



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

### Holy Martyrs Trophimus, Sabbatius and Dorymedon /

### Afterfeast of the Exaltation

19 September / 2 October 2011

**Resurrection Tropar, Tone 7:** By Thy Cross, Thou didst destroy death / to the Thief, Thou didst open Paradise / for the myrrh-bearers, Thou didst change weeping into joy! / and Thou didst command Thy disciples, O Christ God / to proclaim that Thou art risen / granting the world great mercy.

**Troparion of the Feast tone 1:** O Lord, save Thy people/ and bless Thine inheritance./ Grant victory over their enemies to Orthodox Christians,/ and protect Thy people with Thy Cross.

**Troparion of the Martyrs tone 3:** Adorned with the might of the Trinity you cut off the thorns of error,/ blessed Trophimus delight of the Church,/ wise Sabbatius adornment of athletes,/ and Dorymedon glory of the faithful./ We praise you with hymns.

**Resurrection Kondak, Tone 7:** The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the prophets rejoice and cry: / The Saviour has come to those in faith, / enter, you faithful to the Resurrection.

**Kontakion of the Feast Tone 4** O Christ our God Who wast voluntarily lifted up on the Cross,/ grant Thy mercies to Thy new people named after Thee./ Gladden with Thy power Orthodox Christians/ and give them victory over their enemies./ May they have as an ally that invincible trophy, Thy weapon of peace.

**Kontakion of the Martyrs tone 4:** O Martyrs Trophimus, Sabbatius and Dorymedon,/ you were a river flowing with the gifts of the Spirit/ and now you water the world with miracles.

#### Matins Gospel 5

#### Epistle Corinthians 6:1-10

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation. We give no offence in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, In stripes, in imprisonments, in tumults, in labours, in sleeplessness, in fastings; By purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report; as deceivers, and yet true; As unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

What is the 'acceptable time'?

The 'acceptable time', what is this? That of the Gift, that of the Grace, when it is appointed not that an account should be required of our sins, nor penalty exacted, but besides being delivered, that we should also enjoy ten thousand good things, righteousness, sanctification, and all the rest. For how much toil would it have behoved us to undergo in order to obtain this 'time!' But, behold, without our toiling at all it has come, bringing remission of all that was before. He also calls it 'acceptable,' because He accepted those who had transgressed in ten thousand things, and not merely accepted, but advanced them to the highest honour ...Let us, too, therefore strive for the mastery in the time of this gift. It is a day of grace, of grace divine; wherefore even we will obtain the crown with ease. For if, when laden with such great evils, He both received and delivered us, after being delivered from all and actually contributing our part, will He not accept us even more?...

He shows that afflictions are weapons which not only do not strike down, but do even fortify and make stronger ...And let us therefore, when we suffer anything for Christ's sake, not merely bear it nobly, but also rejoice. If we fast, let us leap for joy as if enjoying luxury; if we are insulted, let us dance as if praised; if we spend, let us feel as if gaining; if we bestow on the poor, let us count ourselves to receive: for he who does not give this way will not give readily. When therefore you have a mind to scatter abroad, do not look only at what you spend, but at the fact that you gain more. And not only in almsgiving, but also in every kind of virtue, compute not just the severity of the toils, but also the sweetness of the prizes, and before all the subject of this struggle: our Lord Jesus. And if you will readily enter upon the contest, you will love the whole time with pleasure.

For nothing is so apt to cause pleasure as a good conscience. Therefore Paul, though wounded every day, rejoiced indeed and exulted. But the men of this day, although they do not endure a shadow even of what he did, grieve and make lamentations from no other cause than that they do not have a mind full of heavenly philosophy.

