



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

### Sunday of the Holy Forefathers

14 / 27 December

*"This the second Sunday before Christmas - it calls to remembrance the ancestors of Christ according to the flesh, whether before or under the Law. The Sunday that follows is still broader in scope, commemorating all the righteous men and women who pleased God from the beginning of time, from the days of Adam the first man down to Joseph, the betrothed of the Mother of God. Approaching Christmas in this way, the worshipper is enabled to see the Incarnation, not as an abrupt and irrational intervention of the divine, but as the culmination of a long process extending over thousands of years." - the Festal Menaion.*

**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.

**Tropar of the Holy Fathers, Tone 4:** Daniel, the man of divine desires, seeing Thee, the Stone uncut by human hands, O Lord, prophetically called Thee a babe born without seed, the Word incarnate of the Virgin, the immaculate God, the Saviour of 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.

**Kondak of the Holy Fathers, Tone 6:** O thrice-blessed ones, who did not honour an image wrought by hands, but were defended by the indescribable Essence, ye were glorified in your ordeal by fire; and, standing in the midst of unbearable flame, ye called upon God, saying: Make speed and haste Thou to help us, O Compassionate One, in that Thou art merciful; who what Thou wilt, Thou canst do!

#### Matins Gospel VII

**Epistle: Colossians 3: 4-11**

When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.

#### **DO NOT LIE TO ONE ANOTHER, SINCE YOU HAVE PUT OFF THE OLD MAN WITH HIS DEEDS**

You shall destroy all those who utter a lie (Ps. 5:7). The mouth that speaks a lie will slay the soul (Wis. 1:11). Forasmuch as all sins arise through a love of pleasure or avarice or vainglory, we can say that lying has its roots in these three vices: a man has to avoid blame and humiliation to fulfil his own desires or to gain something ...And in the end no one believes him when he speaks the truth ...A man whose very life is a lie is one who is licentious and pretends to be temperate, or a miser and speaks of almsgiving and compassion, or ostentatious and goes in raptures over poverty, not wanting to acquire the virtue he praises ...'the devil changes himself into an angel of light' (II Cor.11:14) ...the man whose very life is a lie: he is not a simple but a two-faced man; he is one thing on the inside and another on the outside.

*St. Dorotheos of Gaza. Discourses, IX. On Falsehood. B#45, pp. 160-162.*

#### **GOSPEL: ST. LUKE 14: 16-24**

Then He said to him, "A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' Still another said, 'I have married a wife, and therefore I cannot come.' So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' And the servant said, 'Master, it is done as you commanded, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.' "

## THE PARABLE OF THE GREAT SUPPER

This parable ...proclaims beforehand both the casting out of the Jews, and the calling of the Gentiles, and it indicates together with this also the strictness of the life required, and how great the punishment appointed for the careless ...And when were they bidden? By all the prophets; by John the Baptist, again; for he would pass all on to Christ, saying 'He must increase, I must decrease' (John 3:30); by the Son Himself again, 'Come to Me, all you who labour and are heavy laden, and I will refresh you' (Matt. 11:28) and again, 'If any man thirsts, let him come unto Me and drink' (John 7:37). But not by words only, by actions also He bade them, after his ascension by Peter, and those with him. 'For He who wrought effectually in Peter,' it is said, 'to the apostleship of the circumcision, was mighty also in me towards the Gentiles,' (Gal. 2:8) ...And yet the calling was of grace. Why then does He take a strict account? Because although to be called and to be cleansed was of grace, yet, when called and clothed in clean garments, to continue keeping them so, this is of the diligence of those who are called.

*St. John Chrysostom. Homily LXIX on Matthew XXII, 1, 2. B#54, pp. 421, 423.*

From this Sunday of the Holy Forefathers begins a new cycle of preparation for the Birth of Christ. This is the beginning of a new life. From the manger, the light of Christ will shine on us. And in this light will be the warmth of our adoption by God. At the manger we will feel like one family.

Something wonderful happens every year at the manger of Christ. We all begin to feel like brothers and sisters, children of one Father. And these are not just words, but reality. Love becomes manifest. There is a desire to gladden one another, to help, and to love.

And again this year, from the manger of Christ our new ways will begin: family, monastic, social, domestic, business. But all of them will guide us to one goal—to the Kingdom of God, to communion with God, to the Lord's Feast.

So let us not forget our dignity, our calling, that we are invited to the Lord's Feast. And let us spend our temporary life as pilgrims, proceeding on the paths that will bring us to the Heavenly Jerusalem, where there will be "the ceaseless sound of those keeping festival." And then we will become not only those who are called, but those who are chosen. (Mt. 22:14)

*Archbishop Alexei - The One Thing Needful,*

### Saints of the week

**14 / 27 December — Nativity Fast - The Holy Martyrs Thyrsus, Leucius and Callinicus** - Saints Thyrsus and Leucius were eminent citizens of Bithynian Caesarea; the latter being baptised and the former still a catechumen. Callinicus, however, was a pagan priest who offered sacrifice to idols. When Cumbricius, heir to the Emperor Decius, began to torture and murder the Christians, the intrepid Leucius stood before him and reproached him: 'Why have you begun to make war on your own soul, Cumbricius?' The enraged judge ordered that he be flogged and tortured, and then beheaded with the sword. In terrible torment, Leucius went to his execution as joyfully as if he were going to a wedding. When he beheld Leucius's courageous death, blessed Thyrsus was inflamed with divine zeal and, like Leucius, went before the judge and rebuked him for his crimes and his lack of belief in the one, true God. He was therefore beaten and cast into prison. He was healed of his wounds by the invisible hand of God, which also opened the prison doors and led him forth. Thyrsus went at once to Phileas, the Bishop of Caesarea, to be baptised by him. After his baptism, he was again seized and tortured, but he endured all the torments as if in a dream and not in reality. Many idols fell down through the power of his prayer. When he saw this, Callinicus, a pagan priest, was converted to the Christian faith, so both he and Thyrsus were condemned to death. Callinicus was beheaded with the sword, and Thyrsus was placed in a wooden coffin to be sawn asunder, but God's power prevented this and the saw could not penetrate the wood. Then Thyrsus arose from the coffin, praying and thanking God for his sufferings, and he peacefully gave his soul into the Lord's hands. At the end of the fourth century, the Emperor Flavian built a church to St Thyrsus near Constantinople, and placed his holy relics in it. The saint appeared in a vision to the Empress Pulcheria, and suggested that she bury the relics of the Forty Martyrs beside his own. The Holy Martyrs Philemon, Apollonius, Arrian and others; St. Hybald, Abbot in Lincolnshire, England (7th c.) - Benedictine abbot at Bardney, Lincolnshire, England. Mentioned by the Venerable Bede as an acquaintance of Saint Chad. Hermit in later life. Some churches, the village of Hibaldstowe, and other locations are named in his honour. Died c.690 of natural causes; relics at Hibaldstowe, Lincolnshire, England

**15 / 28 December — Nativity Fast — The Hieromartyr Eleutherius** - A good fruit of a good tree, this wonderful saint had noble and eminent parents. He was born in Rome, where his father was in imperial service. His mother, Anthea, heard the Gospel from the great Apostle Paul himself, and was baptised by him. Being early left a widow, she entrusted her only son to the education and service of the Bishop of Rome, Anacletus. Seeing how greatly Eleutherius was gifted and illumined by the grace of God, the bishop ordained him deacon at the age of fifteen, priest at eighteen and bishop at twenty. Endowed by God with wisdom, he made up for what he lacked in years. This godly man was made bishop in Illyria, with his seat at Valona in Albania. He kept his flock like a good shepherd, adding to their number from day to day. The Emperor Hadrian, a persecutor of Christians, sent a commander, Felix, with soldiers, to seize Eleutherius and take him to Rome. When the furious Felix arrived in Valona and went into the church, and heard and saw God's holy hierarch, his heart was suddenly changed and he became a Christian. Eleutherius baptised him and set off with him for Rome, as merrily as though he were going to a feast, not to trial and torture. The Emperor put the gently-born Eleutherius to harsh torture, flogging him, burning him on an iron grid, boiling him in pitch and burning him in a fiery furnace. But, by God's power, Eleutherius was delivered from all these deadly torments. Seeing all this, Choribus the governor proclaimed that he himself was a Christian. Choribus was tortured and then beheaded, and so also blessed Felix. Finally, the imperial executioners cut off the honoured head of St Eleutherius. When his

mother, holy Anthea, came and stood over the dead body of her son, she was also beheaded. Their bodies were taken to Valona, where St Eleutherius glorifies the name of Christ to this day by many wonders. He suffered in the time of Hadrian, in the year 120. St Stephen the Confessor of Sourozh; Our Holy Father Paul of Latros; Our Holy Father Pardus the Solitary.

**16 / 29 December — Nativity Fast — The Holy Prophet Haggai** - Born in Babylon in the time of the captivity of Israel, he was of the tribe of Levi. He prophesied in 520 B.C., and visited Jerusalem as a young man. He urged Zerubbabel and Joshua the priest to restore the Temple of the Lord in Jerusalem, prophesying for this Temple greater glory than the former Temple of Solomon: 'The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts' (2:9), for the Lord, the Saviour, would appear in the new Temple. He lived to see the first half of the new Temple completed by Zerubbabel. and died in old age, and rested with his fathers. St Nicolas Chrysoverges, Patriarch of Constantinople; St Theophano the Empress.

**17 / 30 December — Nativity Fast — The Holy Prophet Daniel, and the Three Children: Ananias, Azarias and Misael** - All four of them were of the royal tribe of Judah. When Nebuchadnezzar destroyed and plundered Jerusalem, Daniel, as a boy, was taken off into slavery together with Jehoiachin, King of Judah, and many other Israelites. The account of his life, sufferings and prophecies can be found in detail in his book. Utterly given to God, Daniel from his early youth received from God the gift of great discernment. His fame among the Jews in Babylon began when he denounced two lecherous and unrighteous elders, and saved the chaste Susannah from an unjust death. But his fame among the Babylonians stemmed from the day when he solved and interpreted the dream of King Nebuchadnezzar. For this, the king made him a prince at his court. When the king made a golden idol in the Plain of Dura, the Three Children refused to worship it, for which they were cast into the burning fiery furnace. But an angel of God appeared in the furnace and soothed the flames, so that the Children walked in the furnace untouched by the fire, and sang: 'Blessed art Thou, Lord God of our fathers!' The king saw this marvel, and was amazed. He then brought the Children out of the furnace and did them great honour. In the time of King Belshazzar, when the king was eating and drinking with his guests at a feast out of consecrated vessels taken from the Temple in Jerusalem, an invisible hand wrote these three words on the wall: 'Mene, Tekel, Upharsin'. No-one could interpret these words but Daniel. That night, King Belshazzar was killed. Daniel was thrice thrown into a den of lions for his faith in the one, living God, and both times God preserved him alive. Daniel saw God on His throne with the angelic powers, often saw angels, had insight into the future of certain people, of kingdoms and of the whole human race, and prophesied the time of the coming of the Saviour on earth. According to St Cyril of Alexandria, Daniel and the Three Children lived to great old age in Babylon, and were beheaded with the sword for the true Faith. When Ananias was beheaded, Azarias held out his robe and caught his head, then Misael caught Azarias's head and Daniel Misael's. An angel of God carried their bodies to Judea, to Mount Gebal, and placed them under a rock. According to tradition, these four men arose at the time of the death of the Lord Jesus and appeared to many, then fell asleep again. Daniel is counted as one of the four Great Prophets (with Isaiah, Jeremiah and Ezekiel). He lived and prophesied half-way through the thousand years before Christ. Our Holy Father Daniel; Our Holy Fathers, the New Martyrs Paisius and Habakkuk; In Wales, in Merionethshire,

**St. Tydecho, brother of St. Cadfan.** Whose tropar in Tone 8 is: By thy labours for Christ, O Father Tydecho,/ thou didst win the crown of eternal glory/ and didst light the way into the Ark of Salvation./ Wherefore, O Saint, intercede for us that in following thee we may be found worthy of Christ's great mercy. Born in Wales. Several Welsh churches are named for him. No other information has survived.

**18 / 31 December — Nativity Fast - The Holy Martyr Sebastian and those with him** - This glorious martyr of Christ was born in Italy and brought up in the city of Milan. He was destined in his youth to be a soldier, and, as an educated, handsome and courageous man, commended himself to the Emperor Diocletian, who made him captain of the imperial guard. He secretly confessed the Christian faith, and prayed to the living God. An honourable, upright and merciful man, Sebastian was greatly loved by his soldiers. Whenever possible, he saved Christians from torture and death and, when this was not possible, gave them courage to die for Christ the living God without turning back. Two brothers, Marcus and Marcellinus, who were in prison for Christ and already on the verge of denying Him and worshipping idols, were confirmed in their faith and strengthened in their martyrdom by Sebastian. As he spoke with them, exhorting them not to fear death for Christ, his face was illumined like that of an angel of God. Sebastian supported his words by marvels: he healed Zoe, the wife of Nicostratus the gaoler, who had been dumb for six years, and brought Nicostratus and his whole household to baptism; he healed the two sick sons of Claudius the commander, and brought him and his whole household also to baptism; he healed Tranquillianus, the father of Marcus and Marcellinus, of gout and pains in his legs which had troubled him for eleven years, and brought him to baptism together with his whole household; he healed the Roman Eparch, Chromatius, of the same infirmity and brought him and his son Tiburtius to baptism. Of these, Zoe was the first to suffer, being seized while at prayer beside the tomb of the Apostle Peter. After torture, she was thrown into the river Tiber. Then Tiburtius was seized, and the judge placed live coals before him, challenging him to choose life or death: to cast incense on the coals and cense the idols, or to stand himself barefoot on the coals. St Tibertius made the sign of the Cross and stood barefoot on the coals, and remained unharmed. He was then beheaded with the sword. Nicostratus was killed with a stake, Tranquillianus was drowned and Marcus and Marcellinus were run through by spears. Then Sebastian was taken before the Emperor Diocletian. The Emperor rebuked him for his betrayal, but he said: 'I always pray to my Christ for your health, and for the peace of the Roman Empire.' The Emperor ordered that he be stripped and shot at with arrows. The soldiers then shot at him, until the martyr's whole body was so covered with arrows that it was invisible beneath them. When they thought that he was dead, he showed himself alive and healed of all his wounds. Then the pagans beat him to death with staves. He suffered gloriously for Christ his Lord and entered into the heavenly Kingdom in 287, when Gaius was Bishop of Rome. St Florus, Bishop of Aminsus; St Modestus, Patriarch of Jerusalem.

**Martyrdom of Hieromonk Nestor of Zharki (Ivanova), defender of the holy icons (1993)** - in the world Nestor Savchuk was born in Crimea in 1960. An artist, he travelled to Odessa in the early 1980's to undertake further studies. There he came in contact with Orthodox Christians, afterwards journeying to the Pochaev monastery where he was tonsured and later

ordained a priest. An 'unregistered' monk, he fled the authorities and settled in Zharki, where he served in the church and ministered to the people. He struggled with great courage against the Russian Mafia which was at that time stealing the holy icons from the churches for sale abroad. He was murdered on December 18, 1993, at the age of 33, defending the church from thieves.

**19 December / 1 January — Nativity Fast - The Holy Martyr Boniface** - Martyrdom for Christ makes sinners into saints. This is shown by the example of St Boniface. He was at first servant to a wealthy and dissolute woman, Aglais, in Rome, and had unclean and unlawful relations with her. They were both pagans. Aglais evinced the desire to have the relics of some martyr in her house as an amulet against evil, so she sent her servant to Asia to find and buy for her what she desired. Boniface took some slaves with him and a fair amount of money and, at the moment of parting, said to Aglais: 'If I can't find any martyrs and if they bring you back my body, martyred for Christ, will you receive it with honour? Aglais laughed, and called him a drunken old sinner, and so they parted. Coming to the city of Tarsus, Boniface saw many Christians undergoing torture: some were having their legs cut off, some their hands, others their eyes put out, yet others were dying on the gallows and so forth. Boniface's heart was changed, and he repented of his sinful life with tears. He called out among the Christian martyrs: 'I too am a Christian!' The judge took him for interrogation and ordered that he be harshly flogged, then that boiling lead be poured into his mouth and, as this did him no harm, that he be beheaded. The slaves then took his body back to Rome. An angel of God appeared to Aglais and said: 'Take him who was at one time your servant, but is now our brother and fellow-servant; he is the guardian of your soul and the protector of your life.' Aglais went in wonder to meet them, took Boniface's body, built a church for his relics and placed them there. She then repented, gave away all her goods to the poor and withdrew from the world, living a further fifteen years in bitter penitence. St Boniface suffered in the year 290. St Gregory, Bishop of Omir; St Boniface the Merciful, Bishop of Ferentino; Our Holy Father Elias of Murom; St. Manirus, b, apostle of Nth. Scotland; St. Winebald the Pilgrim, abbot and missionary of England and Heidenheim, Germany (761).

**20 December / 2 January — Forefeast of the Nativity of Christ - Nativity Fast - Repose of St John of Kronstadt.** - a great luminary of the Russian Church. A married priest, he served in the Cathedral of St. Andrew's in Kronstadt, a busy port near St. Petersburg. A great man of prayer, he served Divine Liturgy every day and read the entire cycle of daily services. He visited the poor and the sick, generously giving alms, himself often going without. He and his matushka lived as brother and sister. He taught and advised all those who came to him, young and old, rich and poor. Such was the love of the people for him throughout Russia that the Kronstadt post office had a special section just for St. John! Even during his lifetime hundreds were healed through his holy prayers. In 1906, he became very ill and suffered with this sickness until his death. Nevertheless, he continued to serve daily. On December 20, 1908, he quietly reposed in the Lord. A crowd of 60,000 attended his funeral, an unprecedented event in Russia. He was formally glorified as a saint by the Russian Orthodox Church Abroad on June 3, 1964. Holy blessed Father John, pray to God for us!

Tropar, 4th Tone: With the apostles thy sound hath gone forth unto the ends of the world; / with the confessors thou didst endure sufferings for Christ; / thou didst liken thyself unto the holy hierarchs in the preaching of the Word; / and with the venerable hast thou shone forth in the grace of God. / Therefore, the Lord hath exalted the depths of the humility higher than the heavens, / and hath given us thy name as a source of most wondrous miracles. / Wherefore, O wonderworker, who livest in Christ forever, / lovingly have mercy upon those amid misfortunes, / and hearken unto thy children that call upon thee with faith, / O Righteous John, // our beloved pastor.

Kontakion, 4th Tone: O thou who from infancy wast chosen by God, / and in childhood didst miraculously receive from Him the gift of learning, / and wast gloriously called to the priesthood in a vision during sleep, / thou didst prove to be a wonderful shepherd of the Church of Christ, / O Father John, namesake of grace. / Pray to Christ our God // that we all be with thee in the kingdom of the heavens.

**The Hieromartyr Ignatius the God-Bearer** - This holy man was named the 'God-Bearer' because he always carried the name of the living God in his heart and on his lips. Also, by tradition, he was thus named because he was held in the arms of God incarnate, Jesus Christ. On a day when the Lord was teaching His disciples humility, He took a child and set it among them, saying: 'Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of heaven (Matt. 18:4). This child was Ignatius. He was later a disciple of St John the Theologian, together with Polycarp, the Bishop of Smyrna. As bishop in Antioch, he governed the Church of God as a good shepherd, and was the first to introduce antiphonal singing into the Church, in which two choirs alternate. This way of singing was revealed to St Ignatius from among the angels in heaven. When the Emperor Trajan passed through Antioch on his way to battle with the Persians, he heard about Ignatius, summoned him and urged him to offer sacrifice to idols, so that he could be made a senator. The Emperor's urgings and threats being in vain, holy Ignatius was put in irons and sent to Rome, escorted by ten bestial soldiers, to be thrown to the wild beasts. Ignatius rejoiced to be suffering for his Lord, and prayed to God that the wild beasts should be the tomb for his body, and that none should hinder his death. After a long and difficult journey from Asia through Thrace, Macedonia and Epirus, Ignatius reached Rome, where he was thrown to the lions in the circus. They tore him to pieces and devoured him, leaving only a few of the larger bones and his heart. This glorious lover of the Lord Christ suffered in the year 106 in Rome, in the time of the Emperor Trajan. He appeared many times from the other world and worked wonders, helping to this day all who call on him for help. St Danilo, Archbishop of Serbia.

## Sunday of the Holy Forefathers

The Sunday of the Holy Forefathers occurs between the 11th and the 17th of December. This Sunday commemorates all the ancestors of the people of God, the holy patriarchs living up to the law, given on Sinai, and under the law, - from Adam to Joseph the Betrothed; together with them are commemorated «those who preached Christ» the holy prophets - from Samuel to Zechariah and to John the Baptist, and all the Old Testament righteous men, who were righteous in the faith in the coming of the Messiah. Especially in the service for this day are praised «the pious youths» Ananias, Azarias, and Misael, who «in faith were thrown into the fiery furnace» and «who in the middle of the flames were cooled by the dew of the Spirit and who walked about rejoicing, are mystically a prototype of the Trinity and the incarnation of Christ» from the Virgin, who after giving birth remained a virgin. With these holy youths are commemorated also “the righteous Daniel and the wonderful prophets”, who, clearly revealing the divine second coming, saw Christ, “coming to all nations as Judge”, and who, “your mind illumined by divine radiance”, “that clearly the Virgin would give birth represented in mystical images”.

"Today as we celebrate the Forefathers' memory", the holy Church exclaims: "let us offer praise to the fathers, who shone forth before and during the law, with righteous minds they served the Lord and Master who shone forth from the Virgin, now they delight in the unending light." "Let us offer songs of praise to the prophets of God". "Let us honor the holy youths, for they quenched the flaming furnace, together with the prophet Daniel, and all the righteous ones who shone forth before the law, together with those who served the Master under the law." 1). By accomplishing "now the honor of the memory of the forefathers", the holy Church edifies us, that we, in the expectation of the great and light-bearing day of the Nativity of Christ, is reflected by the faith and life of the holy Forefathers and, through them, has prepared ourselves, by their example, to the worthy meeting of the Lord Who came from Heaven, who has adorned their soul with virtues beforehand to be ready for the great and light-bearing day of the Nativity of our Savior worthily to meet Him with the lamp of faith and with the oil of charitable deeds, with the firm hope of life everlasting, with the light of both the joyful face of cleanliness and purity 2).

Together with them the holy Church on the present day, that its appeal be not in vain, places in the Gospel reading by the clergy about those called in Vespers, inspiring us, that we can be distracted from worthily meeting the Lord by the predominance of flesh over spirit, the attachment to the terrestrial, the blinding by gleam of worldly goods, the predilection for vanity, the unwillingness to deny one's self-love and pride everyday, the enslavement to passions and covetousness, and in the Epistle reading directly commands us to destroy our earthly members: fornication, impurity, passion, evil lust and cupidity, to lay aside anger, evil, blaspheming, slander, lies, and in general to take off the old man and put on the new in the image of the Creator (Col. 3:4-11).

*S.V. Bulgakov, Manual for Church Servers, 2nd ed. 1274 pp (Kharkov, 1900) pp453-5.*

*Translation: Archpriest Eugene D. Tarris © 15 December 2000. All rights reserved.*