



10th Sunday After Pentecost

Holy Martyr Andrew Stratelates and those with him & Afterfeast of Dormition

19 August / 1 September

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.

Troparion of the Feast tone 1: In giving birth thou didst keep thy virginity, / and in thy dormition thou didst not forsake the world, O Mother of God. / Thou didst pass on to life, since thou art the Mother of Life, / and by thine intercessions thou redeemest our souls from death.

Troparion of St Andrew tone 3: Thou didst recruit a divinely chosen army / for Christ the King by the power of the holy Faith, / and as their commander and model thou didst excel with them in the warfare of martyrdom. / Therefore together with them intercede with the Lord / Who has glorified thee to grant us His great mercy.

Kontakion of the Feast tone 2: The grave and death could not hold the Mother of God, / who is sleepless in her intercessions and an unchanging hope in her mediations. / For as the Mother of Life she was transferred to life / by Him Who dwelt in her ever-virgin womb.

Kontakion of St Andrew tone 4: O Andrew most excellent commander, thou didst lead an army of martyrs to Christ. / And with them, O Andrew, thou didst proclaim: / O Compassionate One, Thou art the martyrs' Crown.

Vespers

Lord I have Cried - Tone 1, on 10: Octoechos 4; Feast: 3 (The holy, all pure); Martyr 3 (Revealed as a model of manliness); G: Feast (When thou didst depart); N: Sunday Dogmatic in the tone of the week.

Aposticha: Octoechos; G/N: Feast (Come, ye assembly).

Matins Gospel X

Epistle: Corinthians 4: 9-16

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonoured! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labour, working with our own hands. Being reviled, we bless; being persecuted, we endure; Being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

GOD HAS DISPLAYED US, THE APOSTLES...

WE HAVE BEEN MADE A SPECTACLE TO THE WORLD, TO ANGELS AND TO MEN

There is a great depth of meaning and severity implied in his saying, 'us', and not even with this was he satisfied. He also added his dignity, hitting them vehemently: 'us the Apostles,' who are enduring such innumerable ills, who are sowing the word of godliness, who are leading you to this severe rule of life ...But what does 'unto angels' mean? It is possible to 'become a spectacle unto men,' but not so to angels when the things done are ordinary, but our wrestlings are such as to be worthy even of angelic contemplation ...We are driven about and persecuted, but you enjoy security and are much waited upon ...He sets himself against the noble and those who plumed themselves with external

advantages ...We take no account of human things nor yet of any outward pomp, but we look only to God ...In God's sight men not only commit adultery and fornication, but many have dared and still dare to do other things much more dreadful ...Things even far less than these we fear to do before men: but in God's sight we fear no longer. From this, in fact, all the world's evils have originated: because in things really bad we do not reverence God but men.

St. John Chrysostom. Homily XII on I Corinthians IV, 5, 6, 7. B#56, pp. 66-67.

Gospel Matthew 17: 14-23

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, And they will kill Him, and the third day He will be raised up."

HEALING THE POSSESSED YOUTH

As last Sunday's Gospel told us about a storm on the Tiberian Sea, in the same way today's Gospel also tells us about a storm, only about a storm which is even more terrible. Back then, there were waves on the sea, but here. . .listen to what the father of the youth said to Christ: "Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water" (Mt. 17:15). There, Peter got out of the boat in which the other Apostles were sailing. Notice that Christ did not send him as He sent all the disciples across the sea. But Peter himself, filled with the rapture of faith at seeing Christ walking upon the waves, asked for permission to do the same. And what happened? He doubted and started to drown. And Christ said to him, "O thou of little faith, wherefore didst thou doubt?" (Mt. 14:31).

And what about today's Gospel? In today's Gospel, the father of the possessed son brought him first to the disciples of Christ. The power to cast out devils and to heal sicknesses had been given to them; this seemed to go along with their obedience. And yet they could not heal him. And when the father in deep grief related this to the Lord, Christ in anger exclaimed: "O faithless and perverse generation. . .how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him.... Then came the disciples to Jesus apart, and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. How be it this kind goeth not out but by prayer and fasting" (Mt. 17 17-21).

