

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

## Venerable Hilarion the Great

### 21 October / 3 November



**Resurrection Tropar, Tone 2:** When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendour of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, Glory to Thee!

**Troparion of St Hilarion Tone 8:** With the streams of thy tears thou didst irrigate the barren desert,/ and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold./ Thou wast a beacon for the whole world, radiating miracles.// O our father Hilarion, entreat Christ God that our souls be saved.

**Resurrection Kondak, Tone 2:** Hell became afraid, O Almighty Saviour, seeing the miracle of Thy resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with

Thee! And the world, O My Saviour, praises Thee forever.

**Kontakion of St Hilarion Tone 3:** We gather today and praise thee with hymns/ as a light of the spiritual sun./ For thou didst illumine those in the darkness of ignorance/ and raise all to divine heights./ And so we cry to thee: Rejoice, Hilarion, summit of ascetics.

#### Vespers

Lord I have Cried, Tone 2, on 10: Octoechos 6; Saint 4 (Being meek of soul and heart); G: Saint (Two martyrs have shone forth); N: Sunday Dogmatic Tone 2. Aposticha: Octoechos; G: Saint (Filled with the Holy Spirit); N: Theotokion, Tone 8 (O unwedded Virgin).

#### Matins Gospel VIII

##### **EPISTLE: II Corinthians 11:31 - 12:9**

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; But I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. And I know such a man--whether in the body or out of the body I do not know, God knows-- How he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

#### **PAUL'S VISIONS AND REVELATIONS OF THE LORD**

This revelation was great indeed ...Why is it then that he neither spoke plainly nor kept silence? To show by this also that he resorts to the thing unwillingly ...to show that he who had refrained for so long a time would not now have spoken out unless the necessity for doing so had been great. But he would still have kept silence, had he not seen the brothers perishing ...

Was it the mind that was caught up and the soul, while the body remained dead, or was the body caught up? It is impossible to tell. For if Paul, who was caught up and whom things unspeakable - so many and so great - had befallen, was in ignorance, much more are we. For indeed, that he was in Paradise he knew, and that he was in third heaven he was not ignorant, but the manner he did not clearly know ... For this reason he also goes on to say, 'Of such a one I will glory,' not meaning that he who was caught up was some other person, but he so frames his language in the best manner he possibly could, so as to mention the fact, and at the same time to avoid speaking of himself openly ... But why was he caught up? In my thinking, so he might not seem to be inferior to the rest of the Apostles. For since they had accompanied Christ but Paul had not: He therefore caught him up unto glory - 'into Paradise' ... He also added, 'For I will speak the truth, but I forbear lest any man should account me above what he sees me to be, or hears from me.' Here you have the acknowledged reason; for they even deemed them to be gods, on account of the greatness of their miracles ... By 'the messenger of Satan,' he means Alexander the coppersmith, the party of the Hymenaeus and Philetus, all the adversaries of the Word, those who contended with and fought against him, those who cast him into a prison, those who beat him, and who led him away to death, for they did Satan's business.

*St. John Chrysostom. Homily XXVI on II Corinthians XII, 1, 2. B#56, pp. 398-400*

## **Second Epistle II Cor 9: 6-11**

### **THE GOSPEL: LUKE 16:19-31**

The Lord said this parable: "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, Desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, For I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

### **LAZARUS & THE RICH MAN**

Brothers and sisters, have you noticed how the Holy Church for a long time now has been telling us about the Word of God? With His Word Christ calmed the storm, healed the servant of the centurion and the daughter of the Canaanite woman, raised the son of the widow of Nain, and filled five thousand people with five loaves of bread. By His Word, the miraculous catch of fish was accomplished. And even today's Gospel reading speaks about the Word of God. "There was a certain rich man," relates the Gospel, "which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores" (Lk. 16:19-21 ).

And further it reveals to us what is beyond the grave. Eternity: The rich man—in hell, in torments; and Lazarus—in the bosom of Abraham. This Gospel ends with the words: and Abraham said to the rich man, "If they hear not Moses and the prophets [that is, the Word of God] neither will they be persuaded, though one rose from the dead" (Lk. 16:31). See how important the Word of God is: our eternal fate depends on our attitude towards it. Although the rich man did nothing evil, he did not live according to the Word of God, and he perished. But Lazarus did live according to the Word of God, and was saved. The Word of God has the wonderful power to renew the soul of a sinner. I will not explain to you how this happens, but will simply tell you something that happened in St. Petersburg. Here it is: There lived a family—a grandmother and grandson. The grandson was an Imperial Guardsman. His parents had died when he was still young, and his grandmother took their place. They were magnates, incalculably rich, millionaires. Vladimir, as this officer was called, while still a young man become satiated with everything

that only the life of wealthy Russians could provide at that time. Like the life of the rich man in today's parable, his life was spent in gaiety and carousing. He had a good heart and his friends loved him as a person from whom they could always get anything they wanted. The word "no" did not exist for him.

