

**13<sup>th</sup> Sunday After Pentecost &  
Sunday before Exaltation  
Afterfeast of the Nativity of the  
Theotokos &  
Sts Joachim and Anna  
9 / 22 September**



**Resurrection Tropar, Tone 4:** When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

**Troparion of the Mother of God tone 4:** Thy birth, O Mother of God,/ has brought joy to all the world;/ for from thee arose the Sun of Righteousness, Christ our God,/ Who, having dissolved the curse, has given His blessing,/ and having abolished death, has granted us life eternal.

**Troparion of Ss Joachim and Anna tone 2:** We celebrate the memory of Thy righteous forebears/ and through them we entreat Thee, O Lord, to save our souls.

**Another Troparion of Ss Joachim and Anna tone 5:** Let us sing praises to Joachim and Anna,/ the couple honoured by God/ (and they are His kinsmen)./ They have borne for us the Maiden/ who in a manner beyond understanding/ gave birth to Him Who though fleshless/ became incarnate to save the world./ With her they intercede for our souls.

**Resurrection Kondak, Tone 4:** My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

**Kontakion of the Mother of God tone 4:** Joachim and Anna were freed from the reproach of childlessness/ and Adam and Eve from the corruption of death, O Immaculate One, by thy holy nativity./ And thy people, redeemed from the guilt of sin,/ celebrate thy birth by crying to thee:/ The barren woman gives birth to the Mother of God and the nurse of our life.

**Kontakion of Ss Joachim and Anna tone 2:** Anna rejoices, released from her barrenness,/ and nurses her most pure child./ She calls all people to glorify Him/ Who gave the Virgin Mother to mankind from her womb.

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**Vespers**

Lord I have Cried - Tone 4, on 10: Octoechos 4; Feast: 3 (Joachim and Anna hold festival); Saints 3 (Come, let us now join chorus); G: Feast (O blessed twain); N: Sunday Dogmatic in the tone of the week.

Aposticha: Octoechos; G/N: Feast (Joachim and Anna).

**Matins Gospel II**

**Epistle for Sunday before Exaltation: Galatians 6: 11-18**

**Epistle: Corinthians 16:13-24**

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints-- That you also submit to such, and to everyone who works and labours with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand--Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed.

O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

### **LET ALL THAT YOU DO BE DONE IN LOVE**

'Let all be done in love:' since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up; they would not have said, 'I am of Paul, and I of Apollos' ...In the beginning, too, he mentions this man, saying, 'I also baptized the house of Stephanas, and now he speaks of him as 'the first-fruits' not only of Corinth, but also of all Greece ...He implies that together with their faith, they also showed forth a most excellent life, in every way proving themselves worthy ...And not only from this, but from another topic he likewise indicates their piety: i.e., from their having filled their whole house with godliness ...And he did not say merely, 'by fellow-helpers,' but added, 'whatsoever direction they give, obey' ...If there is anyone like them, let him also have the same advantage.

*St. John Chrysostom. Homily XLIV on I Corinthians XVI, 2, 3. B#56, p. 264.*

### **Epistle for Sts Joachim & Anna: Galatians 4: 22-31**

### **Gospel or the Sunday before Exaltation: John 3: 13-17**

### **Gospel: Matthew 21:33-42**

The Lord said this parable: "There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvellous in our eyes'?"

### **PARABLE OF THE HOUSEHOLDER WHO PLANTED THE VINEYARD**

"It will be hard for a rich man to enter the Kingdom of Heaven," said Christ to His disciples. If you recall, last Sunday these same words appeared at the end of the Gospel reading. A young man approached Christ and asked, What should I do in order to inherit the Kingdom of Heaven? Then the Lord answered him: Fulfill the commandments. And when the young man said that he had already done this, then the Lord, seeing his heart, said: Give away whatever you have. But the young man was rich, and for him his riches were the power that gave him status in society, and therefore he bent his head and walked away. Here Christ said to His disciples: "Truly I say unto you, it will be hard for a rich man to enter the Kingdom of Heaven" (Mt. 19:16-23).

How is this? Why? If you take today's Gospel reading, then you will see why. The parable for today tells us how the Lord planted a vineyard and sent his slaves to work in this vineyard (Mt. 21:33-42). And he gave them everything needed for their lives. But the slaves enjoyed living and labouring in this vineyard so much that they began to feel that the place belonged to them. More and more they began to consider as their own all the prosperity which they were able to get from the grapes which grew so abundantly in the vineyard that did not belong to them; and they gradually began to forget the owner of the vineyard. The Lord gave them everything necessary for their maintenance, for their life, but they began to take it for granted. They had a different understanding: they had the opportunity to use the vineyard and all the beauty of these earthly goods which God gives to man. This captivated them so much, that they completely forgot, or better to say, they did not give a thought to the fact that all this was temporary; and that years would pass, and the hour would come when they would have to leave; and everything in the vineyard would remain here, but they would depart. You see, something different was required of them: while cultivating the vineyard, they should have cultivated also that which was given to man.

