

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

### Commemoration of the Hly Fathers of the First Six ecumenical Councils

18 / 31 July

**Resurrection Tropar, Tone 6:** The angelic powers were at Thy tomb; / the guards became as dead men. / Mary stood by Thy grave, / seeking Thy most pure Body. / Thou didst capture hell, not being tempted by it. / Thou didst come to the Virgin, granting life. / O Lord who didst rise from the Dead, / Glory to Thee!

**Tropar of the Holy Fathers of the First Six Ecumenical Councils, Tone 8 Spec. Mel. ("Virgin Theotokos rejoice ..."):** Most glorious art Thou, O Christ our God, Who hast established our fathers upon the earth as beacons, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

**Resurrection Kondak, Tone 6:** When Christ God the Giver of Life, / raised all of the dead from the valleys of misery with His Mighty Hand, / He bestowed resurrection on the human race. / He is the Saviour of all, the Resurrection, the Life, and the God of All.

**Kondak of the Holy Fathers of the First Six Ecumenical Councils, Tone 8 Spec. Mel. ("As the firstfruits ..."):** The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.



#### Matins Gospel VII

#### EPISTLE: ST. PAUL'S LETTER TO THE ROMANS 15: 1-7

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbour for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, That you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

#### HAVING GIFTS THAT DIFFER ACCORDING TO THE GRACE GIVEN TO US, LET US USE THEM

He wants to make them vie with each other, and to labour more earnestly by showing that it is they themselves who give the grounds for their receiving more or less. For he says indeed that it is given by God ...But he also says that the beginnings lie with themselves in order to rouse the listless. This he does in the Epistle to the Corinthians as well, to produce these emotions. For when he says, 'covet the gifts earnestly,' (I Cor. 12:31), he shows that they were themselves the cause of the differences in what was given ...For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it lets as much flow as it may find the vessel of faith that is brought to be capable of holding...

#### CONTRIBUTE TO THE NEEDS OF SAINTS, PRACTICE HOSPITALITY

Even the Apostleship is called a ministry, and every spiritual work is a ministry ... It is not enough to give, but we must also do it with munificence, for this always answers to the name of simplicity ...It is not enough to show mercy, but it behooves us to do it with largesse and an ungrudging spirit ... even with a cheerful and rejoicing one ...He said, 'He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully' (II Cor. 9:6) ... In this way the widow outweighed many talents by the two mites, for her spirit was large.

*St. John Chrysostom. Homily XXI on Romans XII. B#55, pp. 501, 502.*

Second Epistle – Hebrews 13: 7 – 16

## GOSPEL: ST. MATTHEW 9: 27-35

When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons." Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

