



18th Sunday After Pentecost

The Holy Fathers of the Seventh Ecumenical Council

14 / 27 October

Resurrection Tropar, Tone 1: When the stone had been sealed by the Jews; / while the soldiers were guarding Thy Most Pure Body; / Thou didst rise on the third day, O Saviour, / granting life to the world. / The Powers of Heaven therefore cried to Thee O Giver of Life: / glory to Thy Resurrection O Christ! / Glory to Thy Kingdom; / Glory to Thy Dispensation, O Thou who lovest mankind.

Tropar of the Fathers, Tone 8: Glorious art Thou, O Christ our God Who hast established our holy fathers as stars on earth./ Through them Thou dost guide us to the True Faith./ O Most Merciful One, glory to Thee.

Resurrection Kondak, Tone 1: As God, Thou didst rise from the tomb in glory, / Raising the world with Thyself. / Human nature praises Thee as God, for death has vanished. / Adam exults O Master, Eve rejoices, for

she is freed from bondage, and cries to Thee; / Thou art the Giver of Resurrection to all, O Christ.

Kondak of the Fathers, Tone 8: The preaching of the Apostles and the doctrine of the Fathers confirmed the one faith in the Church./ In the garment of truth woven from theology on high she rightly divides and glorifies true piety.

Another Kondak of the Fathers, Tone 2: The Son Who shone from the Father/ was ineffably born in two natures of a woman./ We do not deny the image of His form/ but depict it piously and revere it./ For this cause the Church, holding the true Faith,/ kisses the icon of Christ's Incarnation

Vespers

Lord I have Cried, Tone 1, on 10: Resurrection 4; Fathers 6 (The Patriarch Germanus the New); G: Fathers (Let us praise today the mystic clarions of the Spirit); N: Sunday Dogmatic in the tone of the week. 3 Readings for the Fathers. Aposticha: Octoechos; G: Fathers (This day let us, the assemblies of the Orthodox); N: Theotokion, Tone 4 (Mercifully regard the supplications).

Matins Gospel VII

EPISTLE: II Corinthians 9:6-11

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, While you are enriched in everything for all liberality, which causes thanksgiving through us to God.

**HE WHO SOWS SPARINGLY WILL ALSO REAP SPARINGLY,
AND HE WHO SOWS BOUNTIFULLY WILL ALSO REAP BOUNTIFULLY**

He called the thing sowing, so you might at once look into the recompense, and having in mind the harvest, you might feel that you receive more than you give. For this reason he did not say, 'he who gives,' but 'he who sows' ...A man when left to himself, does a thing more readily than when compelled. Therefore he dwells on this ...For if it is a work of virtue and yet all that is done is of necessity, it is shorn of its reward. So he labours at this point with reason. And he does not merely advise, he also adds a prayer ...By this prayer he waylays a thought which lay in wait against this liberality and which is now also a hindrance to many. For many persons are afraid to give alms, saying, 'Lest perchance I become poor' ...To do away with this fear then, he adds this prayer, saying, May 'He make all grace abound towards you.' Not merely fulfil, but 'make it abound.' 'Fill you,' he means, 'with such great things, that you may be able to abound in this liberality' ...He does not pray for riches, nor for abundance, but for all sufficiency...For in carnal things he asks for a sufficiency for them, but in spiritual things for abundance, not only in almsgiving, but in all others things as well, 'unto every good work.'

Then he brings the prophet forward as a counsellor for them, having sought out a testimony inviting them to bountifulness ...Let us not therefore nicely calculate, but sow with a profuse hand. Do you see how much others give to players and harlots? Give at any rate the half to Christ, of what they give to dancers ...For they clothe the persons of wantons with untold gold, but you do not cover even with a threadbare garment the flesh of Christ, and that though beholding it naked.

St. John Chrysostom. Homily XIX on II Corinthians IX, 2, 3. B#56, pp. 369-370.

Second Epistle: Hebrews 13:7-16

THE GOSPEL ACCORDING TO ST. LUKE 8: 5-15

THE LORD SAID THIS PARABLE: "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' "Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

THE SOWER

Brothers and sisters! Did you know that there exists a psychological law by which under the influence of thought, a feeling, a desire is kindled; and from desire comes action. This law was discovered back in the first centuries by the Fathers of the Church, and then it passed on into secular life. In any sphere of life, there isn't a single action which is not provoked by feeling and desire. And in their turn, feeling and desire are kindled by thought; just as any flammable substance will catch fire if, for a sufficient length of time, one holds over it a magnifying glass through which a ray of sun is concentrated. And so: thought—feeling—action.