This is what faith means! But where do we find this faith? Only in the Church. The Apostles, sailing in the boat in obedience to Christ, despite the storm, did not doubt. Their boat had sides which protected them from the pressure of the waves; it had a bottom which separated them from the water; it had a rudder which guided it. In the same way the ship of the Church has everything which is needed to sail over the sea of life, through its storms, to the other shore of Eternal Life. As in the boat the bottom is its foundation, so in the ship of the Church, the foundation is the teaching of Christ which points out the way to life through the Beatitudes (Mt. 5:3-11). Poverty of spirit, weeping for sins (that is, repentance), meekness, hunger and thirst for righteousness, mercifulness, purity of heart, peacemaking, suffering for the truth—this is the foundation of the Church ship. And its sides are the Apostolic rules. This is everything which Christ has passed on to His Apostles, which for the most part is again based on Holy Scripture, and partially is kept in the treasury of Church Tradition.

And what treasure is being carried by the ship of the Church? These are the seven Sacraments of the Church which all have their foundation in Holy Scripture. The Book of the Acts of the Apostles relates to us about the ordination of priests and deacons from which comes our Sacrament of the Priesthood (Acts 6:3, 5-7). In His first appearance after the Resurrection, Christ breathed on the Apostles and said, "Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted" (Jn.20: 22-23). Here is the foundation of the Sacrament of Confession. The words of Christ at the Last Supper, "Do this in remembrance of Me" (Lk. 22:19); and all the chapters from John where it speaks about the Bread of Life—this is the establishment of the Sacrament of Communion (Jn. 6:32-58). The teaching of the Apostle Paul about the relationship between husband and wife speaks of the holiness of the Sacrament of Marriage (I Cor.7:2-17;Eph. 5:22-33). In the Epistle of James instructions are given about the anointing of the sick one with oil and about the prayer of faith for him (James 5:14-15). And so with all the

sacraments. And still more: all Church establishments come from the Lord Himself Here in today's Gospel it tells about the necessity of fasting and prayer. And this is Christ Who says it to His disciples. In the Orthodox Church there is nothing invented by man or added; but neither is there anything subtracted, abbreviated from the teaching of Christ and His Apostles.

'I believe in one, holy, Catholic and Apostolic Church.' Another Catholic and Apostolic Church does not exist on earth. So let us treasure our Church-ship. Let us never abandon it. It has everything for us. It also has this wonderful faith which even moves mountains, and with such faith nothing will be impossible. It will lead us through the storms of life and will bring us to the shore of Life Eternal.

Saints of the Week

19 August / 1 September - Afterfeast of the Dormition - The Holy Martyr Andrew Stratelates - He was an officer, a tribune, in the Roman army in the time of the Emperor Maximian. A Syrian by birth, he served in his native land. When the Persians attacked the imperial Roman army, this Andrew was entrusted with the command in the battle against the enemy— whence his title: commander, stratelates. A secret Christian, although as yet unbaptised, Andrew commended himself to the living God, and, taking only the cream of the army, went to war. Before the battle, he told his soldiers that, if they all called upon the aid of the one, true God, Christ the Lord, their enemies would become as dust scattered before them. All the soldiers, fired with enthusiasm by Andrew and his faith, invoked Christ's aid and attacked. The Persian army was utterly routed. When the victorious Andrew returned to Antioch, some jealous men denounced him as a Christian and the imperial governor summoned him for trial. Andrew openly proclaimed his steadfast faith in Christ. After harsh torture, the governor threw Andrew into prison and wrote to the Emperor in Rome. Knowing Andrew's popularity among the people and in the army, the Emperor ordered the governor to set Andrew free, but to seek another occasion and another excuse (not his faith) to kill him. By God's revelation, Andrew came to know of this imperial command, and, taking his faithful soldiers (2,593 in all) with him, went off to Tarsus in Cilicia, where they were all baptised by the bishop, Peter. Persecuted here also by imperial might, Andrew and his companions withdrew deep into the Armenian mountain of Tavros. There in a ravine, while they were at prayer, the Roman army came upon them and beheaded them all. Not one of them would recant, all being determined on death by martyrdom for Christ. On the spot where a stream of the martyrs' blood flowed down, a spring of healing water sprang forth, healing from every disease. The bishop, Peter, came secretly with his people and buried the martyrs' bodies in that same place. They all suffered with honour at the end of the third century and were crowned with wreaths of eternal glory, entering into the Kingdom of Christ our God.

Our Holy Father Theophanes - Theophanes was born in Ioannia and, as a young man, left all and went to Mt. Athos where he was tonsured a monk in the community of Dochiariu. He was an example to all the monks in fasting, prayer, all-night vigils and depriving himself of all that was unnecessary. In time, and because of this, he was elected as abbot. Later, because of some misunderstanding with the monks, he left Mt. Athos and, with his nephew, went to Berea [Beroea] in Macedonia where he established a monastery in honor of the All-holy Theotokos. When this monastery blossomed with the spiritual life, Theophanes entrusted his nephew to govern it and he went to Naousa where he established another monastery in honor of the Holy Archangels. Theophanes died peacefully in the fifteenth century. His miracle-working relics, even now, repose in Naousa and manifest the great power of God.