*St. John Chrysostom. Homily XII on II Corinthians VI, 1, 3, 5. B#56, pp. 336-338, 340.*

Second Reading: Galatians 2:16 – 20

### **GOSPEL: ST. MATTHEW 25:14-30**

"For the kingdom of heaven is like a man travelling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money. After a long time the lord of those servants came and settled accounts with them. So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

### **THE PARABLE OF THE TALENTS**

The reading of the Gospel, dearly beloved, would have us consider that those of us who receive more gifts than others in this world will be judged more strictly by its Creator. For according as the gifts increase, the account demanded will be more exacting; therefore a man should be more humble and use his gift more diligently in God's service ...Who is this man who sets out on a journey, but our Redeemer, who ascended into heaven in that same flesh which He had assumed? The earth is the proper home of the flesh, but it travels, as it were, to foreign lands, when our Redeemer ascends with it to heaven ...He left spiritual gifts to the faithful who believed in Him ...There are five senses of the body ...so the five talents represent the gift of the five senses: that is to say, external knowledge.

The gifts of understanding and action are signified by the two talents, and the single talent represents the understanding alone. But he who received the five talents gained another five, for there are some people who, although they cannot understand interior and mystical things, nevertheless, by their desire for their heavenly home, teach sound doctrine to all whom they meet, doctrine concerning those exterior matters which they can understand ...Likewise, there are some who ...have a good grasp of what refers to intellect and action: they understand the subtleties of the interior life ...When they teach others by their learning and example they derive, as it were, a double profit from their trading...

To hide one's talent in the earth is to occupy the intelligence God gives us in purely earthly matters, not to seek spiritual profit, never to lift our heart above worldly considerations. For there are some who received the gift of understanding, but who, nevertheless, understand only the flesh. Of these the prophet says, 'They are wise to do evil, but to do good they have no knowledge' (Jer.4:22)...

Paltry are the goods of this world, however great they may seem in comparison with that reward of eternal life. But the faithful servant ...is taken to that everlasting dwelling, to mingle with the assembly of the angels and to relish that joy in such a way that he can never more suffer the external pains of temporal distress ...The worthless servant ...is a figure of many in the church, who are afraid to lead a better life, but not afraid to continue in the quagmire of their inertia; because they consider themselves to be sinners, they tremble to approach the way of sanctity, but they are not afraid to persist in their vices ...

It will be given to him who already has and he shall abound, for everyone who has the gift of charity receives other gifts besides. But he who has not the gift of charity will lose even those gifts which he seemed to have. So it is necessary, brethren, that charity should be the motive of all your actions ...No idler is completely deprived of talent...One receives the gift of intelligence ...Another receives worldly wealth ...another ...the craft with which he learns his livelihood ...a fourth the friendship of a rich man.

*St. Gregory the Great. Parables of the Gospel, IX. B#48, pp. 59-65.*

Second Gospel: Mark 8:34 – 9:1

## Saints of the week

**19 September / 2 October - Afterfeast of the Exaltation of the Cross - The Holy Martyrs Trophimus, Sabbatius and Dorymedon.** In the time of the Emperor Probus, in the third century, when Atticus was governing Antioch, two Christians, Trophimus and Sabbatius, both eminent and honoured men, came to that city. Just at that time, there was a pagan festival and offerings to the idol of Apollo in Daphne near Antioch. Atticus made a special effort to ensure that all the citizens took part in the festivities. When someone saw Trophimus and Sabbatius, and told Atticus that these two old men were not taking part, Atticus summoned them for trial, and, when they refused to deny Christ, put them to torture one by one. After beating and torturing Trophimus, he sent him to Phrygia to Dionysius, a yet harsher torturer of Christians, himself taking Sabbatius from prison and trying him. When the torturer asked Sabbatius who he was and what was his rank, he replied: 'My rank and dignity, my homeland, my glory and my riches are Christ the Son of God, who is alive for ever and by whose providence the whole universe is held in being.' He was therefore beaten and flogged with iron flails until his bones showed through his flesh, and he died under these tortures. The torturer put Trophimus to harsh torture, and held him in prison to inflict yet greater torture on him. Then a certain senator, Dorymedon, a secret Christian, came to the prison and ministered to Trophimus. When the torturer discovered this, he put them both to torture and finally threw them to the wild beasts. But the animals would not touch them. Holy Dorymedon even shouted into the ear of a she-bear to eat him up, but the bear only became even more docile. The torturer ordered, in consequence of this, that St Trophimus and Dorymedon be beheaded. The souls of these holy martyrs now reign in heaven. The Holy Martyr Zossima the Hermit; St Theodore, Prince of Yaroslavl;