But once his grandmother called Vladimir and said: "Vladimir, after my death, you will have no one. Your friends will strip you of everything, and you will perish a lonely, unfortunate man. Get married." Vladimir answered, "All right, Grandmother, I will get married." The grandmother found a fiancée for him—a princess from an impoverished family. Vladimir danced with her two or three times at parties and proposed to her. And then, because the wedding was set for only after the Christmas season, and Vladimir's life went on in its routine way—in a fog of merry-making and revelry—he wouldn't even have been able to remember her name right away. And if he had met her on the street, he probably wouldn't have recognised her.

Yet the closer the wedding day approached, the more troubled his soul became. And finally came the second day after the Feast of the Baptism of Christ. He had to go to his army office in order to get his salary and his vacation for the honeymoon. This was the first time he had gone out in St. Petersburg at such an early hour and, moreover, in a sober state. Usually, when he was travelling in Petersburg at this hour or still earlier, it was after a night spent in extreme debauchery, and then he was usually dozing off, oblivious to his surroundings. But today, as if for the first time, he saw Petersburg during working hours. On everything lay the impression of the businesslike seriousness of a morning in a metropolitan city. And upon his soul there lay, like a heavy stone, something unusually businesslike and serious: marriage, family life, obligations which he never had, never knew.

Upon arrival at his office, he received his papers and money—his large purse was filled with gold coins. When he went out, he wanted to be alone and walk. He ordered the driver to follow him on the roadway, and he himself walked on foot. Without noticing it, he reached the cathedral of the Kazan Icon of the Mother of God (celebrated this coming Monday, 22nd October/4th November). Just at that moment the bell rang. And for the first time, he felt drawn to enter church. Of course, he had been to church services, molebens and pannikhidas, but only because this was required by his social standing. But now, an inner need manifested itself. The cathedral was plunged in a cosy half-darkness. The Miraculous Icon was simply shining in brilliance. In spite of the winter season there were white lilies. The reading of the Akathist was still going on. There was a deep prayerful singing, a multitude of candles and devotion lamps, and more and more people—praying, weeping. Vladimir froze. He had not prayed for a long, long time. All he could say was: "O Mother of God! I am coming to a turning point in my life. If it has to be so, help me. But if all this is not necessary, stop it." And here, he himself thought that this was no way to pray, that he didn't even know how to pray. Suddenly someone tenderly touched his sleeve. It was a beggar woman with a child in her arms. "Sir, help me," she whispered. He thrust his hand into his pocket, pulled out his large purse, and put it in her hand. Because of the weight of the purse, she almost dropped it.

"Sir," she exclaimed, "I cannot take it. People will say I have stolen it." "Don't be afraid, my card is in the purse. Say that I gave it to you." "Sir, and what about you? You are giving away everything...and yourself?" "Don't you understand, I have everything, I don't need anything." "All right, I will take it. But know this: you are saving two lives—mine and my child's. How can I repay your kindness?" "You know what? Yes, you can help me. I don't know how to pray; but I am in need of prayer, right now, for my soul. Otherwise I will perish." She looked at him with a long, compassionate look. She bowed and disappeared into the crowd. But then he saw her again. She approached the Miraculous Icon, put her baby on one of the steps before the Icon, and started praying and making prostrations. Tears were streaming down her pale face. A shiver ran down his spine. He understood. This was a prayer for him. He quickly walked out of the church, went one block until he reached Great Konushenna Street. After the semi-darkness of the cathedral, the bright sun on the white snow blinded him. He felt a sharp, sudden pain in his eyes, then in his head, and he lost consciousness.

When he recovered, he sensed that he was lying on a table in his full Guard's uniform. He had fallen into a lethargic sleep, (a comatose condition in which all bodily functions become undetectable and the person appears to be dead) and now he was starting to wake up. He still couldn't move, couldn't open his eyes, but he heard everything. Only he thought that he had died, and everything he heard he accepted as if he were dead. And everyone around him was sure that he was dead, and they prepared him for burial. And now he understood the reverse side of life. He heard two voices—male and female. The man's voice said: "At least for the sake of decency, put your handkerchief to your eyes. After all, he was your fiancé."

And the female voice said: "Papa, you know how I hated and despised him. Only your debts made me agree to this marriage. I cannot continue this comedy." And then his friends approached. All of them were in debt to him. "How wonderful that Vladimir died, and I don't have to pay back what he, good man that he was, loaned to me." And so more and more all the hypocrisy of the life he had been living was revealed to him. The tears of only one person were sincere. His nurse, who had taken the place of his father and mother, was sobbing.