### JESUS HEALS THE BLIND AND THE DUMB

The first Sunday readings after Pentecost showed us the Commandments of God according to which all the saints of the universal Church and our Russian Church lived. These commandments were like steps into the Kingdom of Heaven. And the Kingdom of Heaven the Merciful God has prepared for all. This means that these steps are leading there; these commandments of God are a must for every one of us. So with such a purpose the Holy Church presented them to us. But now for the last several weeks the Holy Church has begun to show us not what we should cultivate in ourselves, but things which we should avoid, against which we should fight. These readings told about the power of evil, about being possessed by it, about passions, sins, slavery to sin, bodily paralysis which is the result of sin; and this pointed out to us our spiritual paralysis, which is always the result of sin. In the same way, today's Gospel tells us: "When Jesus departed thence, two blind men followed Him.... As they went out, behold, they brought to him a dumb man possessed with a devil" (Mt. 9:27,32). And Christ healed all of them. Yes, there is physical blindness, but there is also spiritual blindness. This is our unbelief, our stoniness of heart. Such a state may be temporary, as a storm cloud rushes in and goes away, with God's help. This is a terrible feeling of being forsaken by God, a horrible loneliness. And there is another condition: this is when we can talk about anything, but not about spiritual things, Godly things. Or when before us a brother is suffering, is living through some terrible grief, and we don't have even one word of comfort. Or again, a state of mind when we cannot even pray. Are these not states of spiritual dumbness? And Christ alone can heal us, heal our blind and dumb soul. But how does it happen? Well, in order to answer this question I would like to relate one example, one experience from my personal life. Here it is: I will tell just how this experience was inscribed on my heart. This was a very difficult period of my life. It seemed there was no way out. My church in the town of Romni was closed, I was exiled from Romni, my family was left to the mercy of fate. To be registered in any church in Kiev was impossible. I had to live from day to day, hiding out with friends, knowing that by doing this I could harm them. At church services I could only be present secretly, hiding somewhere in a corner of the altar. And not even in every church would they let in an unregistered priest. Before me there seemed to be impenetrable darkness. I was losing heart. I felt both blind and dumb, in a spiritual sense. Then came a bright thought: go to Lavra, to the cave Church of St. Anthony, to the early Liturgy. I wanted to believe that maybe there at the relics of the saints the veil would fall from my eyes and I would be able to see the Providence of God for me. I stopped for the night in Lavra and stayed with a close friend of mine. At three in the morning the gong was struck. We dressed quickly and went out. It was absolutely dark. But from all sides stretched lines of little lights; these were monks with lanterns going to the service in the caves. Everything was quiet, reverent, mysterious. And the two of us proceeded. Now we started to go down into the cave. And as we descended I grew more and more oppressed. The Liturgy started. I saw how everyone was praying. And I.. .1 could not pray. Something terrible was happening to me; the ceiling of the cave pressed down on me. I was suffocating. And not so much physically, as spiritually. Anguish was simply tearing my chest apart. If I could have run away, I would have. But with an unbelievable effort of will I forced myself, at least outwardly, to remain at the service, which came over to me only automatically. I was both blind and dumb. Minutes seemed like hours. I felt that I was perishing, and as one who was dumb, without words. I cried out in my heart: "Lord have mercy!" not even understanding the meaning of these words. If the service had lasted for one more minute, I could not have stood it. But here was the end. I simply ran out onto the surface of the ground. And then a miracle happened to me. The sun was high already, the grass, the leaves, the trees, covered with morning dew, seemed to be strewn with diamonds. In the distance I could see the blue Dnieper River, and this blue was broken up by the bright reflection of the rising sun. This reflection was like gold which had fallen from heaven; and beyond the Dnieper were fields, forests — the world of God! I breathed deeply. Before me was hope. God had taken the stone away from my heart. I had been blind, but suddenly I recovered my sight: all these earthly beauties were now just symbols for me — symbols of unearthly beauty and Eternal Life. I wanted to live for eternity, and I wanted to share this joy with those around me. The dumbness passed and I began talking to people again who were all now near and dear to me. See how God heals our spiritual blindness and dumbness! So let us go in His Way. Let us endure. Let us imitate the blind men. After all, they did not see Christ. And what is more, they had never seen the image of a human being; but they knew that Christ was there, nearby, and believed that He could heal them. This is the classic image of prayer. The Orthodox Faith never forms any images, but only knows that Christ is, and He is near and can do anything. But let us be attentive, because He will ask us too: "Believe ye that I am able to do this?" (Mt. 10:28). Then let our answer to Him be: "Yes, Lord! We believe."

### Second Gospel – John 17: 1-13

## Saints of the Week

**18 / 31 July - The Holy Martyr Emilian** - in the time of Julian the Apostate, in the town of Dorostolon in Thrace, there lived the young Emilian, a servant of the governor. When the Emperor Julian began to persecute the Christians with fire and the sword throughout the Roman Empire, the imperial delegate arrived in Dorostolon to kill the Christians. But he did not find a single one there. Delighted by this, he gave a great feast for the citizens of Dorostolon and ordered the offering of sacrifices to the idols, and merrymaking day and night throughout the town. That night, holy Emilian went round the temples, squares and streets of the town and, with a hammer, smashed all the idols. On the following day, the whole town was in uproar; everyone was searching for the destroyer of their gods. A villager, who was seen passing near the temples that morning, was arrested and Emilian, seeing that an innocent man would suffer, said within himself: 'If I conceal my action, what sort of use has it been? Shall I not stand before God as the slayer of an innocent man?' He therefore presented himself before the imperial legate and confessed the whole. The legate, in a rage, questioned Emilian, asking him on whose instructions he had done such a thing. Christ's martyr replied: 'God and my soul commanded me to destroy those dead pillars that you call gods.' Then the judge ordered that he be flogged, and, after flogging and other tortures, be burned. Thus St Emilian finished his earthly course and moved to the heavenly life, on July 18th, 362. Our Holy Father Pambo; Our Holy Fathers Paisius and Isaiah; Our Holy Father John the Longsuffering.