And what was actually given to man? A human being has a body which requires food, drink, motion, rest—the things that we call the life of the body. But man also has a spirit which always strives for the ideal. And no matter how good our earthly life might be—and it can be so good that it couldn't be better, as if nothing else existed—in a human heart will always stir that which cannot be satisfied by things

surrounding us. And sadness will appear, and the conscience will say that he did not do the right thing, because the image of God is in every human being, in his spirit; and the spirit also requires life.

Bodily, the vineyard workers were all right, but the spiritual life they twisted and lived according to the flesh. And through this the conscience was suppressed. The conscience did exist but it was covered up. And here is proven what was said to the young man: it is hard for someone who trusts in riches to enter the kingdom of Heaven. Eyes are closed, conscience is darkened. Outwardly, he appears to be in a good state, but inwardly conscience is tormenting and tormenting. No hopes, no comfort. And so the human being tries everything. He says to himself: I will go to a resort, will go travelling, will create for myself all comforts . I will arrange my family life, will have children. I will enjoy myself But here, at best, old age will come; but at worst—sickness. When these critical days come, nothing can appease. No matter how much earthly beauty or how many earthly goods we have — conscience will torment us. This is what today's parable expresses. The slaves even killed the heir so as not to give up the enjoyment of the vineyard. But banishment from the vineyard still occurred. How? This is what we call suffering of conscience which nothing can appease. Anguish—anguish with no way out.

So today's Gospel in a way supplements last week's Gospel and says to us: Brothers, take care that this doesn't happen to you, that the earthly beauty in which we live does not change into this vineyard of the parable! What do we need this vineyard for, these villas, automobiles, if our heart is being torn apart? Let us start to live according to the Beatitudes, and then our heart will be filled with peace, love, the breath of paradise. And with this fullness of heart, we will pass over into Eternal Life. But if we do not understand ourselves, we will be like the Jews. The Jews awaited the messiah who, according to the understanding of the Talmud, must be the ruler of the world and conquer everyone under the yoke of the Jews. And they waited for such a messiah. And when Christ appeared—Who had all the powers: He calmed the sea, He filled five thousand people with five loaves of bread, and healed sicknesses—in their understanding of that time it would have been impossible to find a better commander for the Jewish army. There would be no need for a commissary, food stocks, first aid stations, or hospitals. Christ could do everything. And they waited...to see what would happen next.

And Christ ascended a mountain and for the first time started to speak publicly: Blessed are the poor in spirit, blessed are those who weep, blessed are the meek, those who are persecuted (Mt. 5:3-11). The Jews expected power, might; but Christ spoke about poverty, meekness, sufferings. Of course, the Jews had to turn away. Christ was speaking about something quite different from what they were expecting—not about dominion. What if one followed in His footsteps? What would happen? They were bewildered.

What will happen will be exactly what we need: there will be peace of heart with which it is easy to go through this life and not fear to enter Eternal Life.

*The One Thing Needful - Archbishop Andrei*

### **Gospel for Sts Joachim & Anna: Luke 8: 16-21**

#### **Saints of the Week**

**9 / 22 September - Afterfeast of the Nativity of the Theotokos — Ss Joachim and Anna - St** Joachim was of the tribe of Judah, and a descendant of King David. Anna was the daughter of Matthan the priest, of the tribe of Levi as was Aaron the High Priest. This Matthan had three daughters: Mary, Zoia and Anna. Mary was married in Bethlehem and bore Salome; Zoia was also married in Bethlehem and bore Elisabeth, the mother of St John the Forerunner; and Anna was married in Nazareth to Joachim, and in old age gave birth to Mary, the most holy Mother of God. Joachim and Anna had been married for fifty years, and were barren. They lived devoutly and quietly, using only a third of their income for themselves and giving a third to the poor and a third to the Temple, and they were well provided for. Once, when they were already old and were in Jerusalem to offer sacrifice to God, the High Priest, Issachar, upbraided Joachim: 'You are not worthy to offer sacrifice with those childless hands.' Others who had children jostled Joachim, thrusting him back as unworthy. This caused great grief to the two aged souls, and they went home with very heavy hearts. Then the two of them gave themselves to prayer to God that He would work in them the wonder that He had worked in Abraham and Sarah, and give them a child to comfort their old age. God sent them His angel, who gave them tidings of the birth of 'a daughter most blessed, by whom all the nations of the earth will be blessed, and through whom will come the salvation of the world.' Anna conceived at once, and in the ninth month gave birth to the holy Virgin Mary. St Joachim lived for eighty years and Anna for seventy-nine, and they both entered into the kingdom of God.