**St. Theodore of Taurus, archbishop of Canterbury (602-690)** - probably the most important archbishop of Canterbury between St. Augustine and St. Lanfranc both for his organisation of the Church in England and as a scholar and teacher. The Venerable Bede tells us he was Greek by birth from Tarsus in Cilicia and had been educated in Constantinople and was a monk. Before his appointment he lived in Rome and was famous for his contribution to the bitter monothelite controversy. He was recommended by St. Adrian, an African bishop to Pope Vitalin, who was then looking for a suitable archbishop of Canterbury in 666. This followed the death in Rome of Wighard, the archbishop elect, and the choice of the kings of Northumbria and Kent in the crisis following the Synod of Whitby and an outbreak of the plague. St Adrian himself had been the pope's choice, but he had refused. Vitalin asked him instead to accompany and help St Theodore. He left Rome with St. Adrian and St Benedict Biscop, consulted St. Agilbert, bishop of Paris and former bishop of Wessex on the way, and reached England in 669. He made a visitation of most of the country, filled vacant sees, set up an important school at Canterbury with St. Adrian, which soon became the source of several future bishops and attracted students even from Ireland, and held the first synod of the Anglo-Saxon church at Hertford in 672. Its ten decrees were based on canons approved by the Council of Chalcedon, widely adopted in the West. But they dealt admirably with the legacy of division in England between bishops trained by Roman and those trained by Irish masters; they also dealt with the respective rights of bishops and monasteries. A further decision was taken to create more dioceses, which was later implemented by Theodore in Northumbria (at the expense of St. Wilfrid), in Mercia, East Anglia, and Wessex. Theodore's work was the unification of disparate elements in the Church, fusing the elements from Rome, Gaul, and Ireland into a single cohesive whole. Although he was highhanded in his division of the Northumbrian diocese. and the papacy upheld St. Wilfrid against him. his policy. if not the way of implementing it, was sound. In pursuing it, he rightly respected the territorial limits of the regional kings' power by creating a second (or third) diocese within the kingdom, but avoided setting up dioceses with territory in different kingdoms. Towards the end of his long life he sought a reconciliation with St. Wilfrid and helped towards his partial restoration. According to St. Wilfrid's biographer alone, he also expressed a desire that St. Wilfrid should succeed him at Canterbury. This was never realised. St. Theodore's second synod, at Hatfield, produced a declaration of orthodoxy by the Church in England in the monothelite controversy. The synods later held at Clovesho were the direct result of St. Theodore inaugurating the series at Hertford which decreed that such yearly synods should be held. St. Theodore's school at Canterbury taught not only Latin and Greek (very rare at this time), but also Roman Law, the rules of metre, computistics, music and biblical exegesis on the Pentateuch and the Gospels of the literal school of Antioch. Theodore is also known to have been interested in medicine. But the Penitential ascribed to him cannot be his work as it stands: some elements (e.g. on remarriage after divorce) are in plain contradiction to his known teaching, while others date from after Theodore's death. It is possible that certain elements may go back to Theodore's oral teaching, but the whole work had at least two editors and the original cannot be recovered. Some of his exegesis has been recently studied afresh. St. Theodore died on 19 September at the age of about eighty-seven; he was buried close to St. Augustine in the monastery of SS. Peter and Paul, Canterbury. In 1091 his incorrupt body was translated; St. Seguanus of Gaul (580).

**20 September / 3 October - Afterfeast of the Exaltation of the Cross - The Holy and great Martyr Eustace (Placidus).** He was a great Roman military leader in the time of the Emperors Titus and Trajan. Although a pagan, Placidus (for that was his pagan name) was a righteous and merciful man, like the centurion Cornelius, who was baptised by the Apostle Peter (Acts 10). Going hunting one day, he found a stag. By the providence of God, a shining Cross appeared among the stag's antlers and the voice of God came to Placidus, telling him to go to a Christian priest and be baptised. Placidus was baptised, along with his wife and two sons. At his baptism, he received the name Eustace, his wife the name Theopiste and their sons the names Agapius and Theopistus. After his baptism, Eustace went back to the very place where the revelation through the stag had occurred, and thanked God on his knees that he had brought him to the truth. At that, the voice of God came to him again, foretelling suffering for His name and strengthening him. Then Eustace secretly left Rome with his family, with the intention of hiding among simple people and serving God in an unknown and humble way. Arriving in Egypt, he was immediately beset by trials. Some wicked barbarian carried off his wife, and his two sons were seized by wild beasts. But the barbarian quickly came to a bad end, and a herdsman saved the boys from the wild beasts. Eustace settled in the Egyptian village of Vadisis, and there lived as a village hireling for fifteen years. After this, the barbarians descended on the Roman Empire, and the Emperor Trajan was sorry that his brave commander Placidus, who had been victorious wherever he had fought, was not with him. The

