



17th Sunday After Pentecost

Holy Martyrs Sergius and Bacchus

7 / 20 October

Resurrection Tropar, Tone 8: Thou didst descend from on high, O Merciful One! / Thou didst endure the three-day burial / to free us from our sufferings! / O Lord, our Life and Resurrection, glory to Thee.

Troparion of Ss Sergius and Bacchus tone 1: In contest you were victorious warriors of the Trinity/ and an illustrious pair of martyrs, Sergius godly champion and Bacchus noble athlete./ In the radiancy of your glory you shelter those who cry:/ Glory to Him Who has strengthened you;/ glory to Him Who has crowned you;/ glory to Him Who through you works healings for all.

Resurrection Kondak, Tone 8: By rising from the tomb Thou didst raise the dead and resurrect Adam/ Eve exults in Thy Resurrection, / and the world celebrates Thy rising from the dead, O Greatly Merciful One.

Kontakion of Ss Sergius and Bacchus tone 3: Let us gather and crown with praises/ the noble martyrs and brothers in the Faith,/ Sergius the warrior of the Trinity/ and Bacchus who with him in tortures persevered in praising Christ/ the Prizegiver and Creator of all.

Vespers

Lord I have Cried, Tone 8, on 10: Octoechos 4; Hierarch 6 (Praise of Kozelsk and glory of Kalúga); G: Hierarch (O father Jonah); N: Sunday Dogmatic Theotokion in the tone of the week. Aposticha: Octoechos; G: Hierarch (Today the transgressors have fallen silent);N: Theotokion, Tone 6 (Christ the Lord).

Matins Gospel VI

EPISTLE: ST. PAUL'S Second Letter to The Corinthians 6:16 - 7:1

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you." "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

YOU ARE THE TEMPLE OF THE LIVING GOD

He uses opposites which themselves cannot admit of their opposites: light and darkness' ...Do you bear God within you and run to them, God, Who has nothing in common with them? And in what way can this deserve forgiveness? Bear in mind Who walks and Who dwells in you ...But what is filthiness of the flesh? Adultery, fornication, lasciviousness of every kind. And what of the soul? Unclean thoughts, as gazing with unchaste eyes, malice, deceits, and whatsoever such things there are ...Do you realize the greatness of the prize? It is both to be delivered from what is evil, and to be made one with God ...What promises? That we should be temples of God, sons and daughters, have Him indwelling, and walking in us, be His people, having Him for our God and Father...

PERFECTING HOLINESS IN THE FEAR OF GOD

Yet he is not content with this, but adds, 'Perfecting holiness in the fear of God.' For not to touch unclean things does not thereby make you clean, but something else is needed for becoming holy: earnestness, heedfulness, piety. And he well said, 'In the fear of God.' For it is possible to perfect chasteness, not in the fear of God but for vainglory ...For even if lust makes imperious demands, still if you occupy its territory with the fear of God, you have stayed its frenzy ...Now by holiness here he means not chastity alone, but the freedom from every kind of sin, for he is holy who is pure. Now one will become pure, not if he is free from fornication only, but also from covetousness and envy and pride and vainglory, yes, especially from vainglory, which in everything indeed it behoves us to avoid, but much more in almsgiving, since, with this distemper, it is no longer almsgiving, but display and cruelty. For when you do not do it out of mercy, but from parade, such a deed is not only no alms, but even an insult, for you have put your brother to open shame. Not then the giving money, but the giving it out of mercy, is almsgiving...

Wherefore I exhort and entreat you all, disregard what this man and that man thinks about these things, and inquire all these things from the Scriptures. And having learned what are the true riches, let us pursue them so we may also obtain the eternal good things, which may we all obtain, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father and the Holy Spirit, be glory, might, and honour, now and ever and world without end. Amen.
St. John Chrysostom. Homily XIII on II Corinthians VI 1, 4. B#56.

The Holy Bible & the Holy Fathers for the Orthodox - edit. Johanna Manley

Second Epistle Hebrews 13:17-21

Gospel : Luke 7:11-16

At that time Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

RESURRECTION OF THE SON OF THE WIDOW OF NAIN

Christ, surrounded by His Apostles and a multitude of people, moved toward the gates of the town of Nain. And at that time, from the town of Nain appeared a funeral procession. A young man was being carried out, the only son of a widow from Nain. Imagine the suffering of the mother: the only one, the favourite, the hope of her old age.

What was the mother going through? But at this time, Christ, with a multitude of people and His Apostles, approached this procession on the road. He came closer and closer. He was walking on the same road on which the deceased was being carried. He saw the suffering of the mother, came up to her and said, 'weep not' (Lk. 7:13). Who could, who had the right to say these words to a mother at the coffin of her son? He alone, because He conquered death. The bearers stopped. Christ took the young man by the hand and said: "Arise!"(Lk.7:14). And He returned him to his mother.