**Commemoration of the Third Ecumenical Council** - This Council met in Ephesus in 431 at the time of Emperor Theodosius the Younger. There were two hundred Holy Fathers present at this Council. This Council condemned Nestorius, Patriarch of Constantinople, for his heretical teachings concerning the Most-holy Virgin Mary and the birth of the Lord. Nestorius did not want to call the Holy Virgin the Theotokos (Birth-giver of God), but rather the Christotokos (Birth-giver of Christ). The Holy Fathers

condemned the teachings of Nestorius and confirmed that the Holy Virgin be called the Theotokos. Besides this, the Council confirmed the decisions of the First and Second Ecumenical Councils-especially as regarding the Nicaean-Constantinopolitan Creed, commanding that no one take from or add to the Creed.

**St. Kieran (Ciaran) of Clonmacnois, Ireland (c.545)** - The holy abbot Ciaran was the son of the wagonmaker, Beoit. Beoit was a very good and careful worker, and so he became rich. He and his wife Darerca had five sons and three daughters. Of these sons, four became presbyters and one, a deacon. All three daughters became nuns. This blessed family lived in the province of Meath, but because the local king was greedy and asked for too much tax money, the family moved to Roscommon in the province of Connaught. St Ciaran was born at Roscommon in the year 515. Like other boys his age, the young saint learned to work hard, helping his father, and also working for neighbouring farmers. One of his chores was to herd his family's sheep. Ciaran especially liked this duty, because he could be alone and pray to God in peace. The boy knew many of the psalms by heart, and he loved to chant them as he watched over the flock. The sheep were grazed in a plain called Ai. At that time, the wondrous old man, Saint Diarmat lived on this plain. This holy elder at once saw God's Grace in the young shepherd, and he taught the youth to read the psalms from the book for himself. The two spent many hours together, reading and praying. The elder taught the young saint many things about spiritual struggle, and how to keep himself clean and pure for Christ's sake. When he was old enough, St Ciaran wanted to go to school. In those days, there were no public schools, and the bishops and presbyters taught the students. St Findian had a school at Cluain. Here, he taught the Divine Scripture and the sciences. Saint Ciaran learned quickly, and grew in wisdom and in spirit under his elder. Some of the other students, however, were jealous of the young saint, and they used to torment him and shun him. Ciaran only prayed for them and tried to teach them love and mercy. The students of the school had to take turns working in a flour mill, to help pay for their needs. St Ciaran toiled with meekness and obedience. The saint loved beggars, and from his earliest youth he had sought to help them and give them money, food or clothing whenever possible. He even gave them some of the flour which he ground. As Saint Findian grew older, he called his monks together and announced that when he reposed, Ciaran should take his place as abbot. To this, they all agreed. Meanwhile, St Ciaran got a blessing from his elder to visit some of the holy places of Ireland. He went to Lake Erne to hear the holy words of St Ninned, and from there, the young man went to the sacred isle of Aran. On Aran Island, the monks lived in great poverty and worked very hard. The holy elder, St Enda, was abbot of Aran in those days, and he accepted St Ciaran with joy. The young saint joined the hard labour and prayers of the monks, and he daily grew in God's Grace. From Aran, the saint made his way to Scatterry Island to learn what he could from Saint Senan. The blessed one journeyed around the whole country, learning much from the holy elders, and working and praying with all the monks. Soon, however, many monks came desiring to have St Ciaran as their elder; The saint built a small monastery on Hare Island (called Inis Aingin in Irish language) which is in Lake Ree. Even though Ciaran was the abbot of this monastery, he served the brothers, and often when a visitor came, Saint Ciaran would wash his feet and serve him like a slave. God worked many miracles and healings through this young saint, and the faithful from all over Ireland began to come to Lake Ree as pilgrims. The saint was sorrowful because of the attention and praises he was receiving, and so after a while, he appointed the holy presbyter Donnan as abbot, and he himself departed to the wilderness of Clonmachnoise. In those days, the elder Diarmat was living in this wilderness in a poor cell. The saint came to this cell and built himself one nearby. He lived here with his old friend and teacher for a long time, and a brotherhood soon grew up around him. St Ciaran became a father of saints, for many of his monks later became wonderworkers. The saint spent many years in struggle and prayer. He travelled throughout Ireland preaching and teaching the rulers and people alike to be merciful and charitable. This holy elder and wonderworker reposed in the Lord on 9 September, in the year of our Lord 550. He was about thirty-five years old.

**Also commemorated on this day:** Martyr Severian of Sebaste (320). Venerable Joseph, abbot of Volokolamsk (or Volotsk) (1515). Uncovering of the relics (1896) of St. Theodosius, archbishop of Chernigov (1696). Elders of the Glinsk Hermitage: Venerables Basil Kishkin (1831); Philaret Danilevsky (1841); Theodotus Levchenko (1859); Macarius Sharov (1864); Martyrius Kirichenko (1865); Euthymius Liubimchenko (1866); Dositheus Kolchenkov (1874); Heliodoros Golovanitsky (1879); Innocent Stepanov (1888); Luke Shvets (1894); Archippus Shestakov (1896); Ioannicius Gromolko (1912); Seraphim Amelin (1958); Andronicus Lukash (1974); Seraphim Romantsov (1976); Zenobius Mazhuga (Seraphim) (1985). New Hieromartyrs Gregory priest and Aleksander deacon (1918). New Hieromartyrs Zaharias archbishop of Voronezh, Sergius, Joseph, Alexis, Demetrius priests and Martyr Basil (1937). New Hieromartyr Andronicus (1938). New Hieromartyr Alexander, priest (1942). Venerable Theophanes the Confessor and Faster of Mt. Diabenos (299). Martyrs Chariton and Straton. Blessed Nicetas the Hidden of Constantinople (12th c.). Venerable Onuphrius of Voronsk (1789). Venerable Joachim, abbot of OPOCHKA Monastery (1550). St. Omer, bishop of Therouanne (670). St. Wulfhilda, abbess of Barking. St. Bettelin, Hermit of Crowland.