Emperor sent two of his officers to seek the great general throughout the Empire. By God's providence, these officers, who had been friends of Eustace, came to this village of Vadisis, found him and took him to the Emperor. Eustace gathered the army together and defeated the barbarians. On the way back to Rome, Eustace went and found his wife and sons. When he arrived in Rome, the Emperor Trajan had died and the Emperor Hadrian was on the throne. When Hadrian summoned Eustace to offer sacrifice to idols, Eustace told him that he was a Christian. The Emperor put him to torture, together with his wife and sons. When the wild beasts did them no harm, he threw them into a white-hot metal ox. On the third day, they took out their bodies, dead but untouched by the fire. Thus this glorious general gave to Caesar that which is Caesar's, and to God that which is God's, and entered into the eternal Kingdom of Christ our God. The Holy Prince Michael and his Counsellor Theodore; Our Holy Father, the Martyr Hilarion.

**21 September / 4 October - Apodosis of the Exaltation of the Cross - The Holy Apostle Codratus.** One of the Seventy, he was a disciple of the Great Apostles. He preached the Gospel in Athens, and was at first bishop in Athens after St Publius, and then in the city of Magnesia. He was very learned in the secular disciplines and rich with the grace of the Holy Spirit. His biographer says of him: 'He was as a morning star among clouds', the clouds being the darkness of Hellenic paganism, lacking the light of devotion, and the holy Apostle Codratus shone to them—the Hellenes—as a great light, illumining the darkness, casting down the foul sacrifices and destroying demonic temples by his prayers. But darkness always hates the light, and the pagans hated holy Codratus. They first stoned him, as the Jews had earlier stoned St Stephen, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God. St Codratus wrote a defence of Christianity and gave it to the Emperor Hadrian. This defence acted so strongly upon the pagan Emperor that he decreed that Christians should not be persecuted without special cause. Holy Codratus suffered in about 130. He was buried in Magnesia, the place of his passion. The Hieromartyr Hypatius, Bishop of Ephesus, and Andrew the Priest; St Dimitri, Bishop of Rostov; Martyr Metropolitan Theophan (Tuliakov) of Nizhni- Novgorod (1937).

**22 September / 5 October - Fast Day - The Hieromartyr Phocas, Bishop of Sinope.** He exercised himself from his youth in all the Christian virtues. As bishop in his birthplace, the town of Sinope on the shore of the Black Sea, he strengthened the devout in their faith by his divine example and words, and brought many idol-worshippers to the true Faith. The stony-hearted pagans were filled with wrath against holy Phocas, and the Lord foreshowed to him in a vision his death by martyrdom. Phocas saw a shining dove fly down from heaven, carrying in its beak a beautiful wreath of flowers which it laid on his head, and a voice came from the dove: 'My cup is full, and it is for thee to drink it!' From this vision, the man of God learned that he must very soon suffer for Christ. He was not afraid, but, with thanksgiving to God, prepared himself for torture. Soon after this, the Governor, Africanus, took Phocas for interrogation and inflicted harsh tortures upon him: his whole body was beaten black and blue and torn with wounds, and, after imprisonment, he was thrown into boiling water, in which this courageous soldier of Christ finished his earthly course and entered into the joy of his Lord. He suffered in the time of the Emperor Trajan (98-117); The Holy Prophet Jonah; The Holy Martyr Phocas the Gardener; Our Holy Father Cosmas of Zographou; St Peter the Merciful; The Holy Priest Jonah; The 26 Martyrs of Zographou Monastery on Mt. Athos, martyred by the Latins.