Both readings for this Sunday, the Apostle and the Gospel, are in a wonderful way connected with this law. Even more: without this law we wouldn't even be able to understand them in all their depth. The Gospel tells us about the Sower, the seed, and the ground. Different kinds of ground are mentioned: the ground by the wayside, the stony ground, the ground overgrown with weeds, and finally, good ground.

The Sower is the Lord, the seed is the Word of God, and the ground is the listener — you and I, our hearts. And this parable ends with the words: "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Lk. 8:15). This means that the purpose is such: we must accept the Word of God with all our being, with all our mind, with a good and pure heart. And it is impossible to express this good, pure heart in stronger words than in the words of the Apostle Paul in today's reading: "For I through the law am dead to the law, that I

might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:19-20). This is what we should strive for; here is the purpose of our life.

But who among us can honestly repeat these words of the Apostle: 'Nevertheless I live; yet not I, but Christ liveth in me'? And if we do not feel what the Apostle felt, it means that our life is not fully Christian, and we are not bearing those fruits which the Lord expects from us. What is the matter? The Word of God is as powerful today as in the days when the Saviour Himself was preaching it; and yet our lives do not reflect this His Word. For if our deeds would conform to the teaching of Christ, then the whole world would turn to Christ, because our lives would be more eloquent, more strong than any sermon.

But alas, they are not like this. Our deeds are not like this because our feelings are not the feelings of Christ; they have not yet died to the law of earthly life— futile, temporary—in order to live for God, as the Apostle says. And our feelings are not like this because our thoughts are busy with unnecessary things. Only rarely are they directed toward Christ, Who loved us and gave Himself for us. Are they not wandering more often on the highways of our futile earthly life? Do they not bring our hearts into a state of stoniness, absorbed only with the cares of our temporary, materialistic welfare? Do they not get stuck between our sinful desires, as between weeds?

Let us examine ourselves. And if this is so, let us bring about a revolution within ourselves. And let us start with our thoughts; because every sin passes through thought into our feeling, and through feeling into action. This means that our main struggle with sin goes on in the thoughts. This is where we have to destroy it; then it will not even touch our heart and will not pass into action. Yes, but our thought is already infected by sin. What are we to do? From a thought, as from a hole in the ground, little snakes are constantly darting out—sinful thoughts—and they bite and poison our feelings. But this is what we must do: run to Christ with repentance. He is our Saviour from sin. In His first appearance after His Resurrection, He said to His disciples: "Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven" (Jn. 20: 22-23). Let us start with this. Let us take our sinful thoughts to confession, and we will receive absolution. And then new thoughts and new deeds will begin. A new life.

This is when we too will be able to say together with the Apostle: "Nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." Then too the seed, the Word of God, will fall on good ground, and we will be able to keep it in a pure heart and bring forth fruit in patience. And in this "keeping" we will find a new life and a new joy.

Archbishop Andrei, The One Thing Needful

Second Gospel: John 17: 1-13

Saints of the week

14 / 27 October - Our Holy Mother Petka—Paraskeva - This glorious saint was of Serbian birth, from the town of Epibata, between Silinaurius and Constantinople. St Petka's parents were wealthy and devout Christians, and had one son, Euthymius, who became a monk during his parents' lifetime and later became Bishop of Madytos. After her parents' death, the maiden Petka, always desirous of the ascetic life for the sake of Christ, left her home and went first to Constantinople and then to the Jordan wilderness, where she lived to old age in asceticism. Who can describe all the labours, the sufferings, the temptations from demons that Petka endured for many years? In her old age, an angel of God appeared to her and said: 'Leave the wilderness and go back to your home.' St Petka obeyed the voice from heaven, left her beloved wilderness and returned to Epibata. She lived a further two years there, still in ceaseless fasting and prayer, and then gave her spirit into God's hands and went to join the company of Paradise. She entered into rest in the eleventh century. Her wonderworking relics were, in the course of time, taken to Constantinople, Trnovo, Constantinople again and Belgrade. They are now in Romania, in the town of Jassy. St Petka's spring is to be found in Belgrade. The waters miraculously heal all the sick who, with faith in God and love for this saint, hasten to ask her aid.