**July / 1 August --Our Holy Mother Macrina** - The eldest sister of St Basil the Great and St Gregory of Nyssa, she was as a girl betrothed to a young nobleman and, when her betrothed died, Macrina vowed never to enter into marriage, saying: 'It is not right for a girl, having once been betrothed, to turn to another; according to natural law there must be one marriage, as there are one birth and one death.' She justified this by her belief in the resurrection of the dead, regarding her betrothed not as dead, but as alive in God. 'It is a sin and a shame', she said, 'if the spouse does not keep faith when the partner goes to distant climes.' Then, with her mother Emilia, she became a nun in a monastery of virgins, where she lived in asceticism with the other nuns. They lived by the work of their hands, devoting the greater part of their time to pondering on God, to prayer and to a ceaseless lifting-up of their minds to Him. After a time, her mother died, and then her brother Basil. In the ninth month after Basil's death, Gregory came to visit his sister and found her on her deathbed. At the time of her death, Macrina made this prayer to God: 'Thou, O Lord, givest rest to our bodies in the sleep of death for a little time, then Thou wilt waken them again with the Last Trump. Forgive me, and grant that, when my soul is parted from my body, it may be presented before Thee stainless and without sin, and that it may be as incense before Thee.' She then made the sign of the Cross on her brow, eyes, face and heart, and breathed her last. She entered into rest in the Lord in 379.

**New Martyr Bishop Victor of Glazov** - Victor (Ostovidov) was the son of a church chanter. He entered a monastery early in life and spent many years there. Nonetheless, he acquired also a good theological education and in 1912 published a detailed study on "The New Theologians," criticizing a new theological trend that had found expression particularly in the book of Metropolitan (later "Patriarch") Sergius, *The Doctrine of Salvation* (Kazan, 1898). After the Revolution of 1917 he was a vicar bishop of the Vyatka diocese, with the title of Glazov and Votkinsk, with his headquarters in Vyatka. In 1922 he was arrested and was in prison until 1925. When the "Declaration" of 1927 came out his was the first voice of protest, and his flock joined him in separating from Metr. Sergius, which led to his arrest and incarceration in the concentration camp of Solovki, where he was from 1928 to 1930, working as a bookkeeper at the rope factory a mile from the main Kremlin of the former monastery of Solovki. The little house where he lived and worked was located in a clearing of the forest; deep within this forest he celebrated secret church services with other members of the Catacomb Church. In Solovki, despite the tragic state of Soviet Russia, Bishop Victor preserved an optimistic view of the future and even tried to infect with this the more realistic Bishop Maxim of Serpukhov. But within a few years this optimism apparently vanished, for a witness who saw him in the spring of 1931 at the concentration camp of Mai Guba in the Far North heard him say: "Ahead there is nothing but suffering." In the summer of the same year he was released from this camp and exiled for three years to the bank of the Onega River in the Archangelsk region, where, according to some reports, he was in contact with the catacomb hierarchs, Metropolitan Joseph and Bishop Damaskin. Late in 1933 he was sent to an even more remote exile in Siberia, and after this nothing more was ever heard of him. But if little is known of the life and sufferings of this new confessor, his courageous and uncompromising spirit is set forth in the documents which he has left behind, which accuse Sergianism as a profound error that denies the very nature of the Church of Christ. Our Holy Father Dius; St Milica (Militsa), Princess of Serbia; Commemoration of Stephen the Tall.