Also commemorated on this day: Icon of the Mother of God "Enlightener of Minds" (movable holiday on the Sunday after August 15th). Synaxis of all saints of Moscow (movable holiday on the Sunday before August 26th, Russian Orthodox Church - the Moscow Patriarchate). St. Nicholas priest (1933). St. Pitirim, bishop of Perm (1455). Martyrs Timothy, Agapius, and Thecla of Palestine (304). Icon of the Most Holy Theotokos "Of the Don" (1591). Uncovering of the relics of Venerable Gennadius, abbot of Kostroma (1565). St. Credan, abbot of Evesham.

20 August / 2 September - Afterfeast of the Dormition - The Holy Prophet Samuel - The fifteenth and last of the Judges of Israel, he lived eleven hundred years before Christ. He was of the tribe of Levi, born of Elkanah and Hannah in a place called Ramatha or Arimathea, where noble Joseph was later born. The barren Hannah besought Samuel of the Lord with tears, and dedicated him to God when he was three years old. Living in Shiloh near the Ark of the Covenant, Samuel, at the age of twelve, had a true revelation from God of the punishment which would come upon the house of the High Priest, Eli, because of the worthlessness of his sons Hophni and Phineas. This revelation was swiftly fulfilled: the Philistines routed the Israelites, slew both of Eli's sons and captured the Ark of the Covenant. When the messenger brought these bad tidings to Eli, he fell dead on the ground, breathing his last at the age of ninety-eight, and the same thing happened to his daughter-in-law, the wife of Phineas. Israel was under the Philistine yoke after this for twenty years. When this time had elapsed, God sent Samuel to the people to preach repentance to them as the one means of their salvation from their enemies. The people repented and cast out the foreign idols which they had served, accepting Samuel as prophet, priest and judge. Then Samuel set out with the army against the Philistines and, with God's help, put them to confusion and slew them,

freeing the land and the people. After that, Samuel judged the people in peace to old age. Seeing him growing old, the people asked him to give them a king in his place. In vain, Samuel urged the people against this, saying that God was their only king, but the people remained adamant in their desire. Although this desire was not pleasing to God, He commanded Samuel to anoint Saul the son of Kish, of the tribe of Benjamin, as king. Saul reigned a short time, and God rejected him for impudence and disobedience, and then commanded Samuel to anoint David the son of Jesse as king in Saul's place. At the time of his death, Samuel gathered all the people together and took leave of them, and when he died all Israel wept for him and buried him solemnly in his house at Ramah.

St. Oswin, king and martyr (651) - St. Oswin grew up in the political turmoil of early 7th century Northumbria. In AD 633, his father, Osric, had managed to secure the crown of Deira (modern Yorkshire) after the death of his cousin, King Edwin of Northumbria, at the Battle of Hatfield Chase. Bernicia was taken by his rival, Eanfrith, but, within a year, both men had been massacred by their enemy, the Northern Welsh and Mercians who were sweeping across the Country. The young Oswin fled to safety in Wessex. While Oswin grew into a burly young man, Eanfrith's half-brother, Oswald was accepted by both Bernicia and Deira as King of a united Northumbria and he drove off their south-western invaders. He married the daughter of the King of Wessex in AD 635, but there is no evidence of his making trouble for Oswin. Seven years later, however, Oswald was dead. His brother, Oswiu, became King of Bernicia, but was rejected by the Deirans who recalled Oswin in AD 644. He may have made his peace with the Mercians at this time and used their armies to assert his rights in the north. According to St. Bede, Oswin was "a man of handsome appearance and great stature, pleasant in speech and courteous in manner. He was generous to high and low alike and soon won the affection of all by his kingly qualities of mind and body, so that even men of very high birth came from nearly every province to his service." He was a great friend of St. Aidan and a man of "piety and devotion". Oswin was, however, despised by King Oswiu who greedily coveted the Deiran lands which had once belonged to his brother. In August AD 651, he raised a vast army, which Oswin was obliged to march out to meet, but, finding he was greatly outnumbered, the King of Deira wisely decided to withdraw from the battlefield and avoid unnecessary bloodshed. He took refuge in the house of his friend, Ealdorman Hunwald, at Gilling in North Yorkshire, but was treacherously betrayed by him. Oswiu sent his soldiers to the manor and King Oswin was cut down where he stood. He was the last King of the House of Aelle. Oswiu's wife was Oswin's cousin and she insisted her husband build a monastery at Gilling in expiation for his crime. Oswin was, however, buried at Tynemouth in Northumberland. He was remembered as a Christian martyr because he had died "if not for the faith of Christ, at least for the justice of Christ"; and his shrine became a popular place of pilgrimage.