King Harold II, the last Orthodox king of England and those killed with him at Hastings (1066). His family fled to Kiev and his daughter, Princess Gytha married the Grand Duke of Kiev, Vladimir Monomakh.

Martyrs Nazarius, Gervase, Protase, and Celsus of Milan - Nazarius was born in Rome of a Jewish father and a Christian mother. His mother, Perpetua, was baptized by the Apostle Peter himself. Confessing his mother's Faith, Nazarius sincerely fulfilled all the precepts of the Church. Fearlessly preaching the Gospel, Nazarius went to Milan. There, he found the Christians Gervasius and Protasius in

prison, and ministered to them with great love. Learning of this, the local eparch ordered Nazarius to be beaten and driven from the city. His mother came to him in a vision and told him to go to Gaul, and to preach the Gospel there; and this is what Nazarius did. After several years, Nazarius returned to Milan-this time with a disciple, the young man Celsus, whom he had baptized in Gaul. There he found the brothers Gervasius and Protasius still in prison, and he was soon thrown in with them by the governor Anulinus. Christ's martyrs rejoiced because of this reunion brought about by God's providence. Emperor Nero ordered Nazarius slain, and the governor brought Nazarius and Celsus out of prison and beheaded them. Soon after that, General Astazius, passing through Milan en route to battle against the Moravians, beheaded St. Gervasius along with St. Protasius. He had heard that these two brothers would not sacrifice to idols, and fearing that he might lose the battle by losing favor with his false gods, he commanded that they be executed immediately. Gervasius and Protasius were twins, born of the blessed parents Vitalius and Valeria, who were also martyred for the Faith. The relics of St. Nazarius were translated by St. Ambrose from a garden outside the city to the Church of the Holy Apostles. The relics of St. Gervasius and St. Protasius were revealed to him in a miraculous vision.

Also commemorated on this day: New Hieromartyr Michael priest (1921). St. Ambrose, bishop of Kamenets-Podolsk (1932). New Hieromartyr Peter priest (1937). New Hieromartyr Maximilian (1938). Venerable Nikola Sviatosha, prince of Chernigov and wonderworker of the Kiev Caves (1143). Hieromartyr Silvanus of Gaza (311). "Yakhrom" (15th c.) Icon of the Mother of God. Venerable Cosmas, abbot of Yakhroma (1494). Venerable Euthymius the New of Thessalonica, confessor (889). St. Ignatius, metropolitan of Mithymna (1566). Martyr Peter Apselamus of Eleutheropolis in Palestine (309). St. Burchard, first bishop of Wurzburg, English missionary to Germany (754). St. Cosmas the Hymnographer, bishop of Maiuma (787). Venerable Manacca, abbess of Cornwall.

15 / 28 October - Our Holy Father, the Martyr Lucian, Priest of Antioch - Born of noble parents in Syrian Samosata, he received in his youth a very wide education, both secular and spiritual, and was a man eminent both for his learning and for his strict ascetic life. Giving his goods away to the poor, he supported himself by the writing of works of instruction, feeding himself thus by the work of his hands. He did a very great service to the Church in the work which he undertook of the correcting of the Hebrew text of the Scriptures in many places, texts which heretics had taken the opportunity to twist and corrupt according to their wicked teaching. Because of his learning and his great spirituality, he was ordained priest in Antioch. In the time of Maximian's persecution, when St Anthimus of Nicomedia and St Peter of Alexandria were put to torture, St Lucian was also on the list of those whom the Emperor wanted to have killed. Lucian fled the city and hid, but a jealous heretic priest, Pancratius, revealed his whereabouts. The persecution was terrible at that time, and not even tiny children were safe. Two boys, who would not eat food offered to idols, were thrown into a bath of boiling water, where, under torture, they gave their holy souls into God's hands. A disciple of Lucian's, Pelagia (see Oct. 8th), to preserve her virginal purity from the dissolute authorities, gave her soul into God's hands, and her body fell from the roof of her house. Lucian was taken to Nicomedia, to appear before the Emperor. On the way, he managed to bring forty soldiers to Christ by his counsel, and they all died a martyr's death. After interrogation and flogging, St Lucian was thrown into prison, where he was tortured by hunger. He scorned hunger', writes St John Chrysostom of Lucian. Let us also scorn luxury and destroy the lordship of the stomach; that we may, when the time comes for us to meet such torture, be prepared beforehand, by the help of a lesser asceticism, to show ourselves worthy of glory in the hour of battle.' He received Communion in prison on the Theophany, and on the following day gave his soul into God's hands, on January 7th, 312.