**10 / 23 September - Afterfeast of the Nativity of the Theotokos — The Holy Martyrs Menodora, Metrodora and Nymphodora** - They were three sisters from some place in Asian Bithynia. Brought up in a Christian spirit, they withdrew from the city into the desert, desiring to lift up their minds to God and free themselves from the illusory world, and thus to live their lives in purity and virginity as true brides of Christ. They gave themselves to fasting, prayer and toil, and God adorned them with the gift of wonderworking. When people began to bring the sick to them for healing, they became known against their will. A certain governor, Fronton, heard of them and brought them to trial. Seeing them, the governor was amazed at their beauty, for, although they were nuns and their bodies were withered, their faces were radiant, illumined by an inner peace and the grace of God. The governor at first flattered them and promised to send them to the Emperor, who would give them in marriage to his nobles, but, when he realised that his flattery and promises were having no effect on these brides of Christ the Lord, he ordered that Menodora be put to torture and her sisters be thrown into prison. After harsh torture, the governor cried to Menodora, all wounded and covered in blood: 'Offer sacrifice to the gods!' To this the holy martyr replied: 'Don't you see that I am doing nothing but offer myself in sacrifice to my God?' When she expired under torture, the governor brought out her two sisters and stood them beside Menodora's dead body, and, pointing to it, urged them to deny Christ. As they remained steadfast, he tortured them to death. At that, a thunderbolt fell from the sky and killed the soul-less Fronton and his servants. Christians buried the bodies of these holy martyrs, who suffered some time between 305 and 311, in the time of Galerius, and entered into rest in the Kingdom of Christ.

**Also commemorated on this day:** New Hieromartyrs Ismail, Eugene, John, Constantine, Peter, Basil, Gleb, Basil, John, Nicholas, Palladius priests, Hieromartyrs Meletius and Gabriel, Martyr Symeon, Virgin-Martyr Tatiana (1937). New Hieromartyr Warus bishop of Lipetsk (1938). Venerable Paul the Obedient of the Kiev Caves (13th c.). Venerable Prince Andrew, in monasticism Joasaph, of Kubensk, Vologda (1453). Synaxis of the Holy Apostles Apelles, Lucius, and Clement of the Seventy. Martyr Barypsabas in Dalmatia (2nd c.). Blessed Pulcheria, the Empress of Greece (453). Sts. Peter (826) and Paul (9th c.), bishops of Nicaea. Synaxis of All Saints of Lipetsk. Venerable Cassian, abbot of Spaso-Kamenny and St. Cyril of White Lake Monasteries (1469). St. Salvius, bishop of Albi (584). Venerable Finian of Ulster (Ireland), abbot (579). St. Theodaard of Maastricht (668). Translation of the relics of St. Egvin, bishop of Worcester. Translation of the relics of St. Ethelwold, bishop of Winchester.

**11 / 24 September - Afterfeast of the Nativity of the Theotokos — Canonization of St. Xenia of St. Petersburg (1978) - Prayer to the Holy Blessed Xenia of Petersburg:** O most simple in thy way of life, homeless on earth but an inheritor of the Heavenly Father, blessed wanderer Xenia! Just as earlier those who fell down before the inscription over thy grave, so now we also, hastening to thee, entreat thee to pray that our steps might be directed, according to the word of the Lord, in the doing of His commandments, and that the soul-corrupting lawlessness sowed by the godless might not prevail over our people, but that we all might yet behold the deliverance of thy city and thy beloved Russian land from the present cruel affliction. O thou who didst hide thyself from the wise of this world, but wast known to God, entreat for us humility, a pledge of meekness and love in our hearts, in prayer faith, in repentance hope, in labours firmness, in afflictions the mercy of healing, and the renewal of our whole life, at least from this time forth; so that glorifying thee, with contrition we may confess the Father and the Son and the Holy Spirit, Trinity One in essence and undivided, unto the ages of ages. Amen.