Can you imagine what the mother was experiencing? The peace which a mother could have before the death of her son, that peace was not only renewed, but it revived her whole life. Besides her son, she saw the power of resurrection. And all this happened because the way of Christ coincided with the way of the funeral procession. The way of Christ—the deceased had to move along this way of Christ, and on the way of Christ there can be no grief. This is how it happened. In saying "Weep not," Christ renewed the inner strength which had already been put to rest. Years might pass, and this young man would depart in the same way. But this is not the point. The point is that peace appeared in the heart, strengthening the person in external existence.

Maybe I am mistaken. Maybe my way of thinking is wrong. All right, then open to the Apostle's reading for today, and you will see that I am telling the truth. What does today's reading from the Apostle say? It tells us about the Apostle Paul, while he was still Saul. Here is what it says: A new gospel I am giving to you; "the gospel which was preached of me is not after man....but by the revelation of Jesus Christ"(Gal. 1 11- 12). How was this revealed? It was revealed in this way: Paul (Saul) was a true pharisee and he awaited the Messiah. But what kind of Messiah were the Jews expecting at that time? The Jews were under the domination of Rome, and a certain balance had been established between Rome and the Jewish lawmakers and princes. And the Jewish nation was waiting for the coming of the Messiah;

and they thought of the Messiah as a king who should free them from the power of Rome and make them head of the world—king. The Pharisee Saul thought in the same way. He believed it would be thus: that the Jewish Messiah would come and would give them, the Jews, worldwide dominion. And everything he did, he did sincerely. He sincerely awaited the Messiah, and because he awaited the Messiah with such sincerity, and did not know or understand that Christ was the Messiah; at the moment he was going to persecute what seemed to him a sect of Nazarenes, at that moment Christ appeared to him, because he was seeking the Christ. And here, in a moment, Saul changed into Paul a Christian. The Gospel was revealed to him. And here it is again: the way of the Messiah. On this way of the Messiah stood Paul. And because of this sincere motion toward salvation, the Truth was revealed to him.

So it is for us, brothers. We too should know what way we are standing on. The way of a Christian is the element in which the Way of Christ is revealed. And the Way of Christ is the Church. In her is the Grace which exists in all the sacraments, in all activities of the Church, in all the prayers, in everything which is given to us for sanctification. And this Grace which is in the Church is with us. It is expressed in every activity, in the rites, and in a special way, in the Divine Eucharist, in this Tree of Life which is given to us for the renewal of our nature, for our deification.

Here is the way on which we must go. If we are on this way, then, believe me, there will not be such tragedy in our life as there is now. If the Lord said to the widow of Nain: "Weep not!" so that same voice whispers to us today, "Weep not!" Only do not abandon this way of true Christianity. Abide in prayer, behave yourself in life as the Holy Church requires, remembering the Father, the Son, and the Holy Spirit, the mystery of death and the mystery of life. See how life goes on: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday— Sunday [the day of Resurrection - In Russian it is *voskresenia*]. The end of everything is the Resurrection. Live in the Grace of God, and the Lord will not forsake you.

*Archbishop Andrei,
The One Thing Needful*

Second Gospel: Luke 6:17-23

Saints of the week

7 / 20 October - The Holy Martyrs Sergius and Bacchus - These holy and wonderful martyrs and heroes of the Christian faith were at first nobles at the court of the Emperor Maximian. The Emperor himself valued them greatly for their courage, wisdom and zeal, but, when he heard that these great nobles of his were Christians, his love for them turned to fury. And once, when there was a great offering of sacrifices to idols, the Emperor summoned Sergius and Bacchus to offer sacrifice together with him, and they openly refused to obey him in this. Beside himself with anger, the Emperor ordered that their robes, rings and marks of eminence be stripped from them and they be dressed in women's clothing. He then put iron yokes on their necks and led them thus through the streets of Rome, to be mocked by each and all. The Emperor then sent them to Asia, to Antiochus the governor, for torture. Antiochus had achieved his distinguished rank with the help of Sergius and Bacchus, who had at one time recommended him to the Emperor. When Antiochus began to urge them to deny Christ and save themselves from dishonourable suffering and death, the two saints replied: 'Both honour and dishonour, both life and death—all are one to him who seeks the heavenly Kingdom.' Antiochus threw Sergius into prison and ordered that Bacchus be tortured first. The servants took turns in beating holy Bacchus until his whole body was broken into fragments. His holy spirit went forth from his broken and bloodstained body and was borne to the Lord by angels. St Bacchus suffered in the town of Varvallis. Then holy Sergius was led out. Iron shoes studded with nails were put on his feet, and he was driven out into the Syrian town of Resapha, and there beheaded with the sword. His soul went to Paradise where, together with his friend Bacchus, he received the wreath of immortal glory from Christ his King and Lord. These two glorious knights suffered for the Christian faith in about 303.

St. Jonah, Bishop of Hankou Manchuria - The future St. Jonah was born on April 17, 1888 in Kaluga, Russia, with the name Vladimir (Volodya) Pokrovsky. He was orphaned at the age of 8 and was taken in by a kindly deacon, who ensured he received an education. He went on to attend, graduate, and eventually teach at the Kazan Theological Academy. While attending as a student, he was tonsured a monk of the Optina Brotherhood and given the name Jonah. He took a teaching position at the academy only out of obedience to the Elder Gabriel of Optina.