**23 September / 6 October - The Conception of the Honourable, Glorious Prophet, Forerunner and Baptist John** — On this day are celebrated God's mercy, His wondrous act and His wisdom: His mercy towards the devout and righteous parents of St John, the aged Zacharias and Elisabeth, who had all their lives begged a child of God; the wonder of the conception of John in Elisabeth's more-than-aged womb; and the wisdom of the dispensation of man's salvation. For John, God had a specially great plan: that he should be a prophet and the forerunner of Christ the Lord, the Saviour of the world. Through His angels, God revealed the birth of Isaac to the childless Sarah, and of Samson to the childless Manoah and his wife, and of John the Baptist to the childless Zacharias and Elisabeth. Through His angels, God revealed the birth of those for whom He had a special plan. How could children be born of aged parents? If someone is curious to find out, let him not ask men, for men do not know, nor does natural law (it being beyond natural law), but let him turn his gaze to the power of almighty God, who made the whole world from nothing and who, for the creation of Adam, the first man, used no parents, either young or old. Instead of being curious, let us thank God that He often reveals to us His power and mercy and wisdom beyond the natural law, by which we would otherwise be fettered and, without these special wonders of God, would fall into despair and forgetfulness of Him. The Holy Martyr Iraida; The Holy New Martyr Nicolas Pantopoles (The Grocer); The Holy New Martyr John;

**St. Adamnan, abbot of Iona and biographer of St. Columba (627-704)** - he was born in Co. Donegal and became a monk in one of St. Columba's monasteries in Ireland. He was a biblical scholar and teacher. who moved to Iona under abbot Segene, whom he succeeded in 679. He became famous both as a writer and as a leading protagonist in Northern Ireland of the Roman system of calculating Easter. In 686 he came to Northumbria to obtain from his former pupil King Aldfrith the release of sixty Irish prisoners. captured during the reign of Egfrith (670-85). In 688 St Adamnan visited St. Ceolfrith of Wearmouth, who converted him from the Iona tradition of Easter calculation and other practices. In 692 he took part in Irish synods and conventions as the ruler of Iona's monasteries in Northern Ireland. Then and in 697 he met with considerable success, pleading for the acceptance of the Easter dates which were kept by Rome and virtually all the Church in the West. At the Synod of Birr (697) he persuaded leading clerics and laymen to adopt the Law of Adamnan (Cain Adamnan) which protected women by exempting them from going to battle and insisting that they be treated by all as non-combatants. Boys and clerics were similarly protected and provision was made for effective sanctuary. These rules the first example of their kind came to be accepted all over Ireland. St. Adamnan's principal work was the Life of his relative Columba, founder of Iona. This influential portrait of a charismatic pioneer is one of the most vivid Lives to be produced in its time. He also wrote a work on the Holy Places of Palestine, compiled from information provided by the French bishop Arculfus. who had been shipwrecked in western Britain. After Adamnan's death, Iona accepted the Roman Easter in 716.

**24 September / 7 October - Fast Day - The Holy Protomartyr Thecla, Equal to the Apostles** — Thecla was born in Iconium of eminent pagan parents. She was betrothed at the age of eighteen to a young man, at the time that the Apostle Paul came to Iconium with Barnabas to preach the Gospel. Listening to Paul for three days and nights, Thecla turned utterly to the Christian faith and vowed to live in virginity. Her mother, seeing that she shunned her betrothed and thought no more of marriage, first talked to her and then beat her and starved her. Finally, she gave her over to the judges and demanded, wicked mother that she was, that Thecla be burned. The judge threw her into the flames, but God preserved her unharmed. Thecla then became a follower of the Apostle Paul, and went with him to Antioch. Attracted by Thecla's beauty, an elder of the city attempted to take her by force, but Thecla tore herself out of his grasp. The elder denounced her to the governor as a Christian who was averse to marriage. The governor condemned her to death and threw her to the wild beasts, but the animals would not touch the body of this holy virgin. Amazed at this, the governor asked: 'Who are you, and what is the power that you have in you, that nothing can do you harm?' Thecla replied: 'I am a servant of the living God.' Then the governor let her go free, and she began to preach the Gospel and succeeded in bringing many to the true Faith, among whom was an eminent and honoured widow, Tryphena. After this, St Thecla, with the blessing of the Apostle Paul, withdrew to a solitary place near Seleucia. She lived a long time there in asceticism, healing the sick with miraculous power and in this way bringing many to Christianity. The doctors in Seleucia were jealous of her and sent some young men to assault her, hoping that, in losing her virginity, she would lose also her miraculous power. Thecla fled from these insolent young men and, when she saw that they would catch her, prayed to God for help in front of a rock, and the rock opened and hid the holy maiden and bride of Christ. This rock was her hiding-place and her tomb. St Chrysostom says of this wonderful Christian heroine and saint: 'I seem to see this blessed virgin going to Christ with virginity in one hand and martyrdom in the other.' St Stephen, King of Serbia, the First-Crowned (Simon the Monk); St David; The Holy Prince Vladislav.