Then they started to read the Psalter. Before, he had not understood them; but now, each word of the Psalms excited his awakening soul. All the depth of God's Mercy was revealed to him. God's Truth was revealed against the background of human lies. And then he heard a movement. He understood, the clergy had come and they were starting to serve the pannikhida. And when they began to sing: "With the Saints give rest . . .," and when they lifted his body to put it in the coffin, he caught his breath, recovered consciousness and began to move. Out of fear, the bearers dropped the coffin and ran out of the room. Vladimir remained alone. But by now he was not the same. In the middle of the empty room stood the renewed Vladimir.

When everything had calmed down, he divided all his property. Half he gave to his fiancé and all the rest to the poor. And he forgave all the debts. Soon afterwards, he became a monk and finished his ascetic life as archimandrite of the Kostroma Monastery. This is how the Word of God renews a man!

*Archbishop Andrei, The One Thing Needful*

## **Second Gospel Luke 6: 17-23**

### **Saints of the week**

**21 October / 3 November - Our Holy Father Hilarion the Great** - As a rose growing among thorns, so was this great saint born of pagan parents in the village of Tabatha near Gaza in Palestine. His parents sent him to study in Alexandria, where the gifted youngster quickly assimilated both secular learning and spiritual wisdom. Coming to know Christ the Lord and receiving baptism, he desired to serve the Lord with his whole heart. With this desire, Hilarion visited St Antony the Great in the desert and became his disciple. He then returned to his homeland and lived in asceticism near Maiuma, not far from Gaza. Demons tried to frighten him with various terrors, but he, with prayer to God and the sign of the Cross, overcame them all and drove them away. A great many who were desirous of the spiritual life gathered around him, and St Hilarion became for Palestine what St Antony was for Egypt. A divine teacher, a strict ascetic, a marvellous wonderworker, Hilarion was revered not only by Christians but also by pagans. He, though, fearing the praise of men and crying out through his tears: 'Woe is me, for I am getting my reward in this life!', fled from place to place simply to hide from men and remain alone with his soul and God. He therefore settled and lived for a time in Egypt, Sicily, Dalmatia and finally in Cyprus, where his life of great toil came to an end in about 372, when he had reached the age of eighty. Hilarion's wonderworking relics were taken by Ezekiel, one of his disciples, to Palestine and laid in the monastery that he had founded.

**Also commemorated on this day:** Translation of the relics (1206) of St. Hilarion, bishop of Meglin, Bulgaria (1164). New Hieromartyrs Paulinus bishop of Mogilev, Arkadius bishop of Ekaterinburg and with them Anatolius and Nicander priests and Martyr Cyprian (1937). New Hieromartyr Damian bishop of Kursk (1937). New Hieromartyrs Constantine, Sergius, Basil, Theodore, Vladimir, Nicholas, John, Basil, Alexander, Demetrius and Alexis priests, Sergius and John deacons and Martyrs Sophronius and Neophytus (1937). New Woman-Hieromartyr Pelagia (1944). Venerable Hilarion of the Kiev Caves (1067). Venerable Hilarion, abbot, of Pskov (1476). Venerables Theophilus and James, abbots of Omutch on Pskov Lake (1412). Martyrs Dasius, Gaius, and Zoticus at Nicomedia (303). Saint Hilarion, Metropolitan of Kiev (16th C). Venerable Philotheus of Neapolis and Mt. Athos (14th c.). Martyr John of Peloponnesus (1773). Venerables Bessarion (Sarai), hieromonk (1745), and Sophronius of Ciorara, monk (ca. 1765), confessors, and St. Oprea of Salistie, martyred by the Latins in Romania. Priest-Confessors John of Gales, and Moses (Macinic) of Sibiel (18th c.). Newly-revealed Martyrs Andrew, Stephen, Paul and Peter. Hieromartyr Priest Socrates and Martyr Theodote of Ancyra (230). Monk-martyr Eucratus. oSt. Baruch, monk (Greek). Monk-martyr Zachariah. Martyr Azes. Translation of the relics of St. Christodulus the Wonderworker of Patmos (1093). Martyr Ursula of Cologne and her companions (383). St. Fintan Munnu of Teachmunnu (635). St. Malathgeny of Cluain-Edneach (767). St. Condedus, hermit of Fontenelle.

**22 October / 4 November - The Kazan Icon of the Most Holy Theotokos** - commemorating the deliverance from the Poles in 1612.