In 1918 the Revolution forced the young hieromonk to leave Kazan. He was arrested by the communists and suffered beatings to the point of loss of consciousness and imprisonment. Thus, sharing the fate of the New Confessors of Russia, by God's providence Hieromonk Jonah was freed by the White Army, which was situated beyond the Ural Mountains. Having been quickly raised to the rank of igumen, he was assigned as the senior priest of the southern volunteer troops. With the army of Ataman Alexander Dutov, Fr. Jonah withdrew to the borders of Western China, being subjected to all kinds of hardships while crossing the Pamir cliffs, often forced to grab on to jagged ledges and the sparse shrubbery of the ice covered cliffs with wounded hands. After crossing the Gobi Desert, they finally reached Beijing,

where Fr. Jonah was received into the Ecclesiastical Mission there and soon consecrated bishop of Manchuria. (St. Jonah was officially the bishop of Hankou, in the Hubei province, but actually ministered and worked in the town of Manchuria, the modern day border town of Manzhouli, not to be confused with the region of Manchuria, of which this town is a part.) During his short time as bishop, St. Jonah transformed the Orthodox community in Manchuria. He established an orphanage, a school, and a dining hall for the poor. He worked tirelessly for his flock, and was deeply loved by them.

St. Jonah had been caring for a priest who died of typhoid fever. He subsequently contracted chronic tonsillitis and then, due to complications, developed blood poisoning. As he was dying, he wrote a final epistle to his flock, reminding them of the need to love one another, confessed one final time to Archbishop Methodius of Beijing, received Holy Communion, blessed those who were in his chamber, and then he then put on the epitrachelion and cuffs which had belonged to Elder Ambrose of Optina and began, loudly and with prostrations, to read the canon for the departure of the soul. Finally overcome with weakness, he laid down on his bed and said, "God's will be done. Now I shall die," and he indeed died within minutes.

That same evening, a ten-year-old boy named Nicholas Dergachev, who was crippled, had been suffering from an inflammation of the knee joints. All medical efforts had proven fruitless. He was unable to walk, or even to stand. The boy had a dream. A hierarch vested in white appeared to him and said, "Here, take my legs. I don't need them anymore. And give me yours." He woke up and was miraculously healed. From a photograph he identified the hierarch in his dream as Bishop Jonah, who had died that very night, October 7/20, 1925. Though his life was short, his memory endured long after his repose. St. John (Maximovitch) said of St. Jonah: "Already here in the diaspora we have righteous ones in our time. Although they are not yet glorified, people receive wondrous signs from them. For example Bishop Jonah of Manchuria."

Also commemorated on this day: New Hieromartyr Priest Valentine Svetsitsky of Moscow (1931) and Priest Nicholas Kazansky (1931). New Hieromartyr Nicholas priest (1942). Venerable Sergius the Obedient of the Kiev Caves (13th c.). Venerable Sergius, abbot of Nurma (Vologda) (1412), disciple of Venerable Sergius of Radonezh. Uncovering of the relics (1514) of Venerable Martinian, abbot of Byelozersk (White Lake) (1483). Martyrs Julian, presbyter, and Caesarius, deacon, at Terracina (1st c.). Virgin-martyr Pelagia of Tarsus (287). Martyr Polychronius of Gamphanitus (4th c.). Pskov Icon of the Mother of God named "Tenderness" (1524). Martyrs Eusebius and Felix at Terracina. St. Dubtach, bishop of Armagh (Scotland) (513). Holy Martyr Princess Osyth of Chich (England) (ca. 700). 99 Fathers of Crete. St. Leontius the Governor. Venerable Joseph, elder of Mokhevi, wonderworker of Georgia.

8 / 21 October - Our Holy Mother Pelagia -A repentant sinner, she was born a pagan in Antioch and endowed by God with great physical beauty, but she used this beauty to destroy her own soul and those of others, acquiring great wealth from her prostitution. One day, walking past the church of the holy martyr Julian, where Bishop Nonnus was preaching, she turned into the church and listened to the sermon, which was about the Dreadful Judgement and the punishment of sinners. These words so shook her, and wrought so great a change in her, that she was of a sudden filled with self-loathing and fear of God, and, repenting of all her filthy sins, fell down before St Nonnus, begging him to baptise her: 'Holy father, be merciful to me, a sinner; baptise me, and teach me repentance. I am a sea of iniquity, an abyss of destruction, a net and weapon of the devil.' Thus this penitent implored Christ's hierarch with tears. And he baptised her. Blessed Romana, a deaconess of that church, stood sponsor to her at her baptism and, after that, as her spiritual mother, grounded her well in the Christian faith. But Pelagia was not content just to be baptised. Feeling the weight of her many sins and the pricking of her conscience, she decided on a great asceticism. She gave away to the poor the enormous wealth she had amassed by her immorality and went secretly to Jerusalem, where, under a man's name as the monk Pelagius, she shut herself in a cell on the Mount of Olives and there began a strict asceticism of fasting, prayer and vigils. Three years later, St Nonnus's deacon, James, visited her and found her still alive, but when he went to her again a few days later, he found her dead body and gave it burial. St Pelagia entered into rest in about 461. Thus that sometime great sinner, by repentance and striving, received the mercy of God, the forgiveness of her sins and sanctification, and her purified and sanctified soul was made worthy of the Kingdom of God.