Repose of Hieromonk Seraphim (Rose) of Platina (1982) - born Eugene Rose in 1934 in California in an American Protestant family. As a college graduate, his search for philosophical truth led him initially to Buddhism and other eastern religions. A friend encouraged him to visit the old Russian Orthodox Cathedral of the Mother of God, "Joy of All Who Sorrow", in San Francisco. Upon entering the Cathedral, during Vespers of Great Friday, he felt that his search was over and that he had "come home." He began attending the Divine Services regularly and was received into the Church. In 1963, with the blessing of Archbishop John (Maximovitch), he and another young man formed the St. Herman of Alaska Brotherhood as a missionary endeavour towards the conversion of English-speaking people. They opened a bookstore and began publishing a magazine in English, *The Orthodox Word*. They laboured tirelessly for the glorification of St. Herman, a missionary and wonderworker whose relics lay on American soil. A gifted intellectual with a promising career before him, Father Seraphim (then Eugene) turned his back on this world. He devoted himself full-time to missionary endeavours and the study of the Holy Fathers. Inspired by the ancient desert-dwellers and ascetics, he and his companion left San Francisco to live as monks in the Northern Californian forest. He was tonsured into the Small Schema in 1969, receiving the name Seraphim after his beloved St. Seraphim of Sarov. He built a small hut on the mountainside where he prayed and prepared many articles for publication. He wrote and translated many soul profiting books, articles, and church services, including the service to St. Herman of Alaska (sung at his glorification in 1970) and an akathist to St. John of Shanghai & San Francisco. He laboured greatly to preserve St. John's memory and to publish reports of miracles worked through him. He struggled in the face of modernism to preserve a patristic Orthodox understanding of the life of the soul after death. 'spirituality' outside the Church, and the book of Genesis, among other things. His best known works are *Orthodoxy & the Religion of the Future* and *The Soul after Death*. Father Seraphim was ordained hierodeacon in January 1977 and was raised to the rank of hieromonk on the Sunday of the Myrrh-bearers in the same year. As a priest, he ministered not only to the brethren and pilgrims at the monastery, but also to a number of small parishes in Northern California and Oregon. His constant counsel was: "Censure yourself. Never excuse yourself. If you must, or think you must give way to a weakness, then be certain that you recognise it as a weakness and a sin. But see your own faults and condemn not your brother!" During the latter portion of his life, Father Seraphim continually emphasised the need for spiritual attentiveness in preparation for struggles to come. He said often: "It is later than you think. Hasten therefore to do the work of God!" Father Seraphim reposed in the Lord in 1982 after an acute illness. He was an inspiration to many and accomplished much for the glory of God and the

spread of the true Orthodox Christianity amongst English-speaking people. Forty days after his repose, Bishop Nektary (Kontzevich) of Seattle stated that he was 'a righteous man, possibly a saint'. May God grant him rest with His saints where the light of His countenance shall visit him. An may his memory be eternal!

St. Edbert + 768 - The successor of St Ceolwulf on the throne of Northumbria in England. After a prosperous reign of twenty years he resigned and went to the monastery of York, where he spent a further ten years in prayer and seclusion.

Also commemorated on this day: New Hieromartyrs Alexander, Leo, and Vladimir priests (1918). New Hieromartyr Nicholas priest (1919). Uncovering of the relics of Hieromartyr Hermogenes (Germogen), bishop of Tobolsk (2005). Hieromartyr Philip, bishop of Heraclea, and with him Martyrs Severus, Memnon, and 37 soldiers at Plovdiv in Thrace (304). Martyr Lucius the Senator of Cyprus (ca. 310). Martyrs Heliodorus and Dosa (Dausa) in Persia (380). Putting in again the relics of St. John, bishop of Suzdal and St. Theodore, bishop of Rostov and Suzdal (1879). Martyr Photina, at the Church of Blachernae . St. Philibert of Jumieges (685).

