



# 15<sup>th</sup> Sunday After Pentecost

## Conception of St John the Baptist

23 September / 6 October

**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 tone 4:** Sing, O barren one that didst not bear, / for thou hast conceived the lamp of the Sun / Who is to enlighten the whole world suffering blindness. / O Zacharias rejoice and shout: / 'The Prophet of the Most High is to be born.'

**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 tone 1:** Great Zacharias radiantly rejoices / together with Elizabeth: / she worthily conceived John the Forerunner whom the Angel announced with great gladness / and whom we honour as an initiate of grace.

### Vespers

Lord I have Cried, Tone 6, on 10: Octoechos 6; Forerunner 4 (While the godly Zechariah); G: Forerunner (Today hath John the Forerunner); N: Sunday Dogmatic in the tone of the week. Aposticha: Octoechos; G: Forerunner (Thou didst come forth from a barren woman); N: Theotokion, Tone 6 (Christ the Lord).

### Matins Gospel IV

#### 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*

Second Epistle: Galatians 4: 22-31

**GOSPEL: LUKE 5:1-11**

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, And saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signalled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; And so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

**JESUS SAID TO SIMON ...'FROM NOW ON YOU WILL CATCH MEN'**

Christ was preaching on the lake of Gennesaret. Now the sermon has finished. There were two boats at the shore, and Christ had been preaching from one of them. Here He addressed the Apostle Peter and said: "Launch out into the deep, and let down your nets." Peter answered: "Master, we have toiled all the night, and have taken nothing" (Lk. 5:4-5). And the Apostles were experienced fishermen; they knew the laws of the sea. If at night-time no fish were caught, then during the day a catch was out of the question. And Peter said this to Christ. But he added: "Nevertheless at Thy word I will let down the nets" (Lk. 5:5). And they let them down. And a miracle happened. The boats were so filled with fish that they started to sink. Then the Apostle Peter fell at the feet of the Saviour and said: "Depart from me; for I am a sinful man, O Lord" (Lk. 5:8).

This is the process of faith. The Apostle knew that fish could not be caught. But he accepted the word of Christ within himself, within his will; and this will, which by now was Christ's, he fulfilled. And what happened? A miracle? Yes, a miracle. But the main miracle was not in the abundance of fish, although this catch was a miracle. The main miracle was the change of soul which occurred in Peter. He saw himself, he saw his essence. "Depart from me, for I am a sinful man, O Lord!" Here is the process of faith: to accept in your heart the word of Christ, to fulfill it. And then to us will be revealed the thing which is most important for our salvation, for our inner life.

People say: I do not believe. What do these words mean? They mean that you are not fulfilling the teaching of Christ. Because if you would only attempt to fulfill the word of Christ, at least one commandment of Christ, then the essence of your life would be revealed to you, too. But you don't want to do this, and therefore you say: I have no faith. But how does one make an attempt? Well, the same way the Apostle Peter did. In spite of all his experience as a fisherman, he listened to Christ and let down the nets. Listen to the word of Christ. But where do we find this word? In the Gospel—that is where. If we know the Gospel and apply it to our life, then our life in Christ will be revealed to us. And His Resurrection will become for us more real than the physical world surrounding us. And He will fill our heart with an unspeakable joy, with the joy of Eternal Life; and this joy will have no end.

Only take the Gospel in your hands, only try to apply it in your life. Take everything which the Holy Church gives us. Then a miracle will happen to you, too—a greater miracle than the wonderful catch. Christ Himself will be revealed to you as He was revealed to Peter. Then you too will say deep in your heart: "I am a sinful man, O Lord!" And if you are a sinner, it means that you are sick and need a physician. And if a physician, then who is the Physician of the heart? Christ alone!

O Lord, Thou seest the infirmities and the wounds of sin in our heart, which prevent us from fulfilling Thy teaching, Thy Word. Heal us and help us to start a New Life!

*Archbishop Andrei, The One Thing Needful*

## Second Gospel Luke 1: 5-25

### **Saints of the week**

**23 September / 6 October - The Conception of the Honourable, Glorious Prophet, Forerunner and Baptist John** — On this day are celebrated God's mercy, His wondrous act and His wisdom: His mercy towards the devout and righteous parents of St John, the aged Zacharias and Elisabeth, who had all their lives begged a child of God; the wonder of the conception of John in Elisabeth's more-than-aged womb; and the wisdom of the dispensation of man's salvation. For John, God had a specially great plan: that he should be a prophet and the forerunner of Christ the Lord, the Saviour of the world. Through His angels, God revealed the birth of Isaac to the childless Sarah, and of Samson to the childless Manoah and his wife, and of John the Baptist to the childless Zacharias and Elisabeth. Through His angels, God revealed the birth of those for whom He had a special plan. How could children be born of aged parents? If someone is curious to find out, let him not ask men, for men do not know, nor does natural law (it being beyond natural law), but let him turn his gaze to the power of almighty God, who made the whole world from nothing and who, for the creation of Adam, the first man, used no parents, either young or old. Instead of being curious, let us thank God that He often reveals to us His power and mercy and wisdom beyond the natural law, by which we would otherwise be fettered and, without these special wonders of God, would fall into despair and forgetfulness of Him.

**St. Adamnan, abbot of Iona and biographer of St. Columba (627-704)** - he was born in Co. Donegal and became a monk in one of St. Columba's monasteries in Ireland. He was a biblical scholar and teacher. who moved to Iona under abbot Segene, whom he succeeded in 679. He became famous both as a writer and as a leading protagonist in Northern Ireland of the Roman system of calculating Easter. In 686 he came to Northumbria to obtain from his former pupil King Aldfrith the release of sixty Irish prisoners. captured during the reign of Egfrith (670-85). In 688 St Adamnan visited St. Ceolfrith of Wearmouth, who converted him from the Iona tradition of Easter calculation and other practices. In 692 he took part in Irish synods and conventions as the ruler of Iona's monasteries in Northern Ireland. Then and in 697 he met with considerable success, pleading for the acceptance of the Easter dates which were kept by Rome and virtually all the Church in the West. At the Synod of Birr (697) he persuaded leading clerics and laymen to adopt the Law of Adamnan (Cain Adamnan) which protected women by exempting them from going to battle and insisting that they be treated by all as non-combatants. Boys and clerics were similarly protected and provision was made for effective sanctuary. These rules the first example of their kind came to be accepted all over Ireland. St. Adamnan's principal work was the Life of his relative Columba, founder of Iona. This influential portrait of a charismatic pioneer is one of the most vivid Lives to be produced in its time. He also wrote a work on the Holy Places of Palestine, compiled from information provided by the French bishop Arculfus. who had been shipwrecked in western Britain. After Adamnan's death, Iona accepted the Roman Easter in 716.

**Also commemorated on this day:** Canonization (1977) of St. Innocent Metropolitan of Moscow. New Hieromartyr John priest (1937). New Hieromartyr Arsenius archbishop (1937). Venerables Xanthippa and Polyxena (109), disciples of the Apostles, who died in Spain. Virgin-martyr Irais (Rhais) of Alexandria (308). Martyrs Andrew, John, Peter, and Antoninus of Syracuse, martyred in Africa (886). "Slovensk" Icon of the Mother of God (1635). "Hawaiian" Myrrh-streaming Iveron Ikon of the Theotokos (2007). New Martyr Nicholas Pantopolis at Constantinople (1672). New Martyr John of Epirus (1814).

**24 September / 7 October - The Holy Protomartyr Thecla, Equal to the Apostles** — Thecla was born in Iconium of eminent pagan parents. She was betrothed at the age of eighteen to a young man, at the time that the Apostle Paul came to Iconium with Barnabas to preach the Gospel. Listening to Paul for three days and nights, Thecla turned utterly to the Christian faith and vowed to live in virginity. Her mother, seeing that she shunned her betrothed and thought no more of marriage, first talked to her and then beat her and starved her. Finally, she gave her over to the judges and demanded, wicked mother that she was, that Thecla be burned. The judge threw her into the flames, but God preserved her unharmed. Thecla then became a follower of the Apostle Paul, and went with him to Antioch. Attracted by Thecla's beauty, an elder of the city attempted to take her by force, but Thecla tore herself out of his

grasp . The elder denounced her to the governor as a Christian who was averse to marriage. The governor condemned her to death and threw her to the wild beasts, but the animals would not touch the body of this holy virgin. Amazed at this, the governor asked: 'Who are you, and what is the power that you have in you, that nothing can do you harm?' Thecla replied: 'I am a servant of the living God.' Then the governor let her go free, and she began to preach the Gospel and succeeded in bringing many to the true Faith, among whom was an eminent and honoured widow, Tryphena. After this, St Thecla, with the blessing of the Apostle Paul, withdrew to a solitary place near Seleucia. She lived a long time there in asceticism, healing the sick with miraculous power and in this way bringing many to Christianity. The doctors in Seleucia were jealous of her and sent some young men to assault her, hoping that, in losing her virginity, she would lose also her miraculous power. Thecla fled from these insolent young men and, when she saw that they would catch her, prayed to God for help in front of a rock, and the rock opened and hid the holy maiden and bride of Christ. This rock was her hiding-place and her tomb. St Chrysostom says of this wonderful Christian heroine and saint: 'I seem to see this blessed virgin going to Christ with virginity in one hand and martyrdom in the other.'

**Also commemorated on this day:** St. Gabriel, of Pskov-Eleazar Monastery and Kazan (1915). New Hieromartyr Basil deacon (1918). New Hieromartyrs Andrew and Paul priests, Hieromartyr Vitaly and Martyrs Basil, Sergius and Spiridon (1937). New Hieromartyr Nicander priest (1939). Venerable Nicander, hermit of Pskov (1581). Martyrdom of St. Galacteon, monk of Vologda (1612). Venerable Coprius of Palestine (530). Saint Vladislav of Serbia (1239). Icons of the Most Holy Theotokos of "Mirozh" and "Of the Myrtle Tree" (1198). Venerable Abramius, abbot of Mirozh (Pskov) (1158). Venerables Stephen the First-Crowned (in monasticism Simon) (1224), David, and Vladislav (1239), of Serbia. Righteous Euphrosyne, daughter of St. Paphnutius of Egypt. Venerable Dorothea of Kashin (1629). Arrival in America of the first Orthodox Mission: Sts. Herman, Juvenaly, and others (1794). St. Isarnus of Marseilles (1043).

**25 September / 8 October - The Repose of Our Holy Father Sergius of Radonezh** — A great ascetic and light of the Russian Church, he was born in 1313 in Rostov of devout parents, Kiril and Maria. After the death of his parents, Bartholomew —for that was his baptismal name —became a monk and founded the community of the Holy Trinity in the forest of Radonezh. A gentle and meek servant of God, occupied only with labour and prayer, he was made worthy of the gifts of wonder-working for the purity of his heart, raising the dead in the name of Christ. The holy Mother of God appeared to him a number of times. Princes and bishops came to him for counsel, and he gave his blessing to Prince Dimitri of the Don and foretold his victory in Russia's war of liberation against the Tartars. He had insight into men's hearts and into distant events. His community became filled with monks during his lifetime, and has served through the ages as one of the chief centres of spiritual life and of God's miracles. St Sergius entered into rest in 1392. After his death, he appeared a number of times to various people;

**Our Holy Mother Euphrosyne** — The daughter of a rich and eminent man, Paphnutius, from Alexandria, she was besought of God by her childless parents, who brought their daughter up in the Christian faith. Not wishing to marry, the young Euphrosyne, in order to hide from her father, dressed herself in men's clothing and presented herself to the abbot of a monastery as a eunuch of the Emperor Theodosius with the name of Smaragdus. The abbot received her and placed her under the guidance of the monk Agapetus as spiritual father. By her fasting and prayers, Smaragdus quickly outstripped the other monks in the monastery. When she had spent thirty-eight years in strict asceticism, Paphnutius visited the monastery and the abbot placed him in Smaragdus's care for prayer and counsel. Smaragdus recognised Paphnutius, but Paphnutius did not recognise her. When her father confessed his grief for his lost daughter, Smaragdus told him not to lose hope, for he would see his daughter again once more in this life, and asked him to come again in three days' time. When Paphnutius returned, Smaragdus was on her deathbed. Then the dying monk said to Paphnutius: 'I am Euphrosyne your daughter; you are my father.' Her father could not for a long time collect himself, for sheer astonishment. Then Euphrosyne breathed her last and her father wept over her. After burying his daughter, Paphnutius remained in the monastery and settled in the cell of his departed, holy daughter. After ten years of asceticism, holy Paphnutius entered into rest in the Lord;

**St. Finbar (Barry) bishop of Cork, Ireland (c.633)** - Son of an artisan named Amergin and a lady of the Irish royal court. Educated at Kilmacahil monastery, Kilkenny, Ireland. Very light hair, which led to the nickname Fionnbharr, "white hair". Made multiple pilgrims to Rome, visiting Saint David of Wales on one trip. Preached throughout southern Ireland, and possibly in Scotland. Hermit on a small island at Lough Eiroe and at Gougane Barra. Founded a school at Eirce. Founded a monastery on the river Lee; it developed into the city of Cork, Ireland. First bishop of Cork. Extravagant miracles were attributed to him. It is said that the sun did not set for two weeks after his death.

**Also commemorated on this day:** St. Nicholas confessor, priest (1941). Uncovering of the relics of New Hieromartyrs Alexander Smirnov and Theodore Lebedev priests (1985). Venerable Euphrosyne, nun, of Suzdal (1250). Translation of the relics of St. Herman, archbishop of Kazan (1595). Venerable

Dosithea the Recluse of Kiev (1776). Martyr Paphnutius and 546 companions in Egypt (3rd c.). Commemoration of the earthquake in Constantinople in 447, when a boy was lifted to heaven and heard the "Trisagion". St. Cadoc of Llancarfan (Wales) (577). Martyrs Paul and Tatta and their children Sabinian, Maximus, Rufus, and Eugene of Damascus. St. Arsenius the Great, Catholicos of Georgia (887).

**26 September / 9 October - Fast Day - The repose of St John the Theologian, Apostle and Evangelist** — the son of Zebedee the fisherman and Salome the daughter of Joseph, the betrothed of the holy Mother of God. Called by the Lord Jesus, John immediately left his father and the fishing nets and followed Christ with his brother James. From that time, he was not parted from his Lord until the end. With Peter and James, he was present at the raising of Jairus's daughter and at the Lord's Transfiguration, and laid his head on Jesus' breast at the Last Supper. When all the others had forsaken the crucified Lord, John stayed beneath the Cross with the holy Mother of God. In obedience to the Lord's wish, he was as a son to the holy Virgin Mary, caring for her and serving her, looking after her right up to her falling-asleep. After her Dormition, John went off with his disciple Prochorus to preach the Gospel in Asia Minor, and mainly lived and worked in Ephesus. By his inspired preaching and miracles, he brought many to Christianity and undermined the foundations of paganism. The vexed pagans bound him and sent him to Rome to the Emperor Domitian. He was tortured and flogged before the Emperor, but, when he was unharmed either by the strong poison that he was given to drink or the boiling oil into which he was put, the Emperor was afraid and, thinking he was immortal, sent him into exile on the island of Patmos. On this island, St John brought many to Christianity by his words and miracles, and strengthened the Church of God. He wrote his Gospel and the Revelation there. In the time of the Emperor Nerva, who gave liberty to all the captives, John returned to Ephesus, where he lived for some time, confirming the work that he had earlier begun. He was over a hundred years old when he went to the Lord. When his disciples later opened his grave, they found that his body was not there. Every year, on May 8th, a fine, fragrant dust endowed with healing power rose from his grave. After a long and fruitful life of labour upon earth, this beloved disciple of Christ and pillar of the Church entered into the joy of his Lord, to peace and eternal rejoicing.

**St. Colman Elo** - He was founder and first Abbot of Muckamore, and from the fact of being styled "Coarb of MacNisse", is regarded as Bishop of Connor. He was born c. 555 in Glenelly, in the present County Tyrone, and died at Lynally in 611, 26 September, on which day his feast is celebrated. He studied under his maternal uncle, St. Columcille (Columba), who procured for him the site of a monastery now known as Lynally (Lann Elo). Hence his designation of Colmanellus or Colman Elo.

Tropar of St. Colman Elo, Tone 8: Following in the footsteps of thy renowned kinsman Columba, O Father Colman Elo,/ thou didst bring many in the Celtic lands to Christ by thy preaching and virtuous life./ Pray that we who hymn thee may be given grace to follow in thy footsteps that our souls may be saved.

**Also commemorated on this day:** Canonization of St. Tikhon, Patriarch of Moscow (1989). New Hieromartyrs Athanasius, Alexander, Demetrius priests, martyrs John, Nicholas (1937). New Hieromartyr Vladimir priest (1939). Venerable Ephraim, abbot of Perekop, wonderworker of Novgorod (1492). Righteous Gideon, judge of Israel. Neagoe, prince of Wallachia (1521). Venerable Nilus of Rossano (Calabria) (1044). Arrival of the Iveron Icon of the Most Holy Theotokos in Georgia (1989).

**27 September / 10 October - The Holy Martyr Callistratus** — Born in Carthage, he was a Christian from his birth, as his father and grandfather were. One of his forbears, Neochorus, served as a soldier in Jerusalem under Pontius Pilate at the time of the Passion of our Lord and Saviour Jesus Christ. Seeing the many miracles that were wrought at the time of Christ's death, Neochorus came to believe in Him, and was taught the Faith and baptised by the apostles. Returning home, Neochorus took his Christian faith to his own people, like a precious pearl. So, in time, St Callistratus was born, baptised and brought up a Christian. When he went into the army, there was no other Christian in his regiment. One of his companions, seeing holy Callistratus get up at night and pray to God, reported him to the commander, Persentinus, as a Christian —and Persentinus was a harsh torturer of Christians. When he was convinced that Callistratus was indeed a Christian, the commander ordered him to offer sacrifice to idols, which Callistratus immediately refused to do. Then Callistratus was harshly beaten and thrown into the sea, but God's power preserved him, and he emerged from the sea unharmed. Seeing Callistratus's endurance and his miracles, forty-nine soldiers came to believe in Christ the Lord, and they were beaten and thrown into prison along with him. In prison, St Callistratus instructed his companions in the Faith and encouraged them. They showed great courage in suffering, and the Lord showed great power through them. The wicked torturer sent soldiers to the prison at night, and they slew Callistratus and the other forty-nine. They suffered for the truth in 304, and a church was later built over their relics.

**Venerable Sabbatius** - He lived for many years as a monk at the Monastery of St Cyril of White Lake, where his ascetic struggles won him the respect of his brethren. To flee from the admiration of men he moved further north to Valaam Monastery. But he still attracted the good opinion of his community, so he secretly headed still further north, planning to reach the uninhabited Solovki Island in the

White Sea (a large bay of the Arctic Ocean). When he reached the coast, everyone who might take him tried to dissuade him from living in such a harsh place. He answered 'My children, I have a Master who has the power to renew the strength of the old and to enfeeble the young if He so wills. He makes the poor rich, clothes the naked, provides for the destitute and satisfies the starving with a measure of food as he fed five thousand men in the desert.' While waiting for seasonable sailing weather he met St Germanus who lived nearby as a hermit. Together they found a fishing boat and, casting all their trust on the Lord, made the dangerous two-day voyage and set up a hermitage on the island. It became known as a holy place, and thenceforth those living in the world knew not to settle on Solovki, or even to set foot there without good reason. After six years, St Germanus departed, and Sabbatius was left alone. When he was old, he began to fear that he would die without receiving the life-giving Mysteries, of which he had not partaken since he left Valaam. So he returned to the mainland where he met an abbot Nathanael just as he was taking Holy Communion to a sick man. Sabbatius persuaded the abbot to hear his confession and grant him the priceless gift of Holy Communion. He then settled in a nearby chapel and made ready for his departure from this life. A wealthy merchant from Novgorod visited him to ask for his blessing. The Saint said to him, 'Spend the night here and you will see the grace of God.' The next morning the merchant came to Sabbatius' cell and found that he had reposed during the night; his cell was suffused with a beautiful scent. The following year, St Germanus, along with St Zosimas (April 17), returned to Solovki island and founded a monastery there, which proved to be the nurturing ground of many Saints.

**St. Barrog** - Disciple of St. Cadoc, in Wales, also called Barrog and Barnoc. He was a hermit who lived on Barry Island, off the coast of Glamorgan.

**Tropar of St. Barrog, Tone 8:** Light of the West, inspirer of monastics and boast of ascetics,/ thy radiant life was pleasing to God, O Father Barrog./ Do not reject us in our pitiable state but pray, O Saint,/ that repenting and weeping we may be found worthy of a place in Christ's holy Kingdom.

**Also commemorated on this day:** New Hieromartyr Demetrius priest (1918). New Hieromartyrs Herman bishop of Volsk and Michael priest (1919). Hieromartyr Peter, metropolitan of Krutitsa (1937). New Hieromartyr Theodore priest (1937). Apostles Mark, Aristarchus, and Zenas of the Seventy. Martyr Epicharis of Rome (284). Venerable Ignatius, abbot of the monastery of the Deep Stream (970). Saint Anthimus of Iberia, metropolitan of Wallachia (1716). Venerables Sergius (1392) and Nikon (1426) abbots of Radonezh. New Martyr Aquilina of Thessalonica (1764). St. Flavian, Archbishop of Antioch (381-404). St. Rachel, schemanun of Borodino Convent (1928). St. Sigebert, king of the East Angles, martyr (635). Martyr Fortunatus and Hieromartyr Philemon. Martyr Gaiana. 25 Martyrs drowned in the sea.

**28 September / 11 October - Fast Day - Our Holy Father Chariton the Confessor** — an eminent and devout citizen of the city of Iconium. Imbued with the spirit of his compatriot, St Thecla, Chariton openly confessed the name of Christ. When a harsh persecution of Christians broke out under the Emperor Aurelian, Chariton was immediately brought to trial before the governor. The judge ordered him to worship false gods, to which Chariton replied: 'All your gods are furies, which were aforetime through pride cast out from heaven into the nethermost hell.' Chariton openly showed his faith in the one, living God, the Creator of all, and in the Lord Jesus Christ, the Saviour of mankind. Then the governor ordered that Chariton be so beaten and tortured that his whole body became covered with wounds until it was like one great wound. After the evil death of Aurelian, whose evil-doing caught up with him in the end, Chariton was released from torture and imprisonment. He travelled to Jerusalem, but on the way was seized by robbers from whom he was freed by God's providence. He did not return to Iconium, but withdrew to the wilderness of Pharan, where he founded a community and gathered a group of monks together. Having given a rule to this community and desiring to escape the praise of men, he withdrew to another desert near Jericho where, in time, he founded another community, called after him. He finally founded another community, Souka, called in Greek the Old Lavra. He died at a great age and entered into the glory of his Lord on September 28th, 350, and his relics are preserved in his first monastery. The practice of tonsuring monks is attributed to St Chariton.

**Venerables Cyril and Maria** - Saint Cyril and his wife Maria were the parents of St Sergius of Radonezh (September 25). They belonged to the nobility, but more importantly, they were pious and faithful Christians who were adorned with every virtue. When the child in Maria's womb cried out three times in church during Liturgy, people were astonished. Although frightened at first, Maria came to see this event as a sign from God that her child would become a chosen vessel of divine grace. She and her husband agreed that if the child was a boy, they would bring him to church and dedicate him to God. This child, the second of their three sons, was born around 1314. He was named Bartholomew at his baptism. Because of civil strife, St Cyril moved his family from Rostov to Radonezh when Bartholomew was still a boy.

Later, when their son expressed a desire to enter the monastic life, Sts Cyril and Maria asked him to wait and take care of them until they passed away, because his brothers Stephen and Peter were both married and had their own family responsibilities. The young Bartholomew obeyed his parents, and did

everything he could to please them. They later decided to retire to separate monasteries, and departed to the Lord after a few years. It is believed that Sts Cyril and Maria both reposed in 1337. Forty days after burying his parents, Bartholomew settled their estate, giving his share to his brother Peter. He then went to the monastery when he was twenty-three years old, and was tonsured on October 7 with the name Sergius (in honor of the martyr St Sergius who is commemorated on that day). As everyone knows, St Sergius of Radonezh became one of Russia's greatest and most revered saints.

**St. Machan** - A Scottish saint trained in Ireland and consecrated bishop in Rome (Benedictines). St. Machan, who is commemorated in Ecelesmachan in Linlithgowshire, is said to have been a disciple of St. Cadoc of Llancarvan; if so, he was contemporary with Kentigern. We know almost nothing about him. In the Inquest of David I made about 1116 AD when he was Prince of Cumbrian, concerning the lands belonging to the Church of Glasgow a number of old churches can be recognised.....Among them is the name Mecheyn, i.e. Machan. 'When Cadoc quitted Scotland, on his way back to Wales, he left behind him an earnest worker to develop his mission among the Britons and the Picts. He was Machan, who had been trained in Ireland, but who now devoted the rest of his life...to the Clyde Valley. One of his centres was Dalserf, a parish formerly known as Machanshire. In the north end of the parish there is a property still called Machan, or Auld Machan, while the whole of the higher and bleaker lands to the south, between Auld Machan and Draffan in the parish of Lesmahagow, are still entitled Machanshire or Machanmuir.

**St. Lioba, abbess of Bischofsheim** - Born at Wimborne, Dorsetshire, England; died at Schornsheim (near Mainz), Germany, c. 779. Saint Lioba's mother, descended of an illustrious family and closely related to Saint Boniface (f.d. June 5), had been barren for a long time before the saint was born. Nevertheless, Ebba immediately offered her to God and raised her in piety. She received her first education at Minster-in-Thanel. While Lioba was still young, she was placed in the care of the king's sister Saint Tetta at the Benedictine convent in Wimborne (Winburn or "fountain of wine"). Lioba matured spiritually and emotionally under Tetta's tutelage, and eventually took the religious veil. Tetta also ensured that she had a good education. Letters to Boniface reveal that Lioba understood and wrote verse in Latin. She limited her reading, however, to books that would stir her spirit to love of God. She knew by heart the divine precepts of the Old and New Testaments, the principal canons of the Church, the holy maxims of the Fathers, and the rules of the monastic life. Boniface kept in touch with his young relative through frequent correspondence. Recognising her virtue and abilities, in 748, he requested of her bishop and abbess that she be sent to him with about 30 pious companions to undertake charitable work with women in Germany. Although Tetta regretted the loss of her protegee, she could not refuse. Upon their arrival in Germany, Boniface settled the women religious at Tauberbischofsheim ("bishop's home," possibly his own previous residence). Lioba's zeal attracted so many vocations that her convent was populating many other foundations throughout the country. Lioba's convents were one of the most powerful factors in the conversion of Germany. The saint organised her convents in the true monastic tradition with a combination of manual labour (in scriptorium, kitchen, bakery, brewery, and garden), intellectual study (all had to learn Latin), community devotions, and leisure. No extreme austerities were permitted to interfere with the corporate life established by the Rule. Her love of God was so appealing. She was always ready to set her hand to any task she might ask of others and did it with cheer and modesty. It is said that she was beautiful, that her countenance was angelic, and that her nuns loved her. Perhaps this is so because Lioba took to heart Saint Paul advice: "Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves" (Philippians 2:3) and "anticipate one another in showing honour" (Romans 12:9b). Thus, Lioba often washed the feet of her sisters in emulation of her Lord. The corporal acts of mercy were her delight, especially extending hospitality to strangers and caring for the poor. She was always patient, kind, and accessible to all who needed her. Nevertheless, kings and princes honoured and respected her, especially Pepin the Short, Blessed Carloman (f.d. August 17) and Charlemagne. Charlemagne often called her to court at Aix-la-Chapelle (Aachen) to seek her advice. His wife, Blessed Hildegard (f.d. April 30), loved her deeply and always heeded her advice, as did some of the bishops. Before his martyrdom, Saint Boniface commended Lioba and her community to the care of Saint Lullus (f.d. October 16) and his monks at Fulda, and requested that her bones be buried next to his at their deaths that they might be raised at the resurrection and spend eternity together. It is said that the tender affection uniting Boniface and Lioba forms one of the most charming episodes in church history. Following Boniface's death in 754, Lioba frequently visited Fulda. By special dispensation, she would be allowed with two elder sisters to join in the choir. Upon the advice of Lullus, Lioba resigned her offices in her old age and retired to the convent at Schornsheim, where she redoubled her prayer and penance. Occasionally she would answer Empress Hildegard's plea to visit her, but return to her cell as quickly as she could. On her last visit, she embraced the queen, kissed her on her garment, forehead, and mouth, then said: "Farewell, precious part of my soul; may Christ, our Creator and Redeemer, grant that we may see each other without confusion in the day of judgement." After her death, Lioba was interred at Fulda, on the north side of the high altar, near the tomb of Saint Boniface.

**Also commemorated on this day:** Uncovering of the relics of St. Elizabeth Romanov (1918). Martyress Anna (1925). New Martyr Hilarion, Virgin-martyr Michaela (1937). Virgin-martyr Tatiana (1942). Synaxis of the Saints of the Kievan Caves Monastery, Venerable Chariton, monk, of Syanzhema Lake (Vologda) (1509). Venerable Herodion, abbot, of Iloezersk (1541). Prophet Baruch (6th c. B.C.). Martyrs Alexander, Alphius, Zosimas, Mark, Nicon, Neon, Heliodorus, and 24 others in Pisidia and Phrygia (4th c.). Martyrdom of St. Wenceslaus, prince of the Czechs (935). St. Juliana, Princess of Olshansk. Martyr Eustace of Rome. St. Faustus, bishop of Riez (495). St. Alkison, bishop of Nicopolis (Preveza) in Epirus (561). St. Auxentius the Alaman, Wonderworker of Cyprus (12th c.). St. Neophytus the Recluse of Cyprus (1214).

**29 September / 12 October - Our Holy Father Cyriacus the Solitary** — Born in Corinth of parents named John (a priest) and Eudoxia, he was a kinsman of the local bishop, Peter. He was made reader in the cathedral by the bishop while still a young man. Reading the Holy Scriptures, the young Cyriacus marvelled at God's providence, how it glorified every true servant of the living God and ordered the salvation of the human race. At the age of eighteen, his desire for the spiritual life led him to Jerusalem. There, he entered the monastery of a godly man called Eustorgius, who grounded him in the monastic life. He then went off to St Euthymius, who discerned in him future spiritual greatness, clothed him in the Great Habit and sent him to the Jordan, to St Gerasim, where Cyriacus spent nine years. After Gerasim's death, he returned to St Euthymius' monastery, where he remained in silence for ten years. After this he moved from place to place, fleeing the praise of men. He lived in ascetic labour also in the community of St Chariton, where he finished his earthly course, having lived for a hundred and nine years. A glorious ascetic and wonderworker, St Cyriacus was massive and strong of body, and stayed thus in great old age, despite strict fasts and vigils. In the desert, he sometimes lived for years only on raw vegetables. He was very zealous for the Orthodox faith, denouncing heresies, especially the heresy of Origen. Of himself he said that, while he was a monk, the sun never saw him eat or be angry with any man. According to the rule of St Chariton, the monks ate only once a day, after sunset. Cyriacus was a great light, a pillar of Orthodoxy, the boast of monks, a mighty healer of the sick and a gentle comforter of the sorrowful. Living long in ascetism and giving aid to many, he entered into the eternal joy of his Lord in 557.

**The Holy Martyrs Dada and Gabelas** - Dada was a great Persian nobleman and a kinsman of King Sapor, and Gabelas was Sapor's son. When St. Dada openly confessed his faith in Christ, King Sapor ordered that he be cruelly tortured. During these tortures, Dada worked great miracles in the name of Christ, and these so strongly influenced Gabelas that he also believed in Christ. The pagan King did not even spare his own son, but subjected him also to harsh tortures. Both Dada and Gabelas glorified God with their patient endurance and many miracles, and gave up their souls to God under torture. They suffered in the fourth century. Gabelas's sister Casdoa, and Gargal the chief pagan priest, suffered with them-for they, too, had come to believe in Christ.

**Saint Mary of Palestine** - At first, Mary was a reader of the Psalter in the Church of the Resurrection in Jerusalem. Because she was of beautiful countenance, many who gazed upon her were tempted by lustful thoughts. So that she would no longer be a cause of temptation for men, Mary withdrew into the wilderness of Souka with a basket of beans and an earthenware jug of water. St. Mary lived in the wilderness for eighteen years. By God's power, neither the beans nor the water ran out. The disciples of St. Cyriacus found her during her lifetime, and later buried her.

**Also commemorated on this day:** New Hieromartyr John, archbishop of Riga in Latvia (1934). New Hieromartyr Michael Krasnotsvetov (1937). Venerable Theophanes the Merciful of Gaza. Uncovering of the relics of St. John of Shanghai and San Francisco the Wonderworker (ROCOR). Holy Martyr Gudelia of Persia (4th c.). Venerable Cyprian, abbot, of Ustiug (Vologda) (1276). The Eighty Holy Martyrs of Byzantium (4th c.). Martyrs Tryphon, Trophimus, and Dorymedon, and 150 Martyrs in Palestine. Translation of the relics of Venerable Neophytus the Recluse of Cyprus (1214). St. Auxentius the Wonderworker. New Monk-martyr Malachias of Rhodes . St. Onuphrius the Wonderworker of Garesja, Georgia (18th c.).



## ‡ Daily Scripture Readings ‡

**Monday** - Galatians 4:28-5:10; Luke 4:37-44; Galatians 5:11-21; Luke 5:12:16

**Tuesday** - Matthew 11:27-30 (Matins Gospel); Galatians 5:22-6:2 (St. Sergius); Luke 6:17-23 (St. Sergius)

**Wednesday** - John 21:15-25 (Matins Gospel); 1 John 4:12-19 (Repose of the John the Theologian); John 19:25-27; 21:24-25 (Repose of the John the Theologian); Hebrews 7:26-8:2 (St. Tikhon); John 10:9-16 (St. Tikhon)

**Thursday** - Ephesians 1:1-9; Luke 6:12-19; Galatians 6:2-10; Luke 5:33-39

**Friday** - Matthew 4:25-5:13 (Matins Gospel); Ephesians 1:7-17; Luke 6:17-23; 2 Corinthians 4:6-15 (Saint); Luke 6:17-23 (Saint)

**Saturday** - 1 Corinthians 10:23-28; Luke 5:17-26

## HOMILY

### **-on God the Holy Spirit, Who proceedeth from the Father-**

**But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me (John 15:26).**

Brethren, the depths of the Essence of God are unfathomable. But God has neither hidden all from us, nor did He reveal all to us. He has revealed to us as much as our weakness can bear, and as much as is necessary for our salvation. Concerning the Holy Spirit, it has been revealed to us that He **proceedeth from the Father** and is sent by the Son. Let no one seek further, lest they fall into error. Since He **proceedeth from the Father**, He is of one Essence with the Father; since He is sent by the Son to continue the Son's work, He is equal to the Son. The Lord said earlier: **The Father ... beareth witness of Me** (John 8:18); and now He says of the Spirit of Truth that **He shall testify of Me**. Both these witnesses are the same; that is why the Lord cites one at one time and the other at another time. He Who has borne witness and He Who will bear witness are equal in Essence-for the Lord would not have the witness for the future be less than the witness for the past. Thus, we are speaking in human terms with regard to time; but in reality, the Three bear witness eternally in heaven, according to the words of the Evangelist: **For there are Three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these Three are One (I John 5:7)**. There are men who assert that the Holy Spirit proceeds from the Father and the Son. Who revealed this to them, and when? We know that the Holy Spirit proceeds from the Father, for that was revealed to us by the Son of God, our Lord Jesus Christ. Therefore, we reject such an addition to our Orthodox Faith, as it does not agree with the words of the Lord Himself. Yet, if we are to truly understand the words of the Most-pure Lord, our hearts must be made very pure. Therefore, we must make more of an effort to cleanse our hearts from passions, rather than obeying vain curiosity by prying into the endless depths of God's being with unclean hearts-for those who do that fall into heresy and lose their souls. O Lord God, great and mighty, we thank Thee that Thou hast come to us through our Savior Jesus Christ; and thereby, we know that we are not the children of darkness, but rather the sons of light.

**To You be glory and thanks always. Amen.**