Also commemorated on this day: New Hieromartyrs Demetrius archbishop of Mozhaysk and with him John deacon, Hieromartyr Ambrosius and Pakhomius, Virgin-martyr Tatiana, Martyr Nicholas, Virgin-martyrs Mary and Nadezhda (1937). New Hieromartyr Jonah bishop of Velizhsk, Hieromartyr Seraphim, New Hieromartyrs Peter, Basil, Paul, Peter, Vladimir priests, Martyrs Victor, John, Nicholas and Virgin-martyr Elizabeth (1937). New Hieromartyr Barlaam (end of 1930th). Venerable Dositheus, abbot of Verkneostrov (Pskov) (1482). Venerable Tryphon, abbot, of Vyatka (1612). Synaxis of All Saints of Vyatka. Venerable Thais (Taisia) of Egypt (4th c.). Virgin-martyr Pelagia of Antioch (303). New Monk-martyr Ignatius of Bulgaria and Mt. Athos (1814). St. Anthony, bishop of Novgorod (1232). St. Keyene, hermitess of Cornwall. St. Iwi, hierodeacon of Lindisfarne. Translation of the relics of St. Aidan, bishop of

Lindisfarne and enlightener of Northumbria. Translation of the relics of St. Ceolfrith, abbot of Wearmouth and Jarrow. St. Triduana, nun of Restalrig.

9 / 22 October - The Holy Apostle James - The son of Alphaeus and one of the twelve Great Apostles, he was the brother of the Apostle and Evangelist Matthew. He was a witness of the true words and miracles of our Lord and Saviour Jesus Christ and a witness of His Passion, Resurrection and Ascension. After the descent of the Holy Spirit at Pentecost, it fell to the lot of the Apostle James to preach Christ's Gospel in Eleutheropolis and the surrounding area, and then in Egypt, where he suffered for his Saviour. With great power both in word and act, James spread abroad the saving news of the incarnate Word of God, rooting out idol worship, driving demons out of men, healing all manner of sickness and disease in the name of the Lord Jesus Christ. His labours and his zeal were crowned with great success. Many pagans came to belief in Christ the Lord, churches were founded and set in order and priests and bishops were made. He suffered in Egypt in the town of Ostracina, being crucified by the pagans. Thus this great and wonderful apostle of Christ went to the heavenly Kingdom, to reign forever with the King of glory. Our Holy Father Andronicus and his wife Athanasia; Holy and Righteous Abraham and Lot; St Dimitrios, Patriarch of Alexandria; St Stephen, Despot of Serbia; Hieromartyr Dionysius (Denis) of Paris, bishop (c. 258) - an Italian sent to Paris in the year 250 with six other missionaries, including two bold assistants, Eleutherius and Rusticus. The pagan citizens of the Roman city were disturbed by the success of the Christian Gospel, as a result of the labours of the missionaries. The Roman governor, Fescenninus Sisinnus, arrested the three and put them in prison. For a long time they suffered privations until they were beheaded and their corpses thrown into the River Seine. Montmatre, 'Martyr's Hill', marks the place of their death.

Venerable Andronicus and his wife Venerable Athanasia of Egypt - Andronicus was a citizen of Antioch during the reign of Theodosius the Great. Andronicus was a goldsmith by trade. He and his wife were very devout, continually striving to follow the way of the Lord. He gave a third of his income to the poor, another third to the church, and supported his family with the last third. After two children were born to them, they agreed to live as brother and sister. However, according to God's unfathomable providence, both of their children died on the same day, and they were in great sorrow. Then the holy martyr Julian appeared to Athanasia at the children's grave, and comforted her with the tidings that her children were in the Kingdom of God, and were better off there than with their parents on earth. Andronicus and Athanasia left everything and went to Egypt and received the monastic tonsure-St. Andronicus with the elder Daniel at Scetis; and Athanasia in the convent in Tabennisi. Pleasing God by their long years of asceticism, they at last went to the Eternal Kingdom of Christ. St. Athanasia reposed first, and eight days later, St. Andronicus.

Also commemorated on this day: New Hieromartyrs Constantine and Peter priests (1918). New Hieromartyr Constantine priest (1937). Uncovering of the relics of Venerable Sebastian Fomin (1997). Righteous Forefather Abraham (2000 B.C.) and his nephew Righteous Lot. Martyrs Juventius and Maximus at Antioch (4th c.). St. Publia the Confessor of Antioch (360). Venerable Peter of Galatia (9th c.). Icons of the Most Holy Theotokos "Korsun" (Cherson) and "Assuage My Sorrow". St. Stephen the New of Serbia (1427) (Serbia). St. Demetrius, patriarch of Alexandria (231). Hieromartyr Dionysius (Denis, Denys) of Paris, bishop (258). Venerable Stephen the Blind, king of Serbia (1468).