**Venerable Theodora of Alexandria** - Theodora was from Alexandria and the wife of a young man. Persuaded by a fortune-teller, she committed adultery with another man and immediately felt the bitter pangs of conscience. She cut her hair, dressed in men's clothing and entered the Monastery of Octodecatos, under the male name of Theodore. Her labor, fasting, vigilance, humbleness and tearful repentance amazed the entire brotherhood. When a promiscuous young woman slandered her, saying that Theodore had made her pregnant, Theodora did not want to justify herself, but considered this slander as a punishment from God for her earlier sin. Banished from the monastery, she spent seven years living in the forest and wilderness and, in addition, caring for the child of that promiscuous girl. She overcame all diabolical temptations: she refused to worship Satan, refused to accept food from the hands of a soldier, and refused to heed the pleas of her husband to return to him-for all of this was only a diabolical illusion, and as soon as Theodora made the sign of the Cross everything vanished as smoke. After seven years, the abbot received her back into the monastery, where she lived for two more years, and reposed in the Lord. Only then did the monks learn that she was a woman; an angel appeared to the abbot and explained everything to him. Her husband came to the burial, and then remained in the cell of his former wife until his repose. St. Theodora possessed much grace from God: she tamed wild beasts, healed infirmities, and brought forth water from a dry well. Thus, God glorified a true penitent, who with heroic patience repented nine years for just one sin. She reposed in the year 490.

**St. Deinol (Daniel), first bishop of Bangor, Wales (584) - Dismissal Hymn (Tone 4):** By thy teaching and pious life thou didst shine forth in the age of Saints, O Hierarch Deinol, and becoming Bangor's first bishop thou wast an instrument of God's grace, leading many to salvation. Pray, O Saint, that we may be led into the Way of Truth that our souls may be saved.

**Also commemorated on this day:** Translation of the relics of Venerables Sergius and Herman of Valaam. Hieromartyrs Nicholas and Victor priests (1918). Hieromartyr Carp priest (1937). Venerable Silouan, elder of Mt. Athos (1938). Hieromartyr Nicholas diacon (1942).

Martyrs Demetrius, his wife Euanthia, and their son Demetrian at Skepsis on the Hellespont (1st c.). Martyrs Diodorus, Didymus, and Diomedes of Laodicea (4th c.). Martyr Ia of Persia and 9,000 Martyrs with her (363). Venerable Euphrosynus the Cook of Alexandria (9th c.). Weeping Kazan Icon of the Most Holy Theotokos, of "Kaplunovka" (1689). Martyrs Serapion, Cronides (Hieronides), and Leontius of Alexandria (237). Venerable Paphnutius the Confessor, bishop in the Egyptian Thebaid (4th c.). Holy Martyr Theodora of Vasta in the Peloponnesus. Venerable Elias the Cave-dweller, of Calabria (960).

**12 / 25 September- Apodosis of the Nativity of the Theotokos - Fast Day - The Hieromartyr Autonomus** - A bishop, he left Italy for Bithynia in Asia during Diocletian's persecution, going to a place called Soreoi, where he brought many to the Christian faith and built them a church dedicated to the Archangel Michael. He stayed in the house of a devout Christian, Cornelius, whom Autonomus ordained priest and then consecrated bishop. Not far from the town of Soreoi was a place called Limnae, entirely inhabited by pagans. St Autonomus went to this place and quickly brought many to the light by the Gospel of Christ. This roused the pagans, and they hurried one day to the church of the Archangel Michael in Soreoi and, during divine service, slew Autonomus in the altar, killing also many other Christians in the church. In the time of the Emperor Constantine, a noble courtier, Severian, built a church over St Autonomus's grave. Two hundred years after his death, St Autonomus appeared to a soldier called John. This soldier dug up the saint's relics and found them to be completely uncorrupt, and many of the sick received healing from them. Thus God glorified him who glorified Him while in the body.

**St. Ailbe of Emly** - He was the child of a clandestine union. The father, fearing King Cronan, fled before the child was born. The King ordered that the baby be killed but his servants left him near a rock where, it is said, a wolf nursed him. The child was later found by a passerby - Lochan - who gave him to some Britons in the neighbourhood. A tradition held that he went to Rome and was ordained bishop by the Pope. He preached throughout Ireland, and made people "not only Christians but saints." He founded the monastery of Emly which became very important in Munster. A ninth century Rule bears his name. And the wolf? Ailbe was able to save the wolf when he was present at a run at which she was to be killed. She ate from his table from then on.

Tropar of St. Ailbe Tone 4: When Ireland's Enlightener returned to his native land,/ he found thee, O holy Ailbe, preaching the Faith at Emly,/ where at the bidding of an Angel thou hadst built a church./ O wise shepherd of souls and glorious ascetic,/ O friend of animals, and fellow missionary with the illustrious Patrick,/ pray to Christ our God that we might also become bastions of Orthodoxy/ and a shining example to our fellow countrymen,/ drawing them away from ignorance and error/ and into the true Faith that all our souls may be saved.