21 August / 3 September - Afterfeast of the Dormition - The Holy Apostle Thaddeus - One of the Seventy, he was not that Thaddaeus who was one of the Twelve. St Thaddaeus first saw and heard John the Baptist, and then saw the Lord Jesus and followed Him. The Lord included him among His seventy, lesser apostles, whom He sent two and two before His face (Luke 10:1). After His glorious Resurrection and Ascension, the Lord sent Thaddaeus to Edessa, Thaddaeus's birthplace, in fulfilment of His promise to Avgar, which He made when He sent him the napkin with the imprint of His face. By kissing this napkin, Avgar was healed of his leprosy, though not entirely; a little of the leprosy remained on his face. When St Thaddaeus visited Avgar, the latter received him with great joy. Christ's Apostle instructed him in the true Faith and then baptised him. When the baptised Avgar came up out of the water, the remaining leprosy fell from him and he was completely healed. Glorifying God, Prince Avgar desired that his people should come to the knowledge of the true God and glorify Him. The prince called together all the citizens of Edessa before the holy Apostle Thaddaeus, to hear him preach about Christ. Hearing the Apostle's words and seeing their miraculously-healed prince, the people cast away their idols and their unclean living, embraced the Christian faith and were baptised, and the city of Edessa became resplendent with the Christian faith. Prince Avgar brought much gold and offered it to the Apostle, but Thaddaeus said to him: 'Having abandoned my own, do I accept another's?' St Thaddaeus preached the Gospel throughout Syria and Phoenicia, and entered into rest in the Lord in the Phoenician city of Beirut.

Venerable Abramius Wonder-Worker of Smolensk - Abraham was born in the town of Smolensk in answer to his parent's prayers. He entered the monastic life at an early age and gave himself to austere asceticism, emulating the ancient fathers of the desert. Later, he established the monastery of the Holy Cross near Smolensk. He endured many temptations both from demons and men with great patience and thanksgiving to God. During the time of a great drought, Abraham brought forth rain by his prayers. Living fifty years in the monastic order, Abraham peacefully died in the Lord about 1220 A.D.

Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus - Bassa was the wife of an idolatrous pagan priest but also was secretly a Christian. She educated her sons in the spirit of Christianity. Her husband hated her because of her faith and handed her, along with her, sons, over to the judge for torturing. After harsh tortures, her sons were beheaded (thought to be Edessa in Macedonia). Bassa was completely overjoyed when she saw how her sons honorably ended their martyr's heroic deed for Christ and she herself, with even greater eagerness, went from torture to torture. When they tossed Bassa into the sea, angels appeared to her and brought her to an island in the Sea of Marmara where she was beheaded at the time of Maximian. Thus, was St. Bassa, in a two-fold manner, was made worthy of the Kingdom of Christ, as a martyr and as a mother of martyrs.

Also commemorated on this day: St. Martha, schemanun of Diveyevo (1829). New Hieromartyr Alexander priest (1918). New Hieromartyr Paul priest (1937). New Martyr Ignatius (1942). Venerable Abramius the Lover-of-Labor of the Kiev Caves (14th c.). Hieromartyr Raphael of Sisatovac, Serbia (1941). Appearance of the Light-Painted image of the Most Holy Theotokos on Mount Athos in the Russian Saint Panteleimon Monastery (1903). Venerable Theocleta the Wonderworker of Asia Minor (840). Venerable Cornelius, abbot of Palei Island (Valaam) (1420), and his disciple St. Abramius. Venerable Ephraim (1238) of Smolensk disciple of St. Abramius. St. Avitus, bishop of Clermont (594). Martyrs Donatus the deacon, Romul the priest, Silvan the deacon, and Venust. Venerable Isaiah of Mt. Athos. St. Sarmean, Catholicos of Kartli, Georgia (779). New Martyr Symeon of Samokovo (1737). Translation of the relics (1953) of St. Nectarius (Kephalus), metropolitan of Pentapolis (1920). St. Hardulph of Breedon.

22 August / 4 September - Afterfeast of the Dormition - The Holy Martyrs Agathonicus, Zoticus and others - St Agathonicus was a citizen of Nicomedia and a Christian. He turned the Greeks from idolatry with great fervour, and instructed them in the true Faith. The imperial governor, on orders from the Emperor Maximian, was persecuting Christians with great harshness. In this persecution, he seized St Zoticus in a place called Carpe, crucified his disciples and took him off to Nicomedia, where he also seized and bound Agathonicus, Princeps, Theoprepus, Acyndinus, Severian, Zeno and many others. They were taken, securely bound, to Byzantium. On the way, Zoticus, Theoprepus and Acyndinus died from exhaustion and of their wounds. Severian was killed near Chalcedon and Agathonicus and the others were taken to Thrace, to a place called Silybria, where, after torture before the Emperor himself, they were beheaded with the sword and entered into eternal life and the joy of their Lord.