Also commemorated on this day: Venerable Euthymius the New of Thessalonica, monk of Mt. Athos (889). New Hieromartyr Simeon priest (1918). New Hieromartyr Valerian Novitsky, priest of Telyadovich (1930). New Hieromartyr Demetrius priest (1942). St. Athanasius (Sakharov) the Confessor, bishop of Kovrov (1962). Synaxis of Twenty-three New Martyrs of Belorussia. St. John, bishop of Suzdal (1385). Hieromartyr Lucian, presbyter of the Kiev Caves (1243). Martyrs Sarbelus and Bebai (Barbea) of Edessa (2nd c.). St. Sabinus, bishop of Catania (760). Icon of the Most Holy Theotokos "She Who Ripens the Grain" (19th c.). St. Dionysius, archbishop of Suzdal (1373). St. Barse the Confessor, bishop of Edessa (378). St. Thecla, abbess of Ochsenfurt (790). St. Aurelia of Strasburg (Alsace) (383).

16 / 29 October - The Holy Martyr Longinus - the centurion who stood at the Cross of Our Lord - The divine Matthew the Evangelist, describing the Passion of the Lord Jesus Christ, says: 'Now when the centurion and they that were with him, watching Jesus, saw the earthquake and the things that were done, they feared greatly, saying: "Truly this was the Son of God" ' (Matt. 27:54). That centurion was this blessed Longinus, who, with two other of his soldiers, came to believe in Jesus as the Son of God. He was the officer in command both at the Lord's crucifixion on Golgotha and in the watch that guarded the tomb. When the Jewish elders learned of Christ's Resurrection, they bribed the soldiers to spread the falsehood that Christ had not risen, but that His disciples had stolen His body. The Jews tried to bribe Longinus also, but without success. Then the Jews resorted to their usual practice: they conspired to kill

Longinus. Discovering this, Longinus took off his army belt, received baptism from the apostles together with his two friends, and with them secretly left Jerusalem and went to Cappadocia. There he gave himself to fasting and prayer and, as a living witness of the Resurrection of Christ, turned many pagans to the true Faith by his testimony. He then went off to a village where his father had property, but the wicked Jews would not even there leave him in peace. In response to slander on their part, Pilate sent soldiers to behead Longinus. Holy Longinus foresaw in his spirit the approach of his executioners and, going out to meet them, took them to his home without telling them who he was. The soldiers lay down to sleep, and St Longinus spent the whole night preparing for death. In the morning, he went and brought his two friends, dressed himself in white grave-clothes, told the others in the house what was happening and showed them a place on a hillock to bury him. He then revealed himself to the soldiers as the Longinus whom they were seeking. The soldiers were embarrassed and ashamed, and would not think of beheading Longinus, but he laid it on them to carry out their superior's command, and he and his two friends were beheaded. Longinus's head was taken by the soldiers to Pilate; Pilate gave it to the Jews and they flung it onto a dung-heap outside the city.

Also commemorated on this day: St. Gregory confessor, priest (1931). New Hieromartyr Eugene priest (1918). New Hieromartyr Alexis priest (1938). New Hieromartyr John priest (1942). Venerable Longinus the Gate-keeper of the Kiev Caves (13th c.). St. Longinus of Yaranga (1544). Venerable Longinus, monk, of Koryazhemka (Vologda) (1540). Venerable Eupraxia, abbess, before tonsure Princess Euphrosyne of Pskov (1243). Venerable Malus the Hermit. Venerable Gall, Irish monk and enlightener of Switzerland (646). Venerable Sabinus, monk. Martyrs Isaurus and Aphrodisius, who suffered with St. Longinus (1st. c.). St. Domna, fool-for-Christ of Tomsk (1872).