**Also commemorated on this day:** Venerable Athanasius (1401), disciple of Venerable Sergius of Radonezh and abbot of the Vysotsk Monastery in Serpukhov, and his disciple Venerable Athanasius (1395). New Hieromartyrs Theodore, John, Nicholas priests and Martyr Alexis (1937). Translation of the relics (1704) of Righteous Simeon of Verkhoturye (1642). Venerable Bassian of Tikсна (Vologda) (1624). Martyr Julian of Galatia, and forty martyrs with him (4th c.). Hieromartyr Theodore, archbishop of Alexandria (606). St. Coronatus, bishop of Iconium (3rd c.). Martyr Macedonius in Phrygia, and with him Martyrs Tatian and Theodulus (4th c.). St. Sacerdos, bishop of Lyons in Gaul. Venerable Daniel of Thassos, monk (843). St. Andronicus of Atroa (9th c.). Hieromartyr Dositheus of Tbilisi, Georgia (1795).

**13 / 26 September - Forefeast of the Exaltation of the Cross - The Consecration of the Church of the Resurrection.** When the holy Empress Helena found the Lord's Cross in Jerusalem, she stayed longer in the city and built churches in Gethsemane, in Bethlehem, on the Mount of Olives and in other places that commemorated the life and work of the Lord Jesus Christ. On Golgotha, where she found the Precious Cross, she began to build an enormous church, under whose roof would be the places both where the Lord was crucified and where He was buried, the holy Empress wanting to bring under one roof the places of His suffering and His glory. But Helena went to the Lord before this magnificent church was completed. It was finished in the same year in which Constantine completed thirty years on the throne, and so the consecration of the church and the Emperor's Jubilee were fixed for the same day, September 13th, 335. At that time, a local Council of bishops was meeting in Tyre. These bishops, with many others, made their way to Jerusalem, to the solemn consecration of the Church of the Resurrection of the Lord. It was then instituted that this day, as a day of victory and triumph for the Church of Christ, should be celebrated every year.

Hieromartyr Cornelius the Centurion - Soon after the sufferings on the Cross of the Lord Jesus Christ and after His Ascension into Heaven, there settled at Caesarea in Palestine a centurion by the name of Cornelius, who earlier had lived in Thracian Italy. Although he was a pagan, he distinguished himself by deep piety and good deeds, as the holy Evangelist Luke testifies about him (Acts 10: 1). The Lord did not



disdain his virtuous life and led him to the understanding of truth through the enlightening light of faith in Christ.

One time Cornelius was at prayer in his home. An Angel of God appeared to him and said, that his prayer had been heard and accepted by God, and commanded him to send people to Joppa to Simon, called Peter. Cornelius immediately fulfilled the command. While those dispatched were on their way to Joppa, the Apostle Peter was at prayer, during which time he had a vision: thrice were lowered down vessels in visage of great plenitude, filled with meats and fowl. From Heaven he heard a voice, commanding him to eat of everything. At the refusal of the apostle there followed a reply: "What God hath purified, regard not as unclean" (Acts 10: 15).

By means of this vision the Lord commanded the Apostle Peter to go at preaching the Word of God to the pagans. When the Apostle Peter in the company of those sent to meet him arrived at the house of Cornelius, he was received with great joy and respect by the host together with his kinsmen and comrades. Cornelius on his knees bowed down to the apostle and requested to be taught the way of salvation. The apostle began to preach about the earthly life of Jesus Christ, about the miracles and signs worked by the Saviour, about His sufferings, the teachings about the Kingdom of Heaven, the death on the Cross, the Resurrection and Ascent into Heaven. By grace under the influence of the Holy Spirit, Cornelius believed in Christ and was baptised together with all his kinsfolk. He was the first pagan to receive Baptism.

He retired from the world and went preaching the Gospel together with the Apostle Peter, who made him a bishop. When the Apostle Peter, together with his helpers Saints Timothy and Cornelius, was in the city of Ephesus, he learned of a particularly vigorous idol-worship in the city of Skepsis. Lots were drawn as to whom that would go there, falling upon Saint Cornelius. In the city lived a prince by the name of Demetrios, learned in the ancient Greek philosophy, hating Christianity and venerating the pagan gods, in particular Apollo and Theos/Deus (Zeus). Learning about the arrival of Saint Cornelius in the city, he immediately summoned him and asked him the reason for his coming. Saint Cornelius answered, that he came to free him from the darkness of ignorance and lead him to knowledge of the True Light. The prince, not comprehending the meaning of what was said, became angry and demanded him to answer each of his questions. When Saint Cornelius explained, that he serves the Lord and that the reason for his coming consists in an announcement of the Truth, the prince became enraged and demanded from Cornelius an offering of sacrifice to the idols. The saint asked to be shewn the gods. When he entered the pagan temple, Cornelius turned towards the East and bending down on his knees, he uttered a prayer to the Lord. There began an earthquake, and the temple of Zeus and the idols situated in it were destroyed. All the populace, seeing what had happened, were terrified. The prince was even more vexed and began to take counsel together with those approaching him, about how to destroy Cornelius. They bound the saint and took him to prison for the night. At this point one of his servants informed the prince the grievous news that his wife and child had perished beneath the rubble of the destroyed temple. But a certain while later one of the pagan-priests, by the name of Barbates, reported that he heard the voice of the wife and son somewhere in the ruins and that they were praising the God of the Christians. The pagan-priest asked to free the imprisoned one, as gratitude for the miracle worked by Saint Cornelius, in that the wife and son of the prince remained alive. The joyous prince in the company of those about him hastened to the prison, declaring that he believed in Christ and asking him to lead out his wife and son from somewhere in the ruins of the temple. Saint Cornelius set off to the destroyed idol-temple, and through prayer the suffering were freed. After this the prince Demetrios, and all his kinsmen and comrades accepted holy Baptism. Saint Cornelius lived for a long time in this city, converted to Christ all the pagan inhabitants, and made Eunomios a presbyter for service to the Lord. Saint Cornelius died in old age and was buried not far from the pagan temple destroyed by him.