10 / 23 October - Synaxis of the Holy Elders of Optina - Sts. Moses, Anthony, Leonid, Ambrose, Macarius, Hilarion, Isaac, Joseph, Anatole, Barsanuphius, Isaac the Younger, Anatole the Younger, Nectarius, and Hieromartyr Nikon; The Holy Martyrs Eulampius and Eulampia - They were brother and sister from Nicomedia. At the time of a vicious persecution of Christians by the Emperor Maximian (286-305), some of the faithful of Nicomedia fled the city and hid. The young Eulampius was sent into the city for bread. Entering it, he saw the imperial decree on the persecution and killing of Christians stuck onto a wall, and, laughing at it, took it down and tore it up. He was immediately brought to trial for this. When the judge urged him to deny Christ, Eulampius began in return to urge the judge to deny the false idols and accept Christ as the one, living God. Then the judge ordered that he be flogged until the blood flowed, and tortured in other ways. Hearing of the torture of her brother, the maiden Eulampia ran to join him in suffering for Christ, and she was likewise beaten till the blood flowed from her nose and mouth. After that, they were thrown into boiling pitch then into a red-hot furnace, but they, by the power of the sign of the Cross and the name of Christ, rendered the fire harmless. Finally, St Eulampius was beheaded, but St Eulampia breathed her last before the same could be done to her. Two hundred other Christians, who had come to faith in Christ by seeing the power and miracles of St Eulampius and his sister, were slaughtered. All were crowned with wreaths of martyrdom and entered into their immortal, heavenly home.

Martyrs Eulampius and Eulampia at Nicomedia and 200 Martyrs with them - They were brother and sister from Nicomedia. During one of the terrible persecutions of Christians by Maximian some of the faithful fled Nicomedia and hid. The young Eulampius was sent into the city to buy bread. There he saw the imperial edict decreeing the persecution of Christians posted on a wall. He laughed at it, removed it, and tore it up. He was arrested and immediately brought before the judge. When the judge advised him to deny Christ, Eulampius counseled the judge to reject the false idols and to acknowledge Christ as the One Living God. The judge ordered that he be flogged for a long time until his blood flowed, and that he be tormented with other cruel tortures. Hearing of her brother's suffering, the virgin Eulampia came running, and she, together with her brother, suffered for Christ. She was flogged until blood flowed from her nose and mouth. After that, they were thrown into boiling pitch, and then into a red-hot furnace, but by the power of the sign of the Cross and the name of Christ, they rendered the fire harmless. Finally Eulampius was beheaded, but Eulampia died before being beheaded. Two hundred other Christians were also slain, who had come to believe in Christ upon witnessing the power and miracles of St. Eulampius and his sister. All were crowned with martyrs' wreaths, and passed over into their eternal heavenly homeland.

The Holy Martyrs of Zographou - When Emperor Michael Palaeologus contracted the infamous Union of Lyons with the pope, in order to obtain help from the West against the Bulgarians and Serbs, the monks of the Holy Mountain sent a protest to the emperor against this Union, imploring him to reject it and return to Orthodoxy. The pope dispatched an army to help the emperor. The Latin army entered the Holy Mountain and committed such barbarism as the Turks had never committed in five hundred years. Having hanged the Protaton, and having killed many monks in Vatopedi, Iveron and other monasteries, the Latins attacked Zographou. The blessed Abbot Thomas warned the brethren that whoever wished to be spared from the Latins should flee from the monastery, and that whoever desired a martyr's death should remain. And so, twenty-six men remained: the abbot, twenty-one monks, and four laymen who served as laborers for the monastery. They all closed themselves in the monastery's tower. When the Latins arrived, they set fire to the tower and these twenty-six heroes of Christ found a martyr's death in the fire. While the tower was burning, they chanted the Psalms and the Akathist to the Most-holy Mother of God. They gave their holy souls to God on October 10, 1283. In December of the same year, the dishonorable Emperor Michael died in poverty, when the Serbian King Milutin rose up against him in defense of Orthodoxy.

Also commemorated on this day: St. Innocent, bishop of Penza (1819). Venerable Ambrose of Optina (1891). New Hieromartyr Theodore (Pozdeev) archbishop of Volokolamsk (1937). Saint Amphylochius, Bishop of Vladimir-Volyn (1122). Synaxis of the seven Saints of Volhynia: Sts. Stephen and Amphilocius (1122), bishops of Vladimir in Volhynia; St. Theodore (in monasticism Theodosius), prince of Ostrog (1483); St. Juliana Olshanskaya (1540); Venerable Job of Pochaev (1651); Hieromartyr Macarius, archimandrite of Kanev (1678); and St. Yaropolk-Peter, prince of Vladimir in Volhynia (1086). Blessed Andrew of Totma, fool-for-Christ (1673). Martyr Theotecnus of Antioch (4th c.). Venerable Bassian of Constantinople (ca. 458). Venerable Theophilus the Confessor of Bulgaria (716). St. Paulinus, archbishop of York (644). St. Pinytus, bishop of Knossos in Crete (2nd. c.). Zographou Icon of the Most Holy Theotokos "Of the Akathist". Martyrs of the Theban Legion along the Rhine: Sts. Cassius and Florentius at Bonn, Sts. Gereon and Companions at Cologne, and Sts. Victor and Companions at Xanten (Germany) (304).