**20 July / 2 August -The Holy Prophet Elijah** - a man who saw God, a wonderworker and a zealot for faith in God, Elijah was of the tribe of Aaron, from the city of Tishba, whence he was known as 'the Tishbite'. When Elijah was born, his father Sabah saw angels of God around the child, swaddling it with fire and feeding it with flames. This was a foreshadowing of Elijah's fiery character and his God-given fiery powers. He spent his whole youth in prayer and meditation, withdrawing often to the desert to ponder and pray in tranquillity. At that time, the Jewish Kingdom was divided into two unequal parts: the Kingdom of Judah consisted only of the tribes of Judah and Benjamin, with its capital at Jerusalem, while the Kingdom of Israel consisted of the other ten tribes, with its capital at Samaria. The former kingdom was ruled by the descendants of Solomon, and the latter by the descendants of Jeroboam, a servant of Solomon's. The prophet Elijah came into the greatest conflict with the Israelite king, Ahab, and his evil wife Jezebel, for they worshipped idols and turned the people from the service of the one, living God. On top of this, Jezebel, being a Syrian, persuaded her husband to build a temple to the Syrian god, Baal, and appointed many priests to the service of this false god. Elijah performed many miracles by the power of God: he closed the heavens, that no rain should fall for three years and six months; called down fire from heaven to consume the sacrifice to his God, while the priests of Baal were unable to do this; brought rain from the heavens at his prayers; miraculously multiplied corn and oil in the widow's house at Zarephath, and restored her dead son to life; prophesied to Ahab that the dogs would lick up his blood, and to Jezebel that the dogs would devour her—which came to pass; and performed many other miracles and foretold many events. He talked with God on Horeb, and heard His voice in the calm after the great wind. At the time of his death, he took Elisha and

appointed him his heir as a prophet; he parted the Jordan with his mantle and was finally borne to heaven in a fiery chariot drawn by fiery horses. He appeared, together with Moses, to our Lord Jesus Christ on Tabor. At the end of the world, Elijah will appear again, to break the power of antichrist (Rev. 11). St Elias, Patriarch of Jerusalem and St Flavian, Patriarch of Antioch; St Ethelwida, widow of King Alfred the Great (9th c.).

**21 July / 3 August – Fast Day - Our Holy Fathers Simeon and John** - these two young men left their homes and kinsfolk: Simeon his old mother and John his wife, and were made monks in the community of St Gerasim, at the hands of Abbot Nikon. They went off into the desert, where they spent many years in the strictest asceticism. They mortified their bodies with this ascesis until they were like two pieces of dry wood. One day, Simeon said to John that, at God's command, he must leave the desert and return to the company of men, there to serve God. John gave him this advice: 'Keep your heart from all that you see in the world. Whatever there may be that touches your hand, let it not take hold of your heart. When food passes your lips, let not your heart be sweetened by it. If your feet have to move, let there be peace within you. Whatever you do outwardly, let your mind remain tranquil. Pray for me, that God may not part us from each other in the world to come.' Holy Simeon accepted his friend's advice, embraced him and then left the desert and went among men, to teach them through folly and turn them to the Christian faith. He made himself appear mad to men, but his heart was a temple of the Holy Spirit, a temple of unceasing prayer. He had abundant gifts from God, having discernment into all men's secrets, both close at hand and afar off, and healed men of evil spirits and other infirmities. Dancing through the streets like a mad-man, he drew near to people and whispered their sins in their ears, calling them to repentance. He appeared to sinners in dreams, reprimanding them for their sins and calling them also to repentance. Thus St Simeon appeared in a dream to a pagan actor, Bali, who publicly mocked the holy things of the Christians. He rebuked him and threatened him, and Bali repented and became a good Christian. A dissolute youth went out of his mind with lust. Seeing him, St Simeon, feigning madness, struck him a blow on the face, and said: 'Do not commit adultery!' At that moment, the unclean spirit left the young man and he was healed; The Holy Prophet Ezekiel - the son of a priest from the city of Sarir, he was taken into captivity in Babylon with King Jehoiachin and many other Israelites. Living in captivity, Ezekiel prophesied for twenty-seven years. He was a contemporary of the Prophet Jeremiah. As Jeremiah taught and prophesied in Jerusalem, so Ezekiel taught and prophesied in Babylon. Jeremiah's prophecies were known in Babylon, as were Ezekiel's in Jerusalem. Both these holy men were in agreement in their prophecy, and they were both ill-treated and tormented by the faithless Jewish people. Ezekiel had vivid and indescribable visions. By the river Chebar, he saw the heavens open, and a cloud like fire and lightning, and four living creatures like molten copper. One of the living creatures had the face of a man, the second that of a lion, the third that of a calf and the fourth that of an eagle. The human face signified God incarnate as man, the lion's face His divinity, the calf's His sacrifice and the eagle's His Resurrection and Ascension. In another image, he was shown the resurrection of the dead. The prophet saw a valley filled with the dry bones of the dead, and when the Spirit of God came upon them, they came to life and stood on their feet. He also saw the terrible destruction of Jerusalem, when the wrath of God cut down all except those who had earlier been marked with the mark, that of the Greek Tav, our letter 'T', which is also the sign of the Cross. The malice of the Jews did not spare this holy man. Embittered against him for having denounced them, the Jews bound him to the tails of horses and he was torn asunder. He was buried in the self-same place in which Shem, the son of Noah, was buried.