**St Abercius, Equal to the Apostles** - In the time of the Emperor Antoninus (138-161), St Abercius was bishop in the city of Hierapolis in Phrygia. The great majority of the town's inhabitants were pagans, and St Abercius governed his little flock with a heart greatly saddened by the great number of pagans and idolaters, and with fervent prayer to God that He would bring them to the true Light. At the time of a rowdy idolatrous festival, Abercius became inflamed with godly zeal and went into the temple, smashing all the idols. When the furious pagans tried to kill him, three young madmen fell down before the man of

God, foaming at the mouth and bellowing. The man of God drove the demons out of them, and they were healed and became calm. Seeing this, the fury of the pagans turned to marvelling at Christ's wonderworker, and five hundred of them were immediately baptised. Little by little, everyone in the city of Hierapolis came to believe in Christ and was baptised. The proconsul of the region, Publius, had a blind mother whose sight Abercius restored by prayer, and both Publius and his mother came to faith in Christ, along with many other people. In old age, Abercius was summoned to Rome, where he healed the Emperor's mad daughter. The Lord Christ appeared to His faithful follower, St. Abercius, several times. People from far and near came to him for help in chronic sickness, and the demons not only feared him but were obedient to his commands. At the order of the Lord Himself, he preached the Gospel throughout Syria and Mesopotamia, and went to his beloved Lord in great old age, in the city of Hierapolis at the end of the second century.

**Also commemorated on this day:** 7 Holy Youths ("7 Sleepers") of Ephesus: Maximilian, Iamblichus, Martinian, Dionysius, Antoninus, Constantine (Hexakustodianos), and John (250). New Hieromartyrs Seraphim archbishop of Uglich and with him German archimandrite, Vladimir, Alexander, Basil, Alexander priests and Martyrs Herman and Menas (1937). New Hieromartyrs Nicholas, Nicholas priests and Martyr Gregory (1937). Uncovering of the relics of Hieromartyr Nikodim, bishop of Belgorod (2012). 0Martyrs Alexander the bishop, Heraclius, Anna, Elizabeth, Theodota and Glyceria, at Adrianopolis (2nd-3rd c.). "Andronikos" and "Jacobshtad" (17th c.) Icons of the Mother of God. Venerable Lot of Egypt (5th c.). Venerables Theodore and Paul, abbots, of Rostov (1409). Venerable James of Luga and Omutch, disciple of Theophilus of Omutch. St. Mellon, bishop of Rouen. Martyr Zachariah. Venerable Rufus of the Paradise.

**23 October / 5 November - The Holy Apostle James, the Brother of the Lord - He** is called 'the Lord's brother' because he was the son of righteous Joseph, the betrothed of the most holy Mother of God. When Joseph was dying, he shared out his goods among his sons and wanted to leave a share to the Lord Jesus, the Son of the most holy Virgin Mary, but his sons opposed this, not reckoning Jesus to be a brother of theirs. James, though, loved Jesus greatly and announced that he would include Him in his share, counting himself to be indeed brother to the Lord. James was, from the first, devoted to the Lord Jesus. According to tradition, he went to Egypt with the most holy Virgin and Joseph when Herod tried to kill the new-born King. As soon as he heard Christ's teaching, he began to live by it. It is said that, during the whole of his life, he ate neither fat nor oil, but lived only on bread and water, and he was chaste to the end of his days. He often kept a vigil of prayer at night. The Lord included him among his Seventy apostles, appearing to him after His glorious Resurrection, as the Apostle Paul testifies (I Cor. 15:7). He was bishop in Jerusalem for thirty years, and governed the Church of God with zeal. On the Lord's instructions, he composed the first Liturgy, which was far too long for later Christians and was shortened by St Basil and St John Chrysostom. He brought many Jews and Greeks to the Christian faith, and even unbelieving Jews marvelled at his justice, nicknaming him James the Just. When Ananias became High Priest, he decided, along with other of the Jewish elders, to kill James as a preacher of Christ. One day, at Pascha, when many people were gathered in Jerusalem, the elders told him to climb up onto a roof and speak against Christ. St James climbed up there, and began to speak to the people about Christ as the Son of God and the true Messiah, and of His Resurrection and eternal glory in heaven. The infuriated priests and elders cast him down from the roof, and he was badly injured though still alive. A man then ran up and gave him such a vicious blow on the head that his brains spilled out. Thus this glorious apostle of Christ died a martyr's death and entered into the Kingdom of his Lord. James was sixty-three years old when he suffered for Christ.

**Also commemorated on this day:** Translation of the relics of Blessed James of Borovichi, wonderworker of Novgorod (1540). New Hieromartyrs Nicholas, Vladimir, Alexander, Nicholas, Emilian and Sozont priests (1937). New Hieromartyr Archpriest Vladimir Ambartsumov of Moscow (1937). Venerable Euphrosyne (1942). Virgin-Martyr Antonina Timofeeva (1942). St. Ignatius, patriarch of Constantinople (877). Venerable Elisha of Lavrishevo, Belo-Russia (1250). Venerable Nicephorus of Charsianos, Constantinople. Venerable Petronius, disciple of St. Pachomius the Great (346). Venerable Oda of Amay, foundress of churches (723). St. Macarius the Roman of Mesopotamia. St. Ethelfleda, abbess of Romsey.