11 / 24 October - Fast Day - The Holy Apostle Philip - Born in Palestinian Caesarea, he was married and had four daughters, all four endowed by God with the gift of discernment and all four vowed virgins for the sake of Christ (Acts 21:8-9) . When the holy apostles chose deacons, Philip was chosen along with Stephen and the others (6:5). Philip served the poor and the widows with great fervour. When persecution fell on the Christians in Jerusalem, he fled to Samaria and there preached the Gospel and witnessed to it by many miracles, driving out demons, healing the sick and so forth. Seeing the miracles of the holy apostle, Simon the Magician was baptised. St Philip also baptised the eunuch of Queen Candace. After that, an angel of God suddenly and invisibly bore him away to Azotus, where he taught and preached, bringing many to Christ (Acts 8). He was later made bishop in Tralles. He died peacefully in great old age, and entered into the joy of his Lord.

St. Ethelburga, abbess of Barking Monastery, England, sister of St. Erkonwald (c.676) - taught by Saint Hilda she was known for here meekness and humility and received many gifts of Grace from God, and miracles were worked through her holy prayers. Our holy mother Ethel had a great love for all people and she tried to help anyone who had a need. When a great epidemic came to Britain and hundreds of people were dying she received the sick and cared for them with her own hands. This holy saint lived a life of poverty and of love for God and neighbour for a very long time. At last, the time came for her to depart this life. As she lay dying, a great light suddenly filled her cell and God's angels took her soul to paradise.

Also commemorated on this day: Venerable Theophanes the Confessor and Hymnographer, bishop of Nicaea (850). Venerable Leonid of Optina (1841). New Hieromartyrs Philaret and Alexander priests (1918). New Hieromartyr Juvenalius (Maslovsky) bishop of Riazan (1937). Venerable Theophanes, faster of the Kiev Caves (12th c.). Martyrs Zenaida (Zenais) and Philonilla of Tarsus in Cilicia (1st c.). Sts. Nectarius (397), Arcadius (405), and Sinisius (427), patriarchs of Constantinople. oSt. Gommar, patron of Lier (775). Venerable Cainnech (Kenneth), abbot of Aghaboe (Ireland) (600). St. Philotheus (Kokkinos) of Mt. Athos, patriarch of Constantinople (1379). Commemoration of the miracle from the Icon of Our Lord Jesus Christ in Beirut of Phoenicia.

12 / 25 October - The Holy Martyrs Tarachus, Probus and Andronicus - Tarachus was born in Syrian Claudiopolis, Probus in Pamphylian Side and Andronicus was the son of an eminent citizen of Ephesus. They were all three martyred together by the proconsul, Hymerius Maximus, in the time of the Emperor Diocletian (284-305). Tarachus was sixty-five years old when he was martyred. When the proconsul asked him three times for his name, he answered all three times: 'I am a Christian.' They were first beaten with rods, then, all bloody and wounded, thrown into prison. After that, they were brought out again for further torture. When the proconsul urged Probus to deny Christ, promising him honours from the Emperor and his own friendship, holy Probus replied: 'I neither desire imperial honours nor seek your friendship.' When he put St Andronicus to even greater physical torture, Christ's young martyr replied: 'My body is before you; do with it what you will.' After long-drawn-out torture in various places, these three holy martyrs were thrown into the theatre before the wild beasts. Before them, others were torn to pieces by the animals in this same theatre, but the beasts would not touch the saints; both the bear and the ferocious lioness fawned around them. Seeing this, many people believed in Christ the Lord and cried out against the proconsul. Wild with anger, and more ferocious than the beasts, the proconsul ordered soldiers to go in and cut Christ's soldiers to pieces, and their bodies lay mingled with the bodies of the others who had been slain. Three Christians: Macarius, Felix and Verianus, who witnessed the slaughter of the holy martyrs, came that night to take their bodies. All the bodies being mixed up and the night being very dark, they, in uncertainty about how to distinguish the martyrs' bodies, prayed to God, and three lights suddenly appeared above the bodies of the saints. They then took them and gave them burial.

The Transfer from Malta to Gatchina of a Part of the Wood of the Life-Creating Cross of the Lord - Together with the Philermia Icon of the Mother of God and the Right Hand of Saint John the Baptist was done in the year 1799. These holy things were preserved on the island of Malta by the Knights of the Catholic Order of Saint John of Jerusalem. In 1798, when the French seized the island, the Maltese knights turned for defence and protection to Russia. On 12 October 1799 they offered these ancient holy things to the emperor Paul I, who at this time was situated at Gatchina. In the autumn of 1799 the holy items were transferred to Peterburg and placed in the Winter Palace within the church in honour of the Image of the Saviour Not-Made-by-Hand. The feast for this event was established in 1800. By ancient tradition, the Philermia Icon of the Mother of God was written by the holy Evangelist Luke. From Jerusalem it was transferred to Constantinople, where it was situated in the Blakhernae church. In the XIII Century it was taken from there by crusaders and from that time kept by the Knights of the Order of Saint John.