**25 September / 8 October - The Repose of Our Holy Father Sergius of Radonezh** — A great ascetic and light of the Russian Church, he was born in 1313 in Rostov of devout parents, Kiril and Maria. After the death of his parents, Bartholomew —for that was his baptismal name —became a monk and founded the community of the Holy Trinity in the forest of Radonezh. A gentle and meek servant of God, occupied only with labour and prayer, he was made worthy of the gifts of wonder-working for the purity of his heart, raising the dead in the name of Christ. The holy Mother of God appeared to him a number of times. Princes and bishops came to him for counsel, and he gave his blessing to Prince Dimitri of the Don and foretold his victory in Russia's war of liberation against the Tartars. He had insight into men's hearts and into distant events. His community became filled with monks during his lifetime, and has served through the ages as one of the chief centres of spiritual life and of God's miracles. St Sergius entered into rest in 1392. After his death, he appeared a number of times to various people;

**Our Holy Mother Euphrosyne** — The daughter of a rich and eminent man, Paphnutius, from Alexandria, she was besought of God by her childless parents, who brought their daughter up in the Christian faith. Not wishing to marry, the young Euphrosyne, in order to hide from her father, dressed herself in men's clothing and presented herself to the abbot of a monastery as a eunuch of the Emperor Theodosius with the name of Smaragdus. The abbot received her and placed her under the guidance of the monk Agapetus as spiritual father. By her fasting and prayers, Smaragdus quickly outstripped the other monks in the monastery. When she had spent thirty-eight years in strict asceticism, Paphnutius visited the monastery and the abbot placed him in Smaragdus's care for prayer and counsel. Smaragdus recognised Paphnutius, but Paphnutius did not recognise her. When her father confessed his grief for his lost daughter, Smaragdus told him not to lose hope, for he would see his daughter again once more in this life, and asked him to come again in three days' time. When Paphnutius returned, Smaragdus was on her deathbed. Then the dying monk said to Paphnutius: 'I am Euphrosyne your daughter; you are my father.' Her father could not for a long time collect himself, for sheer astonishment. Then Euphrosyne breathed her last and her father wept over her. After burying his daughter, Paphnutius remained in the monastery and settled in the cell of his departed, holy daughter. After ten years of asceticism, holy Paphnutius entered into rest in the Lord; Commemoration of the earthquake in Constantinople in 447, when a boy was lifted to heaven and heard the "Trisagion."

**St. Finbar (Barry) bishop of Cork, Ireland (c.633)** - Son of an artisan named Amergin and a lady of the Irish royal court. Educated at Kilmacahil monastery, Kilkenny, Ireland. Very light hair, which led to the nickname Fionbharr, "white hair". Made multiple pilgrims to Rome, visiting Saint David of Wales on one trip. Preached throughout southern Ireland, and possibly in Scotland. Hermit on a small island at Lough Eiroe and at Gougane Barra. Founded a school at Eirce. Founded a monastery on the river Lee; it developed into the city of Cork, Ireland. First bishop of Cork. Extravagant miracles were attributed to him. It is said that the sun did not set for two weeks after his death.