**24 October / 6 November - Fast Day - The Holy Martyr Arethas -** This holy martyr suffered for the Christian faith with more than four thousand other Christians: priests, monks and nuns, townsmen and women and children. Arethas was the local governor of the town of Negran, in the land of Omir in southern Arabia, and was ninety-five years old when he suffered. The land of Omir was governed by a Jew called Dunaan, a vicious persecutor of Christians. Resolving to exterminate Christianity completely in his land, he laid siege to the Christian town of Negran and told the citizens that, if they did not deny Christ, he would put them all to death. The citizens closed the gates, and Dunaan attacked the city wall for a long time without success. Then the iniquitous governor swore to the citizens that he would do nothing to them if they opened the gate for him to enter and take the tribute owing to him, saying that he would then go away at once. The Christians believed him, and opened the gates. Then the bloodthirsty Jew

summoned the aged Arethas to him, along with his clergy and other eminent citizens, and slew them all with the sword, and then indulged in a riot of butchery through the town. Hearing of this, the Byzantine Emperor, Justin, was greatly distressed and wrote a letter to the Ethiopian Emperor Elesbaan, urging him to set out with an army against Dunaan and avenge the Christian blood that had been spilled. Elesbaan obeyed Justin, attacked the governor of Omir, overcame him, slaughtered his entire army and put him to the sword. A devout man called Abramius was installed as ruler of Omir by God's revelation and, as archbishop, also by God's revelation, St Gregory (see Dec. 19th). In Negran, the Christians rebuilt the Church of the Holy Trinity that Dunaan had burned, and built a church to the holy martyr Arethas and the other martyrs of that city. They suffered and received wreaths of martyrdom from the Lord in 523.

**The Icon of the Holy Theotokos, ``Joy of All Who Sorrow''**: This name is given to one of the wonderworking icons of the Most-holy Theotokos. On this day the icon is celebrated for the miraculous healing in Moscow, of Euphemia, the sister of Patriarch Joachim, in the year 1688. Euphemia had a serious wound in the side and as the doctors failed in their treatments, she prayed with tears to the Most-holy Theotokos. Then, she heard a voice: ``Euphemia, go to the Church of the Transfiguration of my Son; there you will find the icon, `Joy of All Who Sorrow.' Have the priest pray for you before this icon and you will be healed." Euphemia did so, and was immediately made well.

HYMN OF PRAISE to the Icon of the Most-holy Theotokos, ``Joy of All Who Sorrow'' O Most-holy Mother of God, ``Joy of All Who Sorrow," Grant thy mercy to us sinners. Thy Son now sits on the throne of the Eternal Kingdom, And all our troubles thou seest; thou knowest them as they occur. Thou hast always prayed to Christ God for the faithful, And hast relieved much pain and misery of the sorrowful. O Holy Virgin, never cease, to the end of time, To pray for the salvation of our race. God hast made thee even more glorious than the Seraphim: O hasten to us, O Joy of all who sorrow!

**St. Maglorius, abbot of Sark** - Died 586. Abbot Maglorius of Lammour, Brittany, was born in south Wales and educated under Saint Illtyd. He was a cousin of Saint Samson, with whom he crossed over to Brittany, where they became abbots of two monasteries. St. Samson became bishop of Dol, and on his death he is said to have been succeeded by St. Maglorius, who finally retired to the Channel Islands and built an abbey on Sark, where he died. He is represented in art giving Holy Communion to an angel and is sometimes shown with Saint Samson of Dol. Venerated at Sark.

**Also commemorated on this day:** St. Zosimas (Verkhovsky), elder of Siberia (1833). New Hieromartyrs Laurence bishop of Balakhninsk, Alexis priest and Martyr Alexis (1918). Venerable Aretha (1932). New Hieromartyrs John and Nicholas priests (1937). New Martyr Peter priest (1938). Venerables Aretha (12th C), Sisois (13th C) and Theophil (12th-13th C), Hermits of the Kievan Caves, near caves. Blessed Elesbaan, king of Ethiopia (553). Martyr Syncretia and her 2 daughters (6th C). St. Athanasius, patriarch of Constantinople (1311). Venerable George the Confessor (1959). Venerable John, recluse of the Pskov Caves (1616). Martyr Acacius of Armenia (303). Venerable Senoch, abbot of Tours (576). Martyr Sebastiana of Heraclea in Thrace (86).