**22 July / 4 August - St Mary Magdalene** - one of the myrrh-bearing women, and equal to the apostles, she was born in Magdala by the Lake of Gennesaret, of the tribe of Issachar. She was tormented by seven evil spirits, of which she was freed and healed by the Lord Jesus. She was a faithful follower and servant of the Lord during His earthly life, and also stood beneath the Cross on Golgotha and lamented bitterly with the most holy Mother of God. After the Lord's death, she visited His tomb three times; and when He rose again, she saw Him twice, once alone and the other time with the other myrrh-bearing women. She travelled to Rome, went before Tiberias Caesar and presented him with a red egg, greeting him with the words: 'Christ is risen!' At the same time, she denounced Pilate to Caesar for his unjust condemnation of the Lord Jesus. Caesar listened to her, and moved Pilate from Jerusalem to Gaul, where this unjust judge died under imperial displeasure after a terrible illness. After that, she returned from Rome to Ephesus, to St John the Theologian, whom she helped in his task of preaching the Gospel. With great love for the risen Lord and with great zeal, she proclaimed the holy Gospel as a true apostle of Christ. She died peacefully in Ephesus and was buried, according to tradition, in the same cave in which the seven young men (see August 4th) had been in a charmed sleep for a hundred years. They came to life, and then died. St Magdalene's relics were then taken to Constantinople. Near the Garden of Gethsemane, there is a beautiful Russian church dedicated to St Mary Magdalene. The Hieromartyr Phocas; Our Holy Father Cornelius of Pereyaslav; The Holy Martyr Marcella.

**23 July / 5 August - The Holy Martyrs Trophimus and Theophilus and thirteen others with them** - they suffered in Lycia, in the time of the Emperor Diocletian. Because they would in no way deny Christ nor offer sacrifice to idols, they were put to manifold tortures: they were stoned, flayed with iron flails, their knees were broken and, thus tortured and more dead than alive, they were thrown into the flames, in which the power of God kept them unharmed. They were then taken from the fire and beheaded. The Lord glorified them both on earth and in His heavenly Kingdom. They suffered with honour in Lycia at the beginning of the fourth century; The Hieromartyr Apollinarius - he was a disciple of the Apostle Peter and was born in the city of Antioch. St Peter took him with him from Antioch to Rome, and, in Rome, consecrated him Bishop of Ravenna. Arriving in Ravenna, Apollinarius went into the house of a soldier, Irenaeus, whose blind son he healed and by this brought the whole family to the Christian faith. He also healed the wife of the military governor of Ravenna of a grave infirmity, and baptised his whole household. At the governor's request, Apollinarius remained in his house as his guest. Here he formed a house-church, and lived in that house for twelve years, preaching the Gospel and baptising unbelievers. He was grievously tormented in various ways by the pagan elders, but the strong right hand of God upheld him and preserved him. He was finally condemned to exile in Illyria in the Balkans. But the boat in which he was sailing capsized in a storm and, from among all the travellers, only St Apollinarius, together with two soldiers and three of his priests, was saved. Saved so miraculously, the soldiers came to

believe in the power of Apollinarius' God and were baptised. Then Apollinarius began preaching the Gospel throughout the Balkans, travelling as far as the Danube. He then went to Thrace, where he spread the Gospel against great opposition. After three years of working in the Balkans, he was driven back to Italy. He went to Ravenna, where the faithful welcomed him with great joy. Hearing of this, the pagan elders wrote to Emperor Vespasian about Apollinarius, calling him a magician and asking if he should be put to death as an opponent of their gods. The Emperor replied that it was not necessary to kill him, but that he should be made to sacrifice to idols or driven from the city, for, he said: 'It is not seemly to take revenge on someone on behalf of the gods, for they can themselves be revenged on their enemies if they are angered.' But, in spite of this imperial decree, the pagans assaulted Apollinarius and stabbed him with daggers. This servant of God died of his wounds and went to the Kingdom of God. His relics are preserved in Ravenna, in the church dedicated to him.