St. Sigfrid, abbot of Wearmouth (688) - Nothing is known about the early life of Saint Sigfrid, a disciple of Saint Benedict Biscop. He was known for his knowledge of Scripture, his temperance, and obedience. During Benedict's absence on his fifth visit to Rome, Saint Esterwine died. Saint Ceolfrid and the other monks elected the deacon-monk Sigfrid to take Esterwine's place as coadjutor abbot of Jarrow and abbot of Wearmouth in 686. Both saints fell deathly ill upon Benedict's return to Jarrow. Knowing that their earthly lives were about to end and wanting a final meeting to inquire about the welfare of each other and their monks, Sigfrid, suffering from a lung disease, was carried on a stretcher to Benedict's cell. They were both too weak to even embrace one another unaided. After consulting Sigfrid, Benedict sent for Ceolfrid and appointed him abbot over both monasteries. Benedict and Sigfrid, of one heart in life, died the same year. Sigfrid was buried by Saint Ceolfrid in the abbey-church of Saint Peter next to his master, Saint Benedict, and his predecessor, Saint Esterwine.

St. Symphorian (c.2nd-3rd c.) - he lived in Gaul in the Roman city of Autun, where the pagan goddess Cybele was particularly revered. On her feast day the image of this goddess was wheeled through the streets of Autun on a chariot, while the mob bowed and worshipped. Taking part in the ceremonies was the provincial governor, Heraclius. Heraclius commanded Symphorian to worship Cybele as the mother of all the gods. Declaring that he worshipped the one true God, Symphorianus asked for a hammer to smash the pagan idol. Learning that Symphorian came from a noble family, the governor decided to give him another chance. When the saint persisted in his faith, he was flogged. The governor then tried to bribe him, offering him an army commission if he would recant. But all this was in vain, and he eventually condemned the saint to be killed by the sword. Soldiers led him to the place of execution outside the city wall. As they went he saw his mother standing on the walls. She shouted to her son, 'Do not be afraid, Symphorian. Your death will lead straight to eternal life.' Then swordsman cut off his head and he was buried in a tomb. 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!

Also commemorated on this day: Martyr Gorazd of Prague, Bohemia and Moravo-Cilezsk (1942). Venerable Isaac I (Antimonov, the "Elder") of Optina (1894). New Hieromartyrs Macarius bishop of Vyazma, John Boyarschinov and Alexis Naumov priests (1918). New Hieromartyrs Theodore bishop of Penza and with him Basil and Gabriel priests (1937). New Hieromartyrs John bishop of Velikoluk, Alexis archbishop of Omsk, Alexander, Michael and Theodore priests, Hieromartyr Hilarion, John and Hierotheus (1937). Hieromartyr Athanasius (270-275), bishop of Tarsus in Cilicia, Venerable Anthusa of Syria (298) and Martyrs Charesimus and Neophytus (270-275). Virgin-martyr Eulalia of Barcelona (303). Iveron Icon of the Most Holy Theotokos at the Monastery of St. Alexis of Moscow (1650). Venerable Bogolep of St. Paisius of Uglich Monastery (16th c.). New Hieromartyr Andrew (Ukhtomsky), bishop of Ufa (1937). Martyrs Irenaeus, Deakon, Or, and Oropus.

23 August / 5 September - Apodosis of the Dormition - The Holy Martyr Lupus - this holy man was a servant of St Dimitrios of Salonica. When St Dimitrios was beheaded by the Emperor Maximian, Lupus dipped the hem of his garment and his ring in the martyr's blood. Lupus worked many miracles in Salonica with this garment and ring, healing people of every pain and infirmity. The Emperor Maximian, who was still staying in Salonica, discovered this, and commanded that Lupus be tortured and killed. But the soldiers who drew their weapons on Lupus turned one on the other and wounded one another. As Lupus was not yet baptised, although he was a Christian, he prayed to God that He would somehow bring about his baptism before his death. On this, water suddenly poured down on the holy martyr from a cloud, and he thus received baptism. After harsh torture, he was beheaded and entered into the heavenly Kingdom; The Hieromartyr Pothinus, Bishop of Lyons; The Hieromartyr Irenaeus, Bishop of Lyons - He was in his youth a pupil of St Polycarp, the disciple of the apostles, who sent him to preach in Gaul. After St Pothinus's death by martyrdom, Irenaeus was made bishop. In his numerous writings, Irenaeus both expounded the Orthodox faith and defended it against heretics. He suffered for Christ in the time of the Emperor Severus, in 202, along with nineteen thousand Christians.