17 / 30 October - Fast Day - The Holy Prophet Hosea - The son of Beeri of the tribe of Issachar, he lived and prophesied more than eight hundred years before the birth of Christ. His inspired words are found in his book, which contains fourteen chapters. He strongly rebuked Israel and Judah for their idolatry, foretold God's punishment for their sin, the destruction of Samaria and Israel for their apostasy but the showing of God's mercy on the tribe of Judah. He foresaw the end of the sacrifices of the Old Covenant, and the coming of the Lord and the rich gifts that He would bring to earth. He lived to great old age, and entered peacefully into rest.

Holy Martyrs and Unmercenaries Cosmas and Damian - There are three pairs of holy physicians by the name of Cosmas and Damian. The first entered into rest peacefully on November 1, the second pair was stoned in Rome on July 1, and the third was from Arabia; and it is these that we speak of under today's date. They were physicians by profession, and when they received the Christian Faith, they healed the sick in the name of the Lord Jesus Christ. They became widely known for their miraculous healings. The malicious pagans seized them, and took them before Governor Lysias in the town of Aegea. Since neither of these brothers would renounce Christ at any cost, they were cast into the sea, then into fire, but the omnipotent God saved them from both the water and the fire. An angel of the Lord appeared to them and saved them. The pagan governor ascribed this to their alleged sorcery but they answered: ``We know nothing of sorcery nor do we need sorcery, but we possess the power of Christ-which saves us and all who invoke His Most-holy Name." The pagans struck them with stones but the stones bounced off them; they shot them with arrows, but the arrows rebounded as well. Finally, they were beheaded with the sword. Saints Leontius, Anthimus and Eutropius also suffered with them, and received heavenly wreaths of glory. They suffered in the time of Diocletian and Maximian. Many miracles were manifested from their holy relics, even as miracles abounded from them during their life.

Also commemorated on this day: Monk-martyr Andrew of Crete (767). New Hieromartyr Neophit and Anatolius priests, Martyrs Hyacinth and Callistus (1918). New Hieromartyr Archbishop Alexander (Shchukin) of Semipalatinsk (1937). Venerable Anthony, abbot, of Leokhonov (Novgorod) (1611). Translation of the relics (898) of St. Lazarus "Of the Four Days" (in the tomb), bishop of Kition on Cyprus. "Before Birth and After Birth the Virgin" (1827) and "Deliverer" (1889) Icons of the Mother of God. Martyr Queen Shushaniki (Susanna) of Georgia (475). St. Joseph the Wonderworker, Catholicos of Georgia (1770). Holy Martyr Kozman. Martyrs Ethelred and Ethelbert, princes of Kent (England) (ca. 640). Translation of the relics of St. Ethelreda, abbess of Ely.

18 / 31 October - The Holy Apostle and Evangelist Luke - Born in Antioch, he applied himself in his youth to the study of Greek philosophy, medicine and art. At the time that the Lord Jesus was at work upon earth, Luke came to Jerusalem, where he saw the Saviour face to face, heard His saving teaching and was a witness of His wonderful works. Coming to belief in the Lord, St Luke was included among the Seventy and sent forth to preach the Gospel. Together with Cleopas, he saw the risen Lord on the road to Emmaus (Lk. 24). After the descent of the Holy Spirit upon the apostles, Luke returned to Antioch and there became a fellow-worker with the Apostle Paul, with whom he travelled to Rome, bringing Jews and pagans to the Christian faith. 'Luke the beloved physician salutes you', writes the Apostle Paul to the Colossians (4:14). At the request of the Christians, he wrote his Gospel in about the year 60. After the death by martyrdom of the great Apostle, Luke preached the Gospel all over Italy, Dalmatia, Macedonia

and elsewhere. He painted three icons of the most holy Mother of God and also icons of the Apostles Peter and Paul, and is regarded as the founder of Christian iconography. In old age, he visited Libya and Upper Egypt, and thence returned to Greece, where he set himself with great zeal to preach the Gospel and bring men to Christ, disregarding his great age. St Luke wrote both his Gospel and the Acts of the Apostles, and dedicated them both to Theophilus, governor of Achaia. He was eighty-four years old when wicked idol-worshippers put him to torture for the sake of Christ and hanged him from an olive tree in the town of Thebes in Beothia. The wonderworking relics of this wonderful saint were taken to Constantinople in the time of the Emperor Constantius, son of St Constantine.