**25 October / 7 November - The Holy Martyrs Marcian and Martyrius** - These saints were clergy with Patriarch Paul of Constantinople in the time of the Emperor Constantius. After the death of the great Emperor Constantine, the Arian heresy, which had till then been kept under, sprang up again and began to spread, and the Emperor Constantius himself inclined towards it. There were two influential nobles at the imperial court, Eusebius and Philip, both ardent Arians. Through their influence, Patriarch Paul was dethroned and driven out to Armenia, where the Arians strangled him, and the patriarchal throne was seized by the dishonourable Macedonius. At that time, when Orthodoxy had two fierce struggles on hand, against both the pagans and the heretics, Marcian and Martyrius ranged themselves decisively and with all their strength on the side of Orthodoxy. Marcian was a reader and Martyrius a sub-deacon at the Cathedral, and had been secretaries to Patriarch Paul. The Arians first tried to bribe them, but, when the two holy men refused this with scorn, the heretics condemned them to death. When they were led to the scaffold, they raised their hands and prayed to God, thanking Him that they were finishing their lives as martyrs: 'Lord, we rejoice that we are leaving this world by such a death. Make us worthy to be partakers of eternal life, O Thou our Life!' They then laid their heads under the sword and were beheaded, in 355. A church was later built to them over their relics by St John Chrysostom.

**St. Tabitha** - St. Tabitha (which means ``gazelle") was a disciple of the apostles and lived in Joppa. She was full of good works and almsdeeds (Acts 9:36), but suddenly became weak and died. The Apostle Peter was then in the town of Lydda, and the grieving disciples sent for him, imploring him to comfort her kinsmen. Upon his arrival, the great Apostle of Christ told everyone to leave the room where the corpse lay, then knelt in prayer. Then, turning to the body, he said: Tabitha, arise (Acts 9:40) and Tabitha opened her eyes and stood up. Many believed in the Lord Jesus Christ because of this wonderful miracle.

**Also commemorated on this day:** St. Matrona the Confessor of Diveyevo (1963). Venerable Martyrius the Deacon (13th c.) and Venerable Martyrius the Recluse of the Kiev Caves. Martyr Anastasius the Fuller at Salona in Dalmatia (3rd c.). St. Front, bishop of Perigueux (2nd c.). St. George of Amastris, bishop and writer of canons. Two Martyrs of Thrace. St. Macarius, bishop of Paphos in Cyprus. Sts. Philadelphus and Polycarp. Sts. Crispinus and Crispinianus, Romans, martyrs under Diocletian at Soissons (286). Martyr Miniatus of Florence (251).

**26 October / 8 November - Fast Day - The Holy and Great Martyr Dimitrios, the Myrrh-gusher of Thessalonica** - This glorious and wonder-working saint was born in the city of Salonica of well-born and devout parents. Begged of God by these childless parents, Dimitrios was their only son and was, because of this, most carefully cherished and educated. His father was the military commander of Salonica, and, when he died, the Emperor made Dimitrios commander in his place. In doing this, the Emperor Maximian, an opponent of Christ, particularly recommended him to persecute and exterminate the Christians in Salonica. Dimitrios not only disobeyed the Emperor: he openly confessed and preached Christ the Lord in the city. Hearing of this, the Emperor was furious with Dimitrios and, at one time, on his way back from a war against the Sarmathians, went to Salonica especially to look into the matter. The Emperor, therefore, summoned Dimitrios and questioned him about his faith. Dimitrios proclaimed openly before the Emperor that he was a Christian, and, furthermore, denounced the Emperor's idolatry. The enraged Emperor cast him into prison. Knowing what was awaiting him, Dimitrios gave his goods to his faithful servant, Lupus, to give away to the poor, and went off to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to him and said: 'Peace be with thee, thou sufferer for Christ; be brave and strong!' After several days, the Emperor sent soldiers to the prison to kill Dimitrios. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed. A small church was very soon built over his relics. An Illyrian nobleman, Leontius, became sick of an incurable illness. He ran prayerfully up to the relics of St Dimitrios and was completely healed, and in gratitude built a much larger church in place of the old one. The saint appeared to him on two occasions. When the Emperor Justinian wanted to take the saint's relics from Salonica to Constantinople, a spark of fire leapt from the tomb and a voice was heard: 'Leave them there, and don't touch!', and thus the relics of St Dimitrios have remained for all time in Salonica. As the defender of Salonica, St Dimitrios has many times appeared and saved the city from calamity, and there is no way of counting his miracles. The Russians regarded St Dimitrios as the protector of Siberia, which was overcome and annexed by Russia on October 26th, 1581.