Our Holy Father Cosmas of Maium - Born in Jerusalem, he was a friend of St John Damascene, whose parents took him in as an orphan and educated him. As a monk, he helped St Damascene to compile the Octoechos (the book of the Eight Tones, which change weekly and comprise the basis of the Offices), and he himself composed many Canons to the saints. The especially lovely Canons for Lazarus Saturday, Palm Sunday and the Sunday of the Judgement are ascribed to him. He was bishop of the town of Maiuma, near Gaza. He outlived St Damascene and died in great old age.

St. Edwin, king and martyr (584-633), king of Northumbria. A prince of the dynasty of Deira, whose territory was in the Yorkshire area, he was obliged to spend many of his early years in exile in Wales and East Anglia from Ethelfrith, king of Northumbria, of the rival tribe of Bernicia in the Northumberland area. Early in life he married Cwenburg of Mercia by whom he had two sons. In 616, with the help of Redwald, king of East Anglia, his host in exile who had steadfastly refused to betray him, Edwin defeated and killed Ethelfrith at the battle of the river Idle and so became king of Northumbria. Cwenburg had presumably died and Edwin sought to marry St. Ethelburga, a Christian princess from Kent. His embassy met with an initial rebuff because he was not a Christian, but the marriage was eventually agreed on condition that Ethelburga would be free to practise her own religion and that Edwin would seriously consider joining it. St. Paulinus was consecrated bishop and sent to York c.625 as the queen's chaplain; but with a view to the spread of Christianity in the North. As in Kent, there was an interval of some years before the king decided to become a Christian. Edwin was a thoughtful and melancholy man and not inclined to hurry important decisions; he naturally wished to take his followers with him when, and, if he decided to change his religion. Three events led up to his conversion: an unsuccessful assassination attempt by West Saxons; the pagan high priest, Coifi, deciding to abandon his old religion; and a reminder by St. Paulinus of a mysterious experience Edwin had undergone when in

exile some years before. Edwin was baptised at Easter 627, after the birth of a daughter. Many thanes and others, in Yorkshire and Lincolnshire, followed his example. Edwin continued the expansionist policies of his predecessor, extending his territory to the north at the expense of the Picts, to the west at the expense of the Cumbrians and the Welsh, from whom he captured Anglesey and Man; he also absorbed the British enclave of Elmet (near Leeds) into his kingdom. He became the first Northumbrian to be overlord of the southern kingdoms as well as the first Christian king of Northumbria. But the king whom he could not conquer, Penda of Mercia, eventually conquered and killed him. This was at the battle of Hatfield Chase in 633. Aided by the Christian Welsh king Cadwallon, Penda decisively defeated the Northumbrians: the massacres and disorders which followed were ended only by the accession of St. Oswald the following year. Like St. Oswald, St. Edwin was regarded by his people as a tribal hero as well as a model Christian king. His following was centred on York where the church he had built contained his head, and on Whitby, which had a shrine of his body, which was discovered by revelation and brought there from Hatfield Chase. The abbey of Whitby, ruled in turn by St. Edwin's daughter St. Enflada and granddaughter St. Elfleda, was a burial-place for the royal house of Deira and the home of the writer of the first biography of St. Gregory the Great. Unfortunately its early liturgical books like those of other centres in Northumbria were lost, so there is no early calendar evidence for Edwin's feast. There was, however, at least one ancient church dedication and, centuries later, his recognition was approved by Gregory XIII implicitly through his being included among the English Martyrs in the famous wall-paintings at the English College, Rome.

St. Wilfrid, archbishop of York (709) - the son of a thegn of Northumbria had been educated at Lindisfarne.

Venerable Symeon the New Theologian - As a young man he became a monk in the Studite Monastery in Constantinople; later he became abbot of the Monastery of St Mamas, also in Constantinople. After a life of great asceticism, including many trials, criticisms and afflictions, he reposed in peace. (He reposed on March 12, but since this day always falls during the Great Fast, his feast is kept today.) His teaching on the soul's ability to enter directly into communion with God in this life aroused some opposition in his own time, and the title 'New Theologian' was not always applied in a positive sense. His experiential, mystical teachings are firmly rooted in his doctrine of the Church: his writings contain many powerful affirmations of the centrality of participation in the Mysteries in our struggle for salvation. He is the author of many sublimely beautiful sermons, writings and hymns, a number of them in metered verse. With St John the Evangelist and St Gregory, Patriarch of Constantinople, he is one of only three whom the Church has officially called "Theologian."