**"Joy of All Who Sorrow" (with coins), which was at the glass factory in Petersburg** - This image was glorified in 1888 in Petersburg, when lightning hit a chapel during a terrible thunderstorm, but the holy icon of the Queen of Heaven located therein remained unharmed; only small brass coins (groshiki [half-kopecks]), that were lying in front of the icon, stuck to it. On the site of the chapel, a church was built in 1898. The Theotokos is depicted in a specific manner, standing beneath her Son, who is in Heaven as a king, and surrounded by people and angels. In addition, specific hymns are dedicated to celebrating her role of bringing hope and salvation into the world, thus becoming joy for all who sorrow "To Thee, the champion leader, do we Thy servants dedicate a hymn of victory and thanksgiving, as ones who have been delivered from eternal death by the Grace of Christ our God Who was born of Thee and by Thy maternal mediation before Him. As Thou dost have invincible might, free us from all misfortunes and sorrowful circumstances who cry aloud: Rejoice, O Virgin Theotokos, full of Grace, Joy of all who sorrow!" Many Orthodox parishes are named "Joy of all who Sorrow"

**24 July / 6 August - Fast Day - The Holy Martyr Christina** - Born in the city of Tyre, she was the daughter of the imperial governor, Urban, an idolater. It is not known why her parents gave her the name Christina, but it carried within itself the mystery of her future following of Christ. She knew nothing of Him until the age of eleven, but, when she reached that age, her father (wanting, because of her beauty, to hide her from the world until she was fully grown) made her live on the top floor of a high tower. He gave her every comfort — slaves and gold and silver idols to which to offer daily sacrifice. But the soul of the young Christina was weighed down and suffocated in this idolatrous atmosphere. Looking out of the window by day at the sun, and by night at the wonderful constellations of shining stars, she came, through her natural understanding, to a firm belief in the one, living God. God, in His great mercy, seeing her yearning for the truth, sent His angel to her, who signed her with the sign of the Cross, named her the bride of Christ and instructed her fully in the things of God. Then Christina smashed all the idols in her rooms, incurring her father's terrible wrath. He brought her to trial and had her tortured and thrown into prison, intending that she be beheaded on the following day. But that night, Urban, in full health, gave up the ghost and went to the grave before his daughter. After that, two of the governors, Dion and Julian, continued the interrogation of this holy maiden. Christina's courage in suffering and the marvels which were performed by the power of God brought many of the pagan inhabitants of Tyre to Christianity. During Christina's torture, Dion suddenly fell dead among the people. His successor, Julian, cut off Christina's breasts and cut out her tongue. The martyr took her tongue in her hand and threw it into Julian's face, and he was instantly blinded. Finally, her sufferings for Christ were ended under a sharp sword, but her life went on in the immortal kingdom of the angels. St Christina suffered with honour in the third century; Our Holy Father Polycarp, Abbot of the Kiev Caves;

**St. Declan, bishop of Ardmore, Ireland (5th c.)** - Born at Desi (Decies), Waterford, Ireland, 5th century. Declan, an Irish monk, was baptised by and a disciple of Saint Colman. He appears to have been an Irish evangelist before the arrival of Saint Patrick. He may have made two pilgrimages to Rome and later became the first bishop of Ardmore, a see confirmed by Patrick during the synod of Cashel in 448. Many miracles are attributed to Declan. Five miles or less to the east of Youghal Harbour, on the southern Irish coast, a short, rocky and rather elevated promontory juts, with a south-easterly trend, into the ocean [ $\pm 51^{\circ} 57' N / 7^{\circ} 43' W$ ]. Maps and admiralty charts call it Ram Head, but the real name is Ceann-a-Rama and popularly it is often styled Ardmore Head. The material of this inhospitable coast is a hard metamorphic schist which bids defiance to time and weather. Landwards the shore curves in clay cliffs to the north-east, leaving, between it and the iron headland beyond, a shallow exposed bay wherein many a proud ship has met her doom. Nestling at the north side of the headland and sheltered by the latter from Atlantic storms stands one of the most remarkable groups of ancient ecclesiastical remains in Ireland—all that has survived of St. Declan's holy city of Ardmore. This embraces a beautiful and perfect round tower, a singularly interesting ruined church commonly called the cathedral, the ruins of a second church beside a holy well, a primitive oratory, a couple of ogham inscribed pillar stones.