**St. Cedd, bishop of the East Saxons** - Cedd belonged to a family of brothers, and all six of them were chosen by King Oswald of Northumbria to be trained by St. Aidan to be monks and missionaries. This was in 635, when Aidan came from the monastery of Iona in Scotland to become bishop of King Oswald's kingdom. One of St. Cedd's brothers was St. Chad, who was the first bishop of York and then bishop of Lichfield. In 653, Peada, king of the Middle Angles, asked Aidan's successor at Lindisfarne for a bishop for his diocese, and St. Finan chose four monks from Lindisfarne to evangelize Peada's people. Later, the king of the East Saxons, whose chief city was London, also asked for a bishop, and Finan called Cedd to Lindisfarne and consecrated him bishop of London. Cedd founded three monasteries of his own, the best known being Lastingham, where he died of the plague in 664. St. Bede has a beautiful story of Cedd's founding of Lastingham: Cedd spent forty days in prayer and fasting in a remote spot given to him by King Ethelwald. In 664, Cedd was present at the Synod of Whitby and was a member of the Irish party, those wishing to retain the Irish date for Easter. But when the synod decided in favour of the Eastern date, Cedd accepted the decision, not wanting to cause any further disunity in the English churches. After the Synod of Whitby, a plague struck England, and Cedd was among those who died from the plague. At the news of his death, thirty monks came from London to spend their lives where their founder had died. But they, too, caught the plague and were buried near the little chapel that had been erected in Cedd's memory. Cedd was the second bishop of the city of London; the first was Mellitus, who came with St. Augustine and later became archbishop of Canterbury. Mellitus was driven from the see by the king of the East Saxons in 616, and London was without a bishop until Cedd's arrival about 654. Thought for the Day: St. Cedd was trained by a saint and he himself trained others to holiness. A good teacher teaches mostly by what he is; and, if he is a good teacher, the things that are important to him become important to those he teaches. Good teachers fashion the souls of others by contact with their own soul.

**Commemoration of the Great Earthquake at Constantinople in 740 A.D.** - In the year 740, during the reign of Emperor Leo the Isaurian, there was a terrifying and prolonged earthquake in Constantinople. The people considered this a punishment from God for their sins, and prayed with great repentance to the Most-holy Theotokos and St. Demetrius, until God showed mercy and the earthquake ceased.

**Also commemorated on this day:** Venerable Theophilus of the Kiev Caves, bishop of Novgorod (1482). Martyr Luppous (306). Venerable Athanasius of Medikion Monastery (814). Venerable Demetrius of Basarbov in Bulgaria (1685). Venerable Demetrius (14th c.). St. Anthony, bishop of Vologda (1588). St. Eata, bishop of Hexham and abbot of Lindisfarne (686). Martyr Ioasaph, monk of Mt. Athos, disciple of

St. Niphon of Constantinople (1536). St. Alexander Okropiridze, bishop of Guria and Mingrelia, Georgia (1907). Martyrs Artemidorus and Basil. Martyr Leptina. Martyr Glycon.

**27 October / 9 November - The Holy Martyr Nestor** - At the time of the martyrdom of St Dimitrios the Outpurer of Myrrh, there was in Constantinople a young man, Nestor, who had learned the Christian faith from St Dimitrios himself. At that time, the Emperor Maximian, an opponent of Christ, ordered various games and amusements for the people. The Emperor's favourite was a Vandal called Lyaeus, a man of Goliath-like size and strength. As the imperial gladiator, Lyaeus challenged men every day to a duel and slew them, and this blood-letting of his delighted the blood-lust of the idolatrous Emperor. He built a special arena, like a terrace on pillars, for Lyaeus's duels. Underneath this terrace were planted spears with sharp cutting-edges pointing upwards. When Lyaeus had overcome someone in the duel, he would push him from the terrace above onto the whole forest of prepared spears. The pagans stood around with their Emperor, and were delighted when some poor wretch writhed in torment on the spears until he died. Among Lyaeus's innocent victims were a large number of Christians, for, when there was a day when no-one came forward voluntarily to duel with Lyaeus, then, by the Emperor's orders, Christians were compelled to fight with him. Seeing this horrifying enjoyment of the pagan world, Nestor's heart swelled with pain and he resolved to go himself to the arena of the gigantic Lyaeus. He first went to the prison where St Dimitrios was kept, and asked his blessing to do this. St Dimitrios blessed him, signed him with the sign of the Cross on forehead and breast, and said to him: 'You will overcome him, but you will suffer for Christ.' The young Nestor then went to Lyaeus's arena. The Emperor was there with a large crowd, and they all bewailed the probable death of the young Nestor, trying to dissuade him from fighting Lyaeus, but Nestor crossed himself and said: 'O God of Dimitrios, help me!' With God's help, Nestor overcame Lyaeus, felled him and threw him down onto the sharp spears, where the heavy giant soon found death. Then the whole people shouted: 'Great is the God of Dimitrios!' But the Emperor had lost face before the people, and, mourning his favourite, became filled with wrath against Nestor and Dimitrios, and the wicked Emperor ordered that Nestor be beheaded with the sword and Dimitrios run through with spears. Thus this glorious Christian hero, Nestor, left behind his young, earthly life in 306, and entered into the Kingdom of his Lord.