**Also commemorated on this day:** New Hieromartyrs Stephan, Alexander priests and Nicholas deacon (1937). Martyrs Cronides, Leontius, and Serapion of Alexandria (237). Martyr Seleucus in Scythia (320). Martyr Straton of Nicomedia (3rd c.). Martyrs Macrobius and Gordian at Tomi in Romania (320). Hieromartyr Julian of Galatia (4th c.). Martyrs Elias, Zoticus, Lucian, Valerian, Macrobius, and Gordian at Tomi in Romania (320). Venerable Peter at Atroe (9th C). Great-martyr Ketevan, queen of Kakhetia (1624). Venerable Cornelius of Padan-Olonets (16th c.), disciple of Venerable Alexander of Svir, and with him Venerables Dionysius and Misail. Venerable Litorius, bishop of Tours (370). Venerable John of Prislop (15th-16th c.). Venerable Basil monk of Iveron Monastery. St. Hierotheus of Kalamata, monk of Iveron Monastery, Mt. Athos (1745).

**14 / 27 September - Fast Day - Wine & Oil allowed - The Universal Exaltation of the Precious and Life-giving Cross** - Epistle 1 Cor. 1:18-24 & Gospel St. John 19: 6-11, 13-20, 25-28, 30-35 - On this day are commemorated two events connected with the Precious Cross of Christ: the first, the finding of the Cross on Golgotha and the second the returning of the Cross to Jerusalem from Persia. Staying in the Holy Land, the holy Empress Helena decided to look for the Precious Cross of the Lord. An old Jew called Judah was the only person who knew the whereabouts of the Cross, and, under pressure from the

Empress, he revealed that the Cross was buried under the Temple of Venus that the Emperor Hadrian had built on Golgotha. The Empress ordered that this idolatrous temple be pulled down, and then, digging deep below it, she found three crosses. While the Empress was in uncertainty about how to recognise which cross was the Lord's, a funeral procession passed by. Then Patriarch Macarius told them to place the crosses one by one on the dead man. When they placed the first and second on him, the dead man remained unchanged, but when they placed the third on him, he was restored to life. By this, they knew that this was the Precious and life-giving Cross of Christ. After that, they placed it on a sick woman, and she recovered. Then the Patriarch raised the Cross aloft for all to see, and the people sang with tears: 'Lord, have mercy!' The Empress Helena had a silver casing made, and placed the precious Cross in it. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried the Lord's Cross off to Persia, where it remained for fourteen years. In 628, the Greek Emperor Heraclius was victorious over Chozroes and brought the Cross back to Jerusalem with great ceremony. Entering the city, Heraclius was carrying the Cross on his back, but suddenly the aged Emperor was unable to take another step. Patriarch Zacharias saw an angel directing the Emperor to take off his imperial robes and walk beneath the Cross along the way that Christ had walked, barefoot and humiliated as He had been. He passed this vision on to the Emperor, who stripped himself of his raiment and, in poor clothing and barefoot, took up the Cross, carried it to Golgotha and placed it in the Church of the Resurrection, to the joy and consolation of the whole Christian world.

**Also commemorated on this day:** Repose of St. John Chrysostom (407). New Hieromartyr John priest (1918). New Hieromartyr Nicholas priest (1937). "Lesna" Icon of the Most Holy Theotokos (1696). oMartyr Papas of Lycaonia (305). St. Placilla the Empress (400), wife of Theodosius the Great. oSt. Maria of Tarsus (607). New Martyr Macarius of Thessalonica (Mt. Athos) (1527), disciple of St. Niphon, patriarch of Constantinople. Uncovering of the relics (2000) of Sts. Alexandra, Martha and Helen of Diveyevo. Holy Fathers of the Seventh Ecumenical Council. Martyr Theocles and Child-martyr Valerian.