Also commemorated on this day: Translation of the relics (2001) of Venerable Joseph of Volokolamsk (1515). New Hieromartyrs Andrew, Sergius, Nicholas and Sergius priests, Virgin-martyr Elizabeth (1937). Repose of Jose Munoz-Cortez who met with a martyric death (1997). Martyr Marinus the Elder at Anazarbus (4th c.). Venerable Julian the Hermit of Mesopotamia (4th c.) and Venerable Didymus the Blind. Martyr Chrysa (Zlata or Golda) of Bulgaria (1795). Venerable David, abbot, of Serpukhov (1520). Hieromartyr Mnason, bishop of Cyprus (1st c.). New Martyrs Gabriel and Cirmidol of Egypt (1522). Venerables Symeon, Theodore (monks), and Euphrosyne, who found the Icon of the Mother of God in the Great Cave of Peloponnesus (9th c.). St. Peter of Cetinje, metropolitan of Montenegro, Serbia (1830). Sts. Gwen and Selevan, martyred Welsh missionaries, in Brittany.

19 October / 1 November - Fast Day - St. John of Kronstadt, priest, wonderworker - A married priest, he served in the Cathedral of St. Andrew's in Kronstadt, a busy port near St. Petersburg. A great man of prayer, he served Divine Liturgy every day and read the entire cycle of daily services. He visited the poor and the sick, generously giving alms, himself often going without. He and his matushka lived as brother and sister. He taught and advised all those who came to him, young and old, rich and poor. Such was the love of the people for him throughout Russia that the Kronstadt post office had a special section just for St. John! Even during his lifetime hundreds were healed through his holy prayers. In 1906, he became very ill and suffered with this sickness until his death. Nevertheless, he continued to serve daily. On December 20, 1908, he quietly reposed in the Lord. A crowd of 60,000 attended his funeral, an unprecedented event in Russia. He was formally glorified as a saint by the Russian Orthodox Church Abroad on June 3, 1964. Holy blessed Father John, pray to God for us!

Tropar, 4th Tone: With the apostles thy sound hath gone forth unto the ends of the world; / with the confessors thou didst endure sufferings for Christ; / thou didst liken thyself unto the holy hierarchs in the preaching of the Word; / and with the venerable hast thou shone forth in the grace of God. / Therefore, the Lord hath exalted the depths of the humility higher than the heavens, / and hath given us thy name as a source of most wondrous miracles. / Wherefore, O wonderworker, who livest in Christ forever, / lovingly have mercy upon those amid misfortunes, / and hearken unto thy children that call upon thee with faith, / O Righteous John, // our beloved pastor.

Kontakion, 4th Tone: O thou who from infancy wast chosen by God, / and in childhood didst miraculously receive from Him the gift of learning, / and wast gloriously called to the priesthood in a vision during sleep, / thou didst prove to be a wonderful shepherd of the Church of Christ, / O Father John, namesake of grace. / Pray to Christ our God // that we all be with thee in the kingdom of the heavens.

The Holy Prophet Joel - The second in order of the Minor Prophets, Joel was the son of Phanael, of the tribe of Reuben. He lived eight hundred years before Christ, and foretold the misfortunes of the Israelites and their captivity in Babylon for the sins that they had committed against God. He called the people to fasting and the priests to penitent and tearful prayer that God would have mercy on them: 'Sanctify ye a fast and cry unto the Lord' (1:14); 'Let the priests weep between the porch and the altar' (2:17). Joel also prophesied the descent of the Holy Spirit upon the apostles, and the outpouring of His grace on all the faithful (2:28). He foretold and described the Dreadful Judgement of God, and also the glory of God's holy Church.