Also commemorated on this day: St. Euphrosyne (Mezenova) the Faster, schema-abbess of Siberia (1918). New Hieromartyr John (1930). New Hieromartyr John (Pommer) bishop of Riga (1934). Venerable Laurence (1937). New Hieromartyr Nicholas confessor mitropoliten of Alma-Ata (1955). New Hieromartyr Alexander priest (1940). Venerables Amphilochius (1452), Macarius, and Tarasius, abbots, and Theodosius, monk, of Glushitsa Monastery. Martyr Domnina of Anazarbus (286). St. Martin the Merciful, bishop of Tours (397). Translation from Malta to Gatchina of a part of the Life-Creating Cross of the Lord, together with the Philermia Icon of the Mother of God, and the right hand of Saint John the Baptist (1799). "Jerusalem" (48), "Yaroslav-Smolensk" (1642), "Rudensk" (1687) and "Kaluga" (1748) Icons of the Mother of God. St. Mobhi of Glasnevin (544). Venerable Anastasia of Rome (250) (Greek). St. Theodotus, bishop of Ephesus. St. Jason, bishop of Damascus. Venerable Theosebius the God-bearer of Arsinoe in Cyprus. Martyrs Malfethos and Anthea. Hieromartyr Maximilian, bishop of Noricum.

13 / 26 October - The Holy Martyrs Carpus and Papyrus - Carpus was Bishop of Thyateira and Papyrus was a deacon. They were born in Pergamum, where they finally suffered for the Christian faith at the hands of the wicked governor, Valerius, in Decius' reign. Valerius bound them behind horses and dragged them off to Sardis, where he put them to harsh torture; but an angel of God appeared to them, healed them of their wounds and strengthened them. Carpus's servant, Agathodorus, followed his master with great sorrow until he also was taken for torture. After that, Valerius again bound them behind horses and dragged them from Sardis to Pergamum. When holy Carpus was tied to a tree and so terribly flogged that his whole body was laid open and his blood streamed down onto the ground, he smiled in the midst of these tortures. When they asked him why he smiled, the holy martyr replied that he saw the heavens open and the Lord sitting on his throne, surrounded by cherubim and seraphim. At the time of Papyrus's martyrdom, this holy martyr healed a man, blind in one eye, by his prayers. Many, seeing this, came to believe in Christ the Lord. Thrown before wild beasts, the martyrs remained unhurt. When they were thrown into a fiery furnace, Agathonica, Papyrus' sister, saw this and leapt into the flames. But the flames did not burn them. Finally, they were all beheaded with the sword in 251. Thus, after great spiritual endeavour, they received the wreath of glory in the Kingdom of Christ.

Translation into Moscow of the Iveron Icon of the Most Holy Theotokos - The Iversk Icon of the Mother of God, situated on Mount Athos, is glorified by many miracles. Accounts of the wonderworking image were spread throughout Russia by pilgrims. His Holiness Patriarch Nikon (then still Novospassk

monastery archimandrite) turned to the archimandrite of the Athos Iveria monastery, Pachomios (who at the time was in Moscow seeking alms for the Athos monasteries), - to supply a copy of the wonderworking Iversk Icon of the Most Holy Mother of God. The Athos monk Jamblichos wrote the copy of the Iversk image, and after a year the icon was in Moscow, accompanied by monks of Athos. On 13 October 1648 it was solemnly greeted by a multitude of the people. The great holiness of the Iversk Icon of the Russian Orthodox Church was glorified by the Lord with many miracles.

Also commemorated on this day: New Hieromartyrs Innocent and Nicholas priests (1937). Returning of the relics Venerable and God-bearing Father Sabbas the Sanctified (439-532) to the monastery of Massaba in Jordan on October 24, 1965. Uncovering of the relics of Hieromartyr Thaddeus, archbishop of Tver (1993). Venerable Benjamin of the Kiev Caves (14th c.). Martyr Florentius of Thessalonica (1st-2nd c.). Martyr Benjamin, deacon, of Persia (ca. 424). Venerable Nicetas the Confessor of Paphlagonia (838). St. Meletius, archbishop of Alexandria (1601). Great Martyr Zlata (Chryse) of Meglin, Bulgaria and Serbia (1795). Kazan "Of the Seven Lakes" Icon of the Most Holy Theotokos (17th c.). St. Vanantius of Tours (400). St. Anthony Metropolitan of Chkondidi and his disciple Hieromonk Jacob the Elder (18th-19th c.). St. Cogman, abbot of Lochalsh.

‡ Daily Scripture Readings ‡

Monday - Ephesians 4:25-32; Luke 7:36-50

Tuesday - John 21:15-25 (Matins Gospel); Ephesians 5:20-26; Luke 8:1-3; 1 Corinthians 4:9-16 (Apostle); Luke 10:16-21 (Apostle)

Wednesday - Matthew 11:27-30 (Matins Gospel); Ephesians 5:25-33; Luke 8:22-25 Galatians 5:22-6:2 (Venerable Ambrose); Luke 6:17-23 (Venerable Ambrose)

Thursday - Ephesians 5:33-6:9; Luke 9:7-11; Acts 8:26-39 (Apostle); Luke 10:1-21 (Apostle)

Friday - Ephesians 6:18-24; Luke 9:12-18

Saturday - Luke 1:39-49, 56 (Matins Gospel); 1 Corinthians 15:39-45; Luke 6:1-10; Philippians 2:5-11 (Theotokos); Luke 10:38-42; 11:27-28 (Theotokos)