### **15 / 28 September - Afterfeast of the Exaltation of the Cross - The Holy Martyr Nicetas -**

Nicetas was a Goth by birth, and a disciple of Bishop Theophilus of the Goths, who took part in the First Ecumenical Council. When Athenarik, Prince of the Goths, began to persecute the Christians, St Nicetas stood before the prince and denounced him for his paganism and inhumanity. Tormented by terrible tortures, Nicetas the more strongly confessed his faith in Christ, and prayed to God with thanksgiving. His mind was unceasingly lifted up to God and immersed in Him, and in his hand beneath his robe he held an icon of the holy Mother of God with the pre-eternal Christ Child standing and holding the Cross in His hands. St Nicetas carried this icon because the holy Mother of God had appeared to him and comforted him. Finally, the torturer threw Christ's martyr into the flames, in which St Nicetas breathed his last; but his body remained untouched by the fire. His friend Marianus took his body from the land of the Goths (Wallachia and Bessarabia) to Cilicia, to the town of Mopsuestia, where he built a church dedicated to St Nicetas and placed the wonderworking relics of the martyr in it. Nicetas suffered and was glorified in 372.

**Martyr Porphyrius the Mime of Caesaria** - Porphyrius was born in Mimosa. At first, he made jests about Christians for the Emperor Julian the Apostate. Thus, on one occasion, while parodying the Christian Mystery of Baptism, he immersed himself in water, pronouncing the words: "In the name of the Father and the Son and the Holy Spirit!" When he emerged from the water he cried out: "Now I am a Christian!" Everyone thought that this was just another jest, but he remained steadfast, ceased to mock Christianity, and finally suffered for Christ. Porphyrius was beheaded in the year 361, and took up his habitation in the Kingdom of Christ.

**Also commemorated on this day:** New Hieromartyr John priest and Virgin-martyr Eudocia (1918). New Hieromartyrs Andrew, Gregory, Gregory, John priests (1921). Venerable Ignatius confessor (1932). New Hieromartyr Demetrius priest (1935). New Hieromartyrs John, Jacob, Peter priests and Nicholas deacon, Martyrs Mary and Ludmila (1937). Uncovering of the relics of St. Acacius the Confessor, bishop of Melitene (257). Martyrs Theodotus, Asclepiodotus, and Maximus of Adrianopolis (305-311). Uncovering of the relics of the Holy Protomartyr and Archdeacon Stephen (415). Venerable Philotheus the Presbyter of Asia Minor (10th c.). St. Joseph, abbot, of Alaverdi in Georgia (570). "Novoniketas" Icon of the Mother of God (372). St. Symeon, archbishop of Thessalonica (1430). Sts. Bessarion I and Bessarion II (1540), metropolitans of Larissa. New Martyr John of Crete (1811). Venerable Gerasimus, abbot, of Sourvia (1740). St. Joseph the New of Partos, metropolitan of Timisoara (1656). St. Mirin, abbot of Paisley.



## ‡ Daily Scripture Readings ‡

**Monday** - 2 Corinthians 12:10-19; Mark 4:10-23

**Tuesday** - Matthew 11:27-30 (Matins Gospel); 2 Corinthians 12:20-13:2; Mark 4:24-34;  
Galatians 5:22-6:2 (St. Silouan); Luke 6:17-23 (St. Silouan)

**Wednesday** - 2 Corinthians 13:3-13; Mark 4:35-41; Galatians 1:1-10, 20-2:5; Mark 5:1-20;  
Philippians 2:5-11 (Epistle, Theotokos); Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

**Thursday** - Galatians 2:6-10; Mark 5:22-24, 35-6:1; Hebrews 3:1-4 (Epistle, Church);  
Matthew 16:13-18 (Gospel, Church); 1 Corinthians 2:6-9 (Epistle, Saturday Before);  
Matthew 10:37-11:1 (Gospel, Saturday Before)

**Friday** - John 12:28-36 Matins Gospel (The Universal Exaltation); 1 Corinthians 1:18-24 (The  
Universal Exaltation); John 19:6-11, 13-20, 25-28, 30-35 (The Universal Exaltation)

**Saturday** - 1 Corinthians 4:1-5; Matthew 23:1-12; 2 Timothy 2:1-10 (Great-martyr Nicetas);  
Matthew 10:16-22 (Great-martyr Nicetas); 1 Corinthians 1:26-29 (Saturday After); John 8:21-30  
(Saturday After)

### ***HYMN OF PRAISE***

#### ***THE HONORABLE CROSS***

Save, O God, Thy people!  
Save, O Lord-  
By Thine Honorable Cross, Thou dost shine upon us,  
By the Cross, Thou dost lead us!  
The Cross is power and a sign;  
The Cross is salvation.  
Save, O God, the Patriarch  
And the Assembly of Serbian Bishops;  
Grant them strength to serve  
Thine Honorable Cross!  
The Cross is power and a sign;  
The Cross is salvation.  
Save, O God, all those  
Who are in authority;  
May the Most-holy Cross protect them  
From dark destruction!  
The Cross is power and a sign;  
The Cross is salvation.  
Save, O God, all people  
Who pray to Thee.  
By Thy Cross, may they quickly overcome  
Every difficulty.  
The Cross is power and a sign;  
The Cross is salvation!