Holy Martyr Ebba the Younger, abbess of Coldingham, sister of King Oswy and her companions (870) - Abbess at Coldingham, Berwickshire, Scotland, a double monastery that had been founded by Saint Ebbe the Elder, and which was the largest in the country at the time. When the monastery was attacked by Scandinavian pirates, Ebbe gathered her nuns and exhorted them to save themselves from falling into the hands of the pirates by voluntary disfiguring themselves. She then set an example by cutting off her own nose and upper lip; the other nuns did the same. When the Vikings broke into the convent, they were so horrified and angry by what the women had done to escape being raped, they locked them all in, set fire to the house, and burned them all to death.

Also commemorated on this day: New Hieromartyrs Ephraim, bishop of Selenginsk (1918) and Archpriest John Vostorgov of Moscow (1918) and Martyr Nicholas. New Hieromartyrs Paul and John priests (1937). Hieromartyr Irenaeus, bishop of Lyons (202). Venerables Eutychius (540) and Florentius (547) of Nursia. St. Callinicus, patriarch of Constantinople (705). 38 Martyrs of Thrace. Venerable Nicholas the Sicilian, who struggled on Mt. Neotaka in Euboea. Hieromartyr Pothinus, bishop of Lyons (177). Martyr Victor of Marseilles (3rd c.). Martyr Tydfil of Merthyr Tydfil.

24 August / 6 September - The Hieromartyr Eutyches - one of the lesser apostles, born in Sebastopol, he was a disciple and friend of the Apostles John the Theologian and Paul. Although he was not included in the Seventy, he was called an apostle by virtue of having been a disciple of the great apostles, and because he showed true apostolic zeal in the service of the Gospel. Consecrated as a missionary bishop, St Eutyches travelled widely, having an angel as a companion, and he also received heavenly bread from an angel while in prison. When his body was flayed with serrated iron rods, his blood ran down mingled with a sweet myrrh. He was thrown into the flames and before wild beasts, and was finally beheaded with the sword in Sebastopol.

St. Peter, Metropolitan of Kiev - Sainted Peter, Metropolitan of Moscow, died on 21 December 1326. The first transfer of his relics was on 1 July 1472 - a feastday then established. The second transfer of the relics of Sainted Peter was after the consecration of the Uspensk (Dormition) Cathedral - constructed anew - on 24 August 1479, and the feastday of 1 July was replaced. A feastday of appearing-forth of the relics of Sainted Peter (4 August) is also known of - upon the occasion of an appearance to the spouse of Ivan the Terrible (1533-1584), - the tsaritsa Anastasia (1547-1560). Sainted Peter appeared to tsaritsa Anastasia and allowed no one to open up his grave. He commanded the grave to be sealed and a feastday established.

From Sainted Peter are preserved three epistles. The first was to priests with an exhortation to worthily pursue their pastoral service, and to tend zealously their spiritual children. It concluded with an account of Church law concerning widowed priests: with the aim of protecting them from reproach and temptation he advised them to settle in a monastery, and their children to be enrolled for upbringing and instruction in a monastery school. In the second missive, the saint urged priests to be true pastors and not hirelings, and to be concerned about the strengthening of oneself with Christian and pastoral virtues. In the third missive, Saint Peter again gives an exhortation to priests concerning their pastoral obligations, and he urges laypeople to fulfill the commandments of Christ.

Prominent in church-state affairs, Sainted Peter even for his contemporaries gave good cause to compare him with Saints Basil the Great, Gregory the Theologian and John Chrysostom. The principal effort of Saint Peter was in the struggle for an unified Russian state and the blessing of Moscow as the unifier of the Russian land.