**St. Ia, virgin of Cornwall** - the sister of Saints Ercus (or Euny) and Herygh, Saint Ia, was a holy maiden who came from Ireland to Cornwall—it is said that she sailed on a leaf that grew to accommodate her—and landed and settled at the mouth of the Hayle River where Saint Ives, formerly called Porth Ia, now stands. In Cornwall she erected a cell where she lived the life of prayer and austerities. This version relates that Ia suffered martyrdom in Cornwall at the mouth of the Hayle River.

**Also commemorated on this day:** New Hieromartyr Sergius (1942). Venerable Nestor the Chronicler of the Kiev Caves (1114). Venerable Nestor (not the Chronicler) of the Kiev Caves (14th c.). Uncovering of the relics (1539) of St. Andrew, prince of Smolensk (1390). Martyrs Capitolina and Eroteis of Cappadocia (304). Martyr Mark of the isle of Thasos (304). St. Cyriacus, patriarch of Constantinople (1390). St. Procla, wife of Pontius Pilate (1st c.). New Hieromartyr Seraphim (Samojlovich) bishop of Uglich. St. Demetrius of Basarbov in Bulgaria (12th-13th c.). St. Odran, monk of Iona. Hierarch Alexander, Bishop of Guria and Samegrelo (1907).

### ‡ Daily Scripture Readings ‡

**Monday** - Luke 1:39-49, 56 (Matins Gospel); Philippians 2:5-11 (Epistle, Theotokos); Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

**Tuesday** - Philippians 2:16-23; Luke 11:1-10; Philippians 2:12-16; Luke 10:22-24; Galatians 1:11-19 (Apostle); Matthew 13:54-58 (Apostle)

**Wednesday** - Luke 1:39-49, 56 (Matins Gospel); Philippians 2:24-30; Luke 11:9-13; Philippians 2:5-11 (Epistle, Theotokos); Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

**Thursday** - Philippians 3:1-8; Luke 11:14-23

**Friday** - Matthew 10:16-22 (Matins Gospel); Philippians 3:8-19; Luke 11:23-26; 2 Timothy 2:1-10 (Epistle, St. Demetrius); John 15:17-16:2 (Gospel, St. Demetrius); Hebrews 12:6-13; 25-27 (Epistle, Earthquake); Matthew 8:23-27 (Gospel, Earthquake)

**Saturday** - 2 Corinthians 1:8-11; Luke 8:16-21



**HYMN OF PRAISE**  
**The Venerable Hilarion the Great**

Holy Hilarion, like a brilliant comet, Fleeing from men, traveled half the world. But such a star hides in vain: Its own light reveals it to the world. Hilarion wished to escape earthly glory, But from glory the saint could not flee. Where God did not proclaim him, the demons did, Being terrified by the saint, who cast them out. Wherever he settled, Hilarion the Wonderful Worked miracles and healed the sick, Conquered his weakness and passions. A conqueror of the world, he subdued the demons. He hid in caves, yet was proclaimed by all. He shunned all, but was glorified by all. The Lord glorifies His glorifiers, And crowns victorious runners with wreaths. When the race of earthly life passes, The wreaths of everlasting life are given. The aged Hilarion, ever young in spirit, Now takes delight in the Lord face to face. Even now his prayers wage war for us, That in His compassion the Lord would have mercy on us.

**REFLECTION**

The All-seeing eye of God watches over all men and, in a wondrous manner, guides the faithful to salvation. That which seems to the faithful a great loss can show itself over time to be a great gain. The case of St. Philotheus and his brother, who were lost to their mother, is similar to the case of St. Xenophont (January 26), and the case of St. Eustathius and his wife and sons (September 20). When St. Philotheus and his brother were sitting in a Turkish prison in Macedonia, the Most-holy Theotokos appeared to them in the form of their mother and said, "Arise, my dear children, and follow me!" and suddenly the young men found themselves in a monastery in the town of Neapolis in Asia Minor. When the young men related to the abbot what had happened to them, he understood that this was from God, and he received the young men and tonsured them. A long time passed after this. Their mother grieved for them but overcame her loss. Finally, she decided to enter a convent and dedicate herself to God. God's providence brought her near the monastery where her sons were. Once, during the patronal celebration of this monastery she came with the other nuns for the celebration. She saw her sons in church but did not recognize them. Just then, one of the brothers called the other by his secular name. The mother's heart was touched by that name, which was dear to her, and she looked carefully into their faces. Then she recognized them and they recognized her. Their joy was exceedingly great, and they gave heartfelt thanks to God. Believing Christians should not despair over even the greatest loss.

**CONTEMPLATION**

Contemplate the wondrous healing of the blind Saul by Ananias (Acts 9): 1. How Ananias placed his hands on Saul, mentioning the name of the Lord Jesus; 2. How the blindness departed from Saul like scales falling from his eyes, and he saw and was baptized, and became Paul.