St. Frideswide of Oxford, abbess (c.735) - the daughter of Didian, a Mercian prince whose lands included the upper reaches of the River Thames. She took a vow of perpetual virginity. A local prince named Algar refused to accept that she would not marry him. He pursued the saint, only to be struck blind. His sight returned once he had renounced his plan to make her forsake her vow. Frideswide had hidden herself from Algar in a village near present-day Oxford called Binsey. Eventually she founded a nunnery there and became its first abbess. There she lived until her death around the year 735. The nunnery flourished and her name was not forgotten. In the twelfth century her nunnery was refounded, this time as a convent for Augustinian canons. In 1180 in the presence of the Archbishop of Canterbury and King Henry II of England her remains were translated to a new shrine in the monastery church. A yet greater shrine was built nine years later. Countless pilgrims visited her relics. Twice a year the University of Oxford held a solemn feast in her honour and came to venerate her bones. In 1440 the Archbishop of Canterbury declared her patroness of the university. Then in 1525 Cardinal Wolsey suppressed St Frideswide's monastery. Two decades later the monastery church became the new

cathedral of Oxford. But the shrine containing Frideswide's relics had been broken up by Protestant reformers. The stone was used for building; but happily some Catholics preserved the saint's bones. Meanwhile the wife of the Protestant professor Peter Martyr had been buried in the Cathedral. In 1561, in an extraordinary burst of fanaticism a canon dug up her bones and mixed them with those of Saint Frideswide, adding the epitaph *Hic jacet religio cum superstitione* ('Here lies religion with superstition'). Today the place where her remains finally rested is marked with four elegant candlesticks in Christ Church.

Also commemorated on this day: Martyr Warus and seven monk-martyrs in Egypt (307). Translation of the relics (1195) of Venerable John, abbot of Rila in Bulgaria (946). Venerable Gabriel, abbot of St. Elias Skete, Mt. Athos (1901). New Martyr Priest Alexis (Stavrovsky) of Petrograd (1918). New Hieromartyr Sergius priest (1937). Blessed Cleopatra (327) and her son John, in Egypt. Hieromartyr Sadoc (Sadoth), bishop of Persia, and 128 Martyrs with him (342). Synaxis of All Saints of Archangelsk Metropolia. Crown Prince Demetrius of Moscow (1582). Venerable Leontius the Philosopher of St. Sabbas monastery (624). St. Prochorus, miracle-worker of Pchinja (10th c.). St. Mnason, bishop of Cyprus (1st c.) (Cypriote). New Monk-martyr Nicholas Dvali of Jerusalem (1314). Hieromartyr Felix and Deacon Eusebius.

20 October / 2 November - St Demetrius Saturday - The Holy and Great Martyr Artemius - This glorious saint was Egyptian by birth, and the commander-in-chief of the army of the Emperor Constantine the Great. When the victorious Cross, encircled by stars, appeared to the Emperor, Artemius also saw it, came to faith in Christ the Lord and was baptised. Later, in the time of the Emperor Constantius, Constantine's son, he was sent to Greece to take the relics of St Andrew and St Luke from Patras and Thebes respectively to Constantinople, which charge Artemius carried out with joy. After that, he was appointed governor and imperial representative in Egypt, in which appointment he remained throughout the reign of Constantius and for a certain time under Julian the Apostate. When this renegade Emperor went to war against the Persians, he stopped for a time in Antioch, and summoned Artemius and his army to join him there. Artemius went. At that time, the Emperor gave two Christian priests, Eugenius and Macarius, over to torture. Seeing this, St Artemius was profoundly alarmed, went to the Emperor and said to him: 'Why are you so inhumanly torturing these innocent and dedicated men, and why are you putting pressure on them to turn back from the Orthodox faith?' He also prophesied to the Emperor that his end was near. The furious Emperor sent the two priests into exile in Arabia, where they soon died, and stripped Artemius of his Military rank, ordering that he flogged and whipped. All wounded and covered with blood, Artemius was thrown into prison, where the Lord Christ Himself appeared to him, healing and comforting him. After that, the Emperor ordered that he laid on a flat stone and that another stone he put on him, so crushing his body like a board. Finally, he was beheaded(c. 362); The Emperor Julian then went out against the Persians and perished in a dishonourable way, as St Artemis had foretold.

St. Acca, bishop of Hexham, England, (c. 740) - From his youth he had been close to the great saints of the time, brought up in the household of Saint Bosa of York, accompanying Wilfrid to Rome (and there, says Bede, 'learning many valuable things about the organisation of the church which he could not have found out in his own country'). After serving for several years as chaplain to the redoubtable Saint Wilfrid, Bishop of Hexham in Northumbria, Acca succeeded to the bishopric on Wilfrid's death. Acca believed that the English church needed to include the beauties of the Roman liturgy rather than the Roman legal system. 'He invited a famous singer named Maban, who had been trained by the followers of Pope Gregory's disciples in Kent, to come and teach him and his clergy,' wrote the Venerable Bede. This man taught church music for twelve years - reviving old forgotten chants as well as bringing new ones. Acca also sang beautifully, says Bede (who knew him), and encouraged this revival by his own example. He loved and studied the Scriptures. He refurnished the churches with sacred vessels and lights. Above all he enlarged and beautified the cathedral of St Andrew at Hexham. He built up a fine library to which scholars and students were drawn, all of whom received the patronage of Bishop Acca. For some reason Acca was forced out of his diocese in the year 732. He was exiled to Withern, Galloway; but he returned before his death in 742 and was buried at Hexham.

Also commemorated on this day: New Martyr Priest Nicholas (Liubomudrov) of Latskoye village, Yaroslavl (1918). New Hieromartyrs Herman bishop of Alatyry, Zosima, John, John, John, Nicholas, Leonid, John and Alexander priests, Michael and Peter deacons and Martyr Paul (1937). Venerable Gabriel of Samtavisi (1995). St. Artemius of Verkola (1545). Martyrs Aborsam and Senoe, of Persia (341). Martyrs Eboras and Eunous of Persia. Venerable Matrona of Chios (1462). Martyr Zebinas of Caesarea in Palestine. Venerable Gerasimus the New, ascetic of Cephalonia (1579). Translation of the relics of New Monk-martyr Ignatius of Mt. Athos (1814).

St. Demetrius' Commemorative Saturday

The Church commemorates the dead at every Liturgy. However, there are also special days on which the Church prescribes a commemoration of the dead. One of these special days is the Saturday before the feast of St. Demetrius of Thessalonika, for which it is known as St. Demetrius' Saturday. For what reason does our church commemorate the dead on this day?

Medieval Russia went through very hard times in the 11th - 13th centuries. Because of the intestine strife among the Russian princes who had divided the land into petty principalities, Russia was so weakened that when it was attacked by the Tatars it could not resist and was conquered by the infidels. For more than 200 years the Russian people were ruled by the Tatars and paid tribute to their khans. But the time came when the Russians decided to rid themselves of the harsh Tatar yoke. When the Tatar khan Mamai found out about this, he gathered all his Tatar forces and also invited the Lithuanian King Yagailo to join him, and decided to erase the Russian people from the face of the earth and to convert Orthodox churches into Moslem mosques. But the Lord did not allow the evil intentions of the infidels to materialize. At that time the Great Prince of Moscow was Dmitri Ioannovich. Not relying only upon his own forces, he asked for help from the divine saint, Sergius of Radonezh. St. Sergius blessed the prince and foretold his victory.

Placing his faith totally in the help of God, Prince Dmitri Ioannovich moved with his forces against the Tatars. A decisive battle took place in the Kulikovo field near the Don River. The Tatars were roundly defeated. Mamai himself fled with a few surviving warriors. This took place in 1380. Having vanquished his enemy at the expense of losing more than half of his army,

Prince Dmitri Ioannovich commemorated his dead warriors in the Holy Trinity Monastery of St. Sergius, and decreed that a similar commemoration be held annually on the Saturday before October 26th (the feast day of St. Demetrius). Later the Church began to commemorate on this day not only all those who had fallen on the battlefield, but all Orthodox Christians.

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‡ Daily Scripture Readings ‡

Monday - Philippians 1:1-7; Luke 9:18-22

Tuesday - Philippians 1:8-14; Luke 9:23-27; 2 Timothy 2:1-10 (Martyr); Matthew 27:33-54 (Martyr)

Wednesday - Philippians 1:12-20; Luke 9:44-50

Thursday - John 21:15-25 (Matins Gospel); Philippians 1:20-27; Luke 9:49-56; Colossians 4:5-9,14,18 (Apostle); Luke 10:16-21 (Apostle)

Friday - Philippians 1:27-2:4; Luke 10:1-15

Saturday - 1 Corinthians 15:58-16:3; Luke 7:2-10; 1 Thessalonians 4:13-17 (Departed); John 5:24-30 (Departed)