Also commemorated on this day: New Hieromartyr Maximus Sandovich priest (1914). New Hieromartyr Priests Michael Voskresensky, and those with him, of Nizhni-Novgorod (1918). Venerable Aristoclius elder of Moscow (1918). New Hieromartyr Seraphim (1946). Venerable Arsenius, abbot of Komel (Vologda) (1550). Martyr Tation at Claudiopolis (305). Virgin-martyr Cyra of Persia (558). Venerable George Limniotes the Confessor of Mt. Olympus (716). Equal-to-the-Apostles Cosmas of Aitolia (1779). Icon of the Most Holy Theotokos "Petrovskaya" ("of St. Peter of Moscow") (1306). St. Martyrius, ArchBishop of Novgorod (1199). Commemorating the appearance of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary to Venerable Sergius, abbot, of Radonezh (1385). St. Dionysius of Zakynthos, archbishop of Aegina (1622). St. Serapion the Wonderworker, abbot of the Monastery of St. John the Baptist at Garesja, Georgia (1747).

25 August / 7 September - The Holy Apostle Titus - One of the Seventy, he was born in Crete and educated in Greek philosophy and poetry. Led by a dream, he read the Prophet Isaiah and came to doubt all Hellenic learning. Hearing of Christ the Lord, he went to Jerusalem with some other Cretans, and himself heard the words of the Saviour and saw His mighty works. His youthful heart clave utterly to Christ. He was later baptised by the Apostle Paul, whom he served in the works of the Gospel as a son serves his father. Paul loved Titus so greatly that he sometimes called him his son (Titus 1:4), and

sometimes his brother (II Cor. 12:18). Titus travelled widely with the great Apostle of the people, and was by him made Bishop of Crete. At the time of Paul's suffering in Rome, Titus was there, and buried the body of his teacher and spiritual father. He then returned to Crete, where he had great success in baptising the pagans, and wisely governed the Church to great old age. He entered into rest at the age of ninety-four.

The Holy Apostle Bartholomew - Today is the commemoration of the translation of St. Bartholomew's relics, while his main feast falls on June 11th. When this great Apostle was crucified in Ourbanopolis in Armenia, Christians took his body and buried it in a leaden coffin. When numerous miracles had been wrought over the Apostle's grave, especially healings of the sick—which led to an increase in the number of Christians—the pagans took the coffin containing Bartholomew's relics and cast it into the sea. At the same time, they threw in four other coffins with the relics of four martyrs: Papian, Lucian, Gregory and Acacius. By God's providence, the coffins did not sink, but floated, carried by the waves, to various places: Acacius's to the city of Askalon, Gregory's to Calabria, Lucian's to Messina, Papian's to another place in Sicily and Bartholomew's to the island of Lipara. By some mysterious revelation, the Bishop of Lipara, Agathon, learned of the approach to Lipara of the relics of St Bartholomew. Agathon, with his clergy and people, went out to the shore and awaited the coffin with great joy. On that occasion, many of the sick were healed by the holy Apostle's relics. They were placed in the church of St Bartholomew and lay there until the time of Theophilus the Iconoclast (about 839), then, when the Moslems threatened the Liparites, the Apostle's relics were taken to the town of Benevento. Thus God glorified His apostle by miracles, both during his lifetime and after his death.

Also commemorated on this day - Hieromartyr Moses (1931). New Hieromartyr priest Vladimir Moschansky (1938). Sts. Barse and Eulogius (386), bishops of Edessa, and St. Protogenes, bishop of Carrhae (4th c.), confessors. St. Menas, patriarch of Constantinople (6th c.). St. John the Cappadocian (520) and St. Epiphanius (535), patriarchs of Constantinople. Synaxis of Hierarchs of Crete: Andrew the Wonderworker; Cyril, bishop of Gortyna; and Eumenius, bishop of Rome. St. Aredius of Limousin (591). St. Gregory of Utrecht (775). Translation of the relics of St. Hilda of Whitby (680). St. Ebba the Elder, abbess of Coldingham, Northumbria, England (683).

‡ Daily Scripture Readings ‡

Monday - 2 Corinthians 2:3-15; Matthew 23:13-22

Tuesday - 2 Corinthians 2:14-3:3; Matthew 23:23-28

Wednesday - 2 Corinthians 3:4-11; Matthew 23:29-39

Thursday - 2 Corinthians 4:1-6; Matthew 24:13-28; Philippians 2:5-11 (Theotokos);
Luke 10:38-42; 11:27-28 (Theotokos)

Friday - 2 Corinthians 4:13-18; Matthew 24:27-33, 42-51; Hebrews 7:26-8:2 (St. Peter); John
10:9-16 (St. Peter)

Saturday - 1 Corinthians 1:3-9; Matthew 19:3-12; Titus 1:1-4; 2:15-3:3, 12-13, 15 (Apostles);
Matthew 5:14-19 (Apostles)