



19th Sunday After Pentecost

Venerable Chariton the Confessor

28 September / 11 October

Resurrection Tropar, Tone 2: When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendour of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, Glory to Thee!

Troparion of St Chariton tone 4: O blessed Chariton, radiant with the grace of the Spirit thou wast luminous with virtue./ Thou didst shine from the desert by confession and labours./ Pray for those who sing thy praises.

Resurrection Kondak, Tone 2: Hell became afraid, O Almighty Saviour, seeing the miracle of Thy resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee! And the world, O My Saviour, praises Thee forever.

Kontakion of St Chariton tone 2: Thou didst delight in monastic discipline/ and bridle carnal desire,/ and didst increase in faith, O blessed Chariton./ Thou hast flourished as the tree of life in the midst of Paradise.

Vespers: Wisd. 5:15 – 6:3, Wisd. 3:1-9, Wisd. 4:7-15

Matins Gospel VIII

EPISTLE: II Corinthians 11:31 – 12:9

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; But I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. And I know such a man--whether in the body or out of the body I do not know, God knows-- How he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

PAUL'S VISIONS AND REVELATIONS OF THE LORD

This revelation was great indeed ...Why is it then that he neither spoke plainly nor kept silence? To show by this also that he resorts to the thing unwillingly ...to show that he who had refrained for so long a time would not now have spoken out unless the necessity for doing so had been great. But he would still have kept silence, had he not seen the brothers perishing ...

Was it the mind that was caught up and the soul, while the body remained dead, or was the body caught up? It is impossible to tell. For if Paul, who was caught up and whom things unspeakable - so many and so great - had befallen, was in ignorance, much more are we. For indeed, that he was in Paradise he knew, and that he was in third heaven he was not ignorant, but the manner he did not clearly know ...For this reason he also goes on to say, 'Of such a one I will glory,' not meaning that he who was caught up was some other person, but he so frames his language in the best manner he possibly could, so as to mention the fact, and at the same time to avoid speaking of himself openly ... But why was he caught up? In my thinking, so he might not seem to be inferior to the rest of the Apostles. For since they had accompanied Christ but Paul had not: He therefore caught him up unto glory - 'into Paradise' ...He also added, 'For I will speak the truth, but I forbear lest any man should account me above what he sees me to be, or hears from me.' Here you have the acknowledged reason; for they even deemed them to be gods, on account of the greatness of their miracles ... By 'the messenger of Satan,' he means Alexander the coppersmith, the party of the Hymenaeus and Philetus, all the adversaries of the Word, those who contended with and fought against him, those who cast him into a prison, those who beat him, and who led him away to death, for they did Satan's business.

St. John Chrysostom. Homily XXVI on II Corinthians XII, 1, 2. B#56, pp. 398-400

Second Epistle II Cor 4:6-15

GOSPEL: LUKE 5:1-11

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, And saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signalled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; And so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

JESUS SAID TO SIMON ...'FROM NOW ON YOU WILL CATCH MEN'

Christ was preaching on the lake of Gennesaret. Now the sermon has finished. There were two boats at the shore, and Christ had been preaching from one of them. Here He addressed the Apostle Peter and said: "Launch out into the deep, and let down your nets." Peter answered: "Master, we have toiled all the night, and have taken nothing" (Lk. 5:4-5). And the Apostles were experienced fishermen; they knew the laws of the sea. If at night-time no fish were caught, then during the day a catch was out of the question. And Peter said this to Christ. But he added: "Nevertheless at Thy word I will let down the nets" (Lk. 5:5). And they let them down. And a miracle happened. The boats were so filled with fish that they started to sink. Then the Apostle Peter fell at the feet of the Saviour and said: "Depart from me; for I am a sinful man, O Lord" (Lk. 5:8).

This is the process of faith. The Apostle knew that fish could not be caught. But he accepted the word of Christ within himself, within his will; and this will, which by now was Christ's, he fulfilled. And what happened? A miracle? Yes, a miracle. But the main miracle was not in the abundance of fish, although this catch was a

miracle. The main miracle was the change of soul which occurred in Peter. He saw himself, he saw his essence. “Depart from me, for I am a sinful man, O Lord!” Here is the process of faith: to accept in your heart the word of Christ, to fulfill it. And then to us will be revealed the thing which is most important for our salvation, for our inner life.

