the One and Almighty God. But, ascribing this miracle to a magical skill of Asclas, the tormentor forgot what he wrote and continued to torment the man of God. Finally, they tied a stone around his neck and tossed him into the Nile river. On the third day Christians found the body of Asclas along the shore with the stone around his neck (as the martyr foretold them before his death) and honourably buried him in the year 287 A.D. Leonides, the holy martyr, also suffered with him. Arrian, their tormentor, later repented, believed in Christ with his whole heart and openly began to express his faith before the pagans. The pagans also killed him and so Arrian, a one-time tormentor of Christians, was made worthy of the martyr's wreath for Christ; Our Holy Father Stephen of Piperi; St. Ethelbert, king and martyr (c793)

21 May / 3 June — The Holy Emperor Constantine and the Empress Helena - Constantine's parents were the Emperor Constantius Chlorus and the Empress Helena. Chlorus had further children by another wife, but by Helena he had only the one, Constantine. Constantine fought two great battles when he came to the throne: one against Maxentius, a tyrant in Rome, and the other against Licinius not far from Byzantium. At the battle against Maxentius, when Constantine was in great anxiety and uncertainty about his chances of success, a shining cross, surrounded by stars, appeared to him in the sky in full daylight. On the cross were written the words: 'In this sign, conquer!' The wondering Emperor ordered that a great cross be put together, like the one that had appeared, and be carried before the army. By the power of the Cross, he gained a glorious victory over enemies greatly superior in number. Maxentius drowned himself in the Tiber. Immediately after this, Constantine issued the famous Edict of Milan, in 313, to put an end to the persecution of Christians. Conquering Byzantium, he built a beautiful capital city on the Bosphorus, which from that time was named Constantinople. At this time, Constantine fell ill with leprosy. The pagan priests and doctors advised him to bathe in the blood of slaughtered children, which he refused to do. Then the Apostles Peter and Paul appeared to him and told him to seek out a bishop, Sylvester, who would heal him of the disease. The bishop instructed him in the Christian faith and baptised him, and the leprosy vanished from the Emperor's body. When there was discord in the Church about the troublesome heretic Arius, the Emperor summoned the first Ecumenical Council in Nicaea, in 325, where the heresy was condemned and Orthodoxy confirmed. St Helena, the Emperor's devout mother, was very zealous for the Christian faith. She visited Jerusalem and found the Precious Cross of the Lord, and built the Church of the Resurrection over Golgotha and many other churches in the Holy Land. This holy woman went to the Lord in 327, at the age of eighty. The Emperor Constantine outlived his mother by ten years and entered into rest at the age of about sixty in 337, in the city of Nicomedia. His body was buried in the Church of the Holy Apostles in Constantinople; Our Holy Father, the Martyr Pachomius.