People say: I do not believe. What do these words mean? They mean that you are not fulfilling the teaching of Christ. Because if you would only attempt to fulfill the word of Christ, at least one commandment of Christ, then the essence of your life would be revealed to you, too. But you don’t want to do this, and therefore you say: I have no faith. But how does one make an attempt? Well, the same way the Apostle Peter did. In spite of all his experience as a fisherman, he listened to Christ and let down the nets. Listen to the word of Christ. But where do we find this word? In the Gospel—that is where. If we know the Gospel and apply it to our life, then our life in Christ will be revealed to us. And His Resurrection will become for us more real than the physical world surrounding us. And He will fill our heart with an unspeakable joy, with the joy of Eternal Life; and this joy will have no end.

Only take the Gospel in your hands, only try to apply it in your life. Take everything which the Holy Church gives us. Then a miracle will happen to you, too—a greater miracle than the wonderful catch. Christ Himself will be revealed to you as He was revealed to Peter. Then you too will say deep in your heart: “I am a sinful man, O Lord!” And if you are a sinner, it means that you are sick and need a physician. And if a physician, then who is the Physician of the heart? Christ alone!

O Lord, Thou seest the infirmities and the wounds of sin in our heart, which prevent us from fulfilling Thy teaching, Thy Word. Heal us and help us to start a New Life!

Archbishop Andrei, The One Thing Needful

[Second Gospel Luke 6:17-23](#)

Saints of the week

28 September / 11 October - Our Holy Father Chariton the Confessor — an eminent and devout citizen of the city of Iconium. Imbued with the spirit of his compatriot, St Thecla, Chariton openly confessed the name of Christ. When a harsh persecution of Christians broke out under the Emperor Aurelian, Chariton was immediately brought to trial before the governor. The judge ordered him to worship false gods, to which Chariton replied: ‘All your gods are furies, which were aforetime through pride cast out from heaven into the nethermost hell.’ Chariton openly showed his faith in the one, living God, the Creator of all, and in the Lord Jesus Christ, the Saviour of mankind. Then the governor ordered that Chariton be so beaten and tortured that his whole body became covered with wounds until it was like one great wound. After the evil death of Aurelian, whose evil-doing caught up with him in the end, Chariton was released from torture and imprisonment. He travelled to Jerusalem, but on the way was seized by robbers from whom he was freed by God’s providence. He did not return to Iconium, but withdrew to the wilderness of Pharan, where he founded a community and gathered a group of monks together. Having given a rule to this community and desiring to escape the praise of men, he withdrew to another desert near Jericho where, in time, he founded another community, called after him. He finally founded another community, Souka, called in Greek the Old Lavra. He died at a great age and entered into the glory of his Lord on September 28th, 350, and his relics are preserved in his first monastery. The practice of tonsuring monks is attributed to St Chariton.

Venerables Cyril and Maria - Saint Cyril and his wife Maria were the parents of St Sergius of Radonezh (September 25). They belonged to the nobility, but more importantly, they were pious and faithful Christians who were adorned with every virtue. When the child in Maria’s womb cried out three times in church during Liturgy, people were astonished. Although frightened at first, Maria came to see this event as a sign from God that her child would become a chosen vessel of divine grace. She and her husband agreed that if the child was a boy, they would bring him to church and dedicate him to God. This child, the second of their three sons, was born around 1314. He was named Bartholomew at his baptism. Because of civil strife, St Cyril moved his family from Rostov to Radonezh when Bartholomew was still a boy.

Later, when their son expressed a desire to enter the monastic life, Sts Cyril and Maria asked him to wait and take care of them until they passed away, because his brothers Stephen and Peter were both married and had their own family responsibilities. The young Bartholomew obeyed his parents, and did everything he could to please them. They later decided to retire to separate monasteries, and departed to the Lord after a few years. It is believed that Sts Cyril and Maria both reposed in 1337. Forty days after burying his parents, Bartholomew settled their estate, giving his share to his brother Peter. He then went to the monastery when he was twenty-three years old, and was tonsured on October 7 with the name Sergius (in honor of the martyr St Sergius who is commemorated on that day). As everyone knows, St Sergius of Radonezh became one of Russia's greatest and most revered saints.

St. Machan - A Scottish saint trained in Ireland and consecrated bishop in Rome (Benedictines). St. Machan, who is commemorated in Ecelesmachan in Linlithgowshire, is said to have been a disciple of St. Cadoc of Llancarvan; if so, he was contemporary with Kentigern. We know almost nothing about him. In the Inquest of David I made about 1116 AD when he was Prince of Cumbrian, concerning the lands belonging to the Church of Glasgow a number of old churches can be recognised.....Among them is the name Mecheyn, i.e. Machan. 'When Cadoc quitted Scotland, on his way back to Wales, he left behind him an earnest worker to develop his mission among the Britons and the Picts. He was Machan, who had been trained in Ireland, but who now devoted the rest of his life...to the Clyde Valley. One of his centres was Dalserf, a parish formerly known as Machanshire. In the north end of the parish there is a property still called Machan, or Auld Machan, while the whole of the higher and bleaker lands to the south, between Auld Machan and Draffan in the parish of Lesmahagow, are still entitled Machanshire or Machanmuir.

St. Lioba, abbess of Bischofsheim - Born at Wimborne, Dorsetshire, England; died at Schornsheim (near Mainz), Germany, c. 779. Saint Lioba's mother, descended of an illustrious family and closely related to Saint Boniface (f.d. June 5), had been barren for a long time before the saint was born. Nevertheless, Ebba immediately offered her to God and raised her in piety. She received her first education at Minster-in-Thanel. While Lioba was still young, she was placed in the care of the king's sister Saint Tetta at the Benedictine convent in Wimborne (Winburn or "fountain of wine"). Lioba matured spiritually and emotionally under Tetta's tutelage, and eventually took the religious veil. Tetta also ensured that she had a good education. Letters to Boniface reveal that Lioba understood and wrote verse in Latin. She limited her reading, however, to books that would stir her spirit to love of God. She knew by heart the divine precepts of the Old and New Testaments, the principal canons of the Church, the holy maxims of the Fathers, and the rules of the monastic life. Boniface kept in touch with his young relative through frequent correspondence. Recognising her virtue and abilities, in 748, he requested of her bishop and abbess that she be sent to him with about 30 pious companions to undertake charitable work with women in Germany. Although Tetta regretted the loss of her protegee, she could not refuse. Upon their arrival in Germany, Boniface settled the women religious at Tauberbischofsheim ("bishop's home," possibly his own previous residence). Lioba's zeal attracted so many vocations that her convent was populating many other foundations throughout the country. Lioba's convents were one of the most powerful factors in the conversion of Germany. The saint organised her convents in the true monastic tradition with a combination of manual labour (in scriptorium, kitchen, bakery, brewery, and garden), intellectual study (all had to learn Latin), community devotions, and leisure. No extreme austerities were permitted to interfere with the corporate life established by the Rule. Her love of God was so appealing. She was always ready to set her hand to any task she might ask of others and did it with cheer and modesty. It is said that she was beautiful, that her countenance was angelic, and that her nuns loved her. Perhaps this is so because Lioba took to heart Saint Paul advice: "Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves" (Philippians 2:3) and "anticipate one another in showing honour" (Romans 12:9b). Thus, Lioba often washed the feet of her sisters in emulation of her Lord. The corporal acts of mercy were her delight, especially extending hospitality to strangers and caring for the poor. She was always patient, kind, and accessible to all who needed her. Nevertheless, kings and princes honoured and respected her, especially Pepin the Short, Blessed Carloman (f.d. August 17) and Charlemagne. Charlemagne often called her to court at Aix-la-Chapelle (Aachen) to seek her advice. His wife, Blessed Hildegard (f.d. April 30), loved her deeply and always heeded her advice, as did some of the bishops. Before his martyrdom, Saint Boniface commended Lioba and her community to the care of Saint Lullus (f.d. October 16) and his monks at Fulda, and requested that her bones be buried next to his at their deaths that they might be raised at the resurrection and spend eternity together. It is said that the tender affection uniting Boniface and Lioba forms one of the most charming episodes in church history. Following

Boniface's death in 754, Lioba frequently visited Fulda. By special dispensation, she would be allowed with two elder sisters to join in the choir. Upon the advice of Lullus, Lioba resigned her offices in her old age and retired to the convent at Schornsheim, where she redoubled her prayer and penance. Occasionally she would answer Empress Hildegard's plea to visit her, but return to her cell as quickly as she could. On her last visit, she embraced the queen, kissed her on her garment, forehead, and mouth, then said: "Farewell, precious part of my soul; may Christ, our Creator and Redeemer, grant that we may see each other without confusion in the day of judgement." After her death, Lioba was interred at Fulda, on the north side of the high altar, near the tomb of Saint Boniface.

Also commemorated on this day: Holy Prophet Baruch (6th C. BC); Martyrs Alexander, Alphius, Zosimus, Mark, Nikon, Neon, Heliodorus, and others, Venerable women Eustochia and Paula (4th C); Venerable Faustus of Riez (†490); Hieromartyr Annemund, bishop of Lyons (†658); Martyr Wenceslaus (Viacheslav), prince of the Czechs (†935) [Acts 6:8-15, 7:1-5, 47-60 (§17); John 15:17-16:2 (§52)]; Venerable Auxentius the Alaman (11th C); Venerable Chariton of Syanzhensk (†1509); Venerable Herodion of Iloezersk (†1541); Finding of the relics of Nun-martyrs grand duchess Elizabeth, Nun Barbara, and those with them (1918); New Martyr Anna Lykoshin (†1925); New Monk-martyr Hilarion (Gromov) and Nun-martyr Mikhaila (Ivanova) (†1937); New Nun-martyr Tatiana (Chekmazovoy) (†1942); Finding of the relics of Venerable George (Lavrov), confessor (2000); Synaxis of the Holy Fathers of Kiev whose relics lie in the Near Caves of St. Anthony [II Cor. 4:6-15 (§176); Matt. 11:27-30 (§43)]. Movable Feast on the Sunday on or after September 27th: Synaxis of the Saints of the Chelyabinsk Metropolia. Movable Feast on the Sunday before September 29th: Synaxis of the Saints who have shown forth in the lands of Spain and Portugal.

29 September / 12 October - Our Holy Father Cyriacus the Solitary — Born in Corinth of parents named John (a priest) and Eudoxia, he was a kinsman of the local bishop, Peter. He was made reader in the cathedral by the bishop while still a young man. Reading the Holy Scriptures, the young Cyriacus marvelled at God's providence, how it glorified every true servant of the living God and ordered the salvation of the human race. At the age of eighteen, his desire for the spiritual life led him to Jerusalem. There, he entered the monastery of a godly man called Eustorgius, who grounded him in the monastic life. He then went off to St Euthymius, who discerned in him future spiritual greatness, clothed him in the Great Habit and sent him to the Jordan, to St Gerasim, where Cyriacus spent nine years. After Gerasim's death, he returned to St Euthymius' monastery, where he remained in silence for ten years. After this he moved from place to place, fleeing the praise of men. He lived in ascetic labour also in the community of St Chariton, where he finished his earthly course, having lived for a hundred and nine years. A glorious ascetic and wonderworker, St Cyriacus was massive and strong of body, and stayed thus in great old age, despite strict fasts and vigils. In the desert, he sometimes lived for years only on raw vegetables. He was very zealous for the Orthodox faith, denouncing heresies, especially the heresy of Origen. Of himself he said that, while he was a monk, the sun never saw him eat or be angry with any man. According to the rule of St Chariton, the monks ate only once a day, after sunset. Cyriacus was a great light, a pillar of Orthodoxy, the boast of monks, a mighty healer of the sick and a gentle comforter of the sorrowful. Living long in ascetism and giving aid to many, he entered into the eternal joy of his Lord in 557.

Uncovering of the relics of St. John of Shanghai and San Francisco the Wonderworker - Archbishop John was born on June 4, 1896 in Kharkov province, to the pious aristocrats Boris and Glafira Maximovitch; at baptism he was given the name Michael. Even in childhood Michael displayed a certain striving toward holiness, similar to that displayed by his distant relative, the renowned Siberian missionary Holy Hierarch John of Tobolsk, who was glorified by God through his working of miracles and the witness of his incorrupt relics. Michael was a sickly child with a poor appetite. He would take his toy soldiers and make them into monks, and the fortresses into monasteries. The Sviatogorsk Monastery, not far from the Maximovitch estate, provided the impetus for young Michael to take a seriously contemplative attitude toward life. Under the influence of the youth Michael, his governess converted to Orthodoxy.

In 1914, Michael completed the Poltava Military Academy, and entered the Kharkov Imperial University school of law. He was an excellent student, although he devoted part of his time to studying saints' lives and other religious literature.

In the religious life of Kharkov, the young Michael was provided with the first step along the path of piety. In the crypt under the Kharkov cathedral church lay the relics of the Miracle-Worker Archbishop Melety Leontovitch, who spent his nights standing, with arms uplifted in prayer. Michael came to love this saint, and began to emulate his podvig [spiritual struggle] by staying awake all night. Thus, gradually, young Michael began to

develop the desire to dedicate himself fully to God, and as a concomitant, began to manifest exalted spiritual qualities: abstinence and strictness toward himself, profound humility, and compassion for the suffering.

Even before his departure from Russia, young Michael made the acquaintance of the Most-blessed Metropolitan Anthony (Khrapovistky), founder of the Russian Church Abroad. At the close of the civil war, Michael and his entire family emigrated to Yugoslavia, where he enrolled in the Department of Theology of Belgrade University, from which he graduated in 1925. Metropolitan Anthony came to greatly love Michael, and kept the youth near him. In 1926, Metropolitan Anthony tonsured Michael to the monastic rank with the name John (after St. John, Metropolitan of Tobolsk), and soon thereafter ordained him a hierodeacon. On the Feast of the Entry of the Most-holy Theotokos into the Temple, monk John became a hieromonk. In 1929 he began to teach at the Serbian high school, and soon, with his capacity for inspiring lofty Christian ideals in his students, won their love.

As a hieromonk, John continued to practice the podvig of strict asceticism, to which he joined a podvig of all-night prayer, a podvig beyond the capacity of most people. It was during this time that, at the request of local Greeks and Macedonians, he began to serve in Greek for them. Like Holy Righteous John of Kronstadt, Vladyka served the Liturgy daily, acquiring thereby great spiritual strength, and having fanned within him the flame of love for God and for men. Hieromonk John began to visit hospitals and to search out the sick, those in need of prayer, consolation, and Communion. Inasmuch as Hieromonk John's renown was constantly growing, the bishops abroad resolved to elevate him to the episcopate. Wishing to decline such a lofty calling, Hieromonk John emphasized the fact that he had a speech impediment; the bishops remained unmoved, pointing out to him that the Prophet Moses had also had a speech impediment.

Hieromonk John's consecration, and his assignment to the Diocese of Shanghai, China, took place in May 1934. The newly-consecrated Vladyka arrived in Shanghai at the end of November, and immediately made efforts to restore church unity. He established ties with the local Orthodox Serbs, Greeks, and Ukrainians. At the same time, he began the work of erecting a huge cathedral church dedicated to Surety of Sinners Icon of the Mother of God, as well as a three-storey parish house and bell tower. Gifted with boundless energy, Vladyka John served as the inspiration for the building of churches, hospitals, and orphanages, and played an active part in many benevolent undertakings in Russian Shanghai.

But despite such frenetic activities, Vladyka John continued to live as if in another world. In order to avoid secular glory and human praise, he from time to time pretended to act the fool. He remained in constant prayer, and if he did not serve in the church, then he would read the daily cycle of services himself. Often Vladyka would walk barefoot, even on the coldest of days. He would eat once a day, and during the fasts of the church would eat nothing but prosphoras. Each morning, to quicken his spirit, he would pour cold water over himself. He did not make social visits, but those in need of help he would visit, at unpredictable times and in bad weather. He would visit those he knew to be sick on a daily basis, taking with him the Holy Gifts. He possessed the gift of clairvoyance, and the gift of powerful prayer. There is documented a multitude of instances in which miraculous help came through the prayers of Vladyka John.

In 1939, a certain parishioner, beset by a number of tribulations, began to lose her faith. Once, upon entering the Church while Vladyka was serving, she witnessed a flame, shaped like a large tulip, descend into the Chalice during the consecration of the Holy Gifts. After seeing this miracle, her faith returned to her, and she repented of her faint-heartedness.

It once happened that as the result of constantly being on his feet, Vladyka's leg became very swollen, and the physicians, fearing the possibility of gangrene, prescribed that he be hospitalized. After much pleading with him, they succeeded in talking Vladyka into entering the Russian Hospital. But he did not remain there long. The same evening, he secretly left and went to the cathedral, where he served the All-night vigil. By the next day, the swelling had completely gone.

Vladyka used to visit prisons, and he served the Liturgy for those under St. John of Shanghai and San Francisco, Mural, NW side of our cathedral arrest. Often, upon seeing Vladyka, the spiritually ill would become calm, and would piously receive Communion. Once, Vladyka John was asked to commune a dying patient at the Russian Hospital in Shanghai. On that occasion, Vladyka took a priest along with him. Upon their arrival, he noticed a gregarious young man of about 20, playing a harmonica. The lad was to be discharged the following day. Vladyka John called to him and said: "I want to give you Communion right now." The young man immediately confessed his sins and received Communion. The astonished priest asked Vladyka why he had

tarried with an apparently healthy young man instead of going to the one who was dying. Vladyka answered: "He will die tonight, and the other one, who is seriously ill, will live for many years." And so it came to pass.

An enormous feat of charity was Vladyka's building in Shanghai of an orphanage to serve orphans and needy children. At first, there were only 8 orphans living there, but over the years, the orphanage gave shelter to hundreds of children, with an overall total of 1,500. Vladyka himself gathered up ailing and starving children from the streets of the Shanghai slums.

It once happened that during the war, there was not enough food in the orphanage to feed the children. Vladyka prayed all night, and in the morning, the doorbell rang. The representative of some charitable organization had brought a substantial donation to the orphanage. During the Japanese occupation, Vladyka declared himself to be the temporary head of the Russian colony, and showed great courage in defending Russians before the occupying Japanese powers.

In Shanghai, there was a voice teacher named Anna Petrovna Lushnikova who taught Vladyka proper breathing and enunciation, thereby improving his diction. At the end of each lesson, Vladyka paid her \$20.00. During the war, in 1945, she was gravely wounded, and happened to be in a French hospital. Sensing that she might die during the night, Anna Petrovna begged the nurses to call Vladyka John, so that he might give her Communion. Because, as the result of war-time conditions the hospital was locked up at night, the nurses refused. On that stormy night, Anna Petrovna was beside herself, and kept calling upon Vladyka. Suddenly, about 11:00 PM, Vladyka appeared in the ward. Unable to believe her eyes, Anna Petrovna asked Vladyka whether she was dreaming or whether he had actually come to her. Vladyka smiled, prayed, and administered Holy Communion. Afterwards, she calmed down and slept. The next morning she felt healed. As the hospital had been tightly secured, no one believed Anna Petrovna's report that Vladyka had visited her during the night. However, a patient in a neighboring bed confirmed that she had also seen Vladyka. The greatest surprise was the discovery of a \$20 bill under Anna Petrovna's pillow. In this way, Vladyka left material evidence of his visit.

Archpriest George Larin, who had been an altar boy of Vladyka's in Shanghai, relates: "Despite Vladyka's strictness, all of the altar boys loved him very much. To me, Vladyka was an ideal, one which I wanted to emulate in every way. Thus, during Great Lent, I would not sleep in bed, and instead lay on the floor. I would not eat my usual meals with the family, but instead would partake of bread and water in solitude....My parents became worried and took me to Vladyka. Hearing them out, the prelate asked the guard to go to the store and bring a sausage. In response to my tearful cries that I did not wish to violate Lent, the wise prelate admonished me to eat the sausage and to always remember that obedience to parents is more important than personal accomplishment. "How then should I proceed, Vladyka?" I asked, hoping nonetheless to "especially" apply myself. "Go to church as you always did, and at home, do what your mother and father ask." I remember how grieved I was that Vladyka did not assign to me some "special" deeds to accomplish."

With the coming of the Communists to power, the Russians in China were once again forced to flee, most through the Philippine Islands. In 1949, approximately 15,000 refugees from the Chinese mainland were living in a camp on the island of Tubabao. Every night, he made a circuit of the island, and by his prayers and the sign of the Cross, protected the island from the seasonal typhoons, something acknowledged by the Filipinos themselves. By the lobbying efforts of Vladyka in Washington, a law regarding Russian refugees was amended, with the result that many Russians were permitted to enter the United States. It was during this trip to Washington in 1949, that on September 11th, the Feastday of the Beheading of St. John the Forerunner, Vladyka founded our parish.

In 1951, Vladyka was appointed to head the Diocese of Western Europe, with his cathedra in Paris. Vladyka expended great efforts to unite to the Church Abroad parishes of the French Orthodox Church, and he helped establish the Orthodox Church of Holland. Vladyka turned his attention to the existence of local saints who had lived in antiquity but who were heretofore unknown to the Orthodox Church. At his initiative, the Synod passed a resolution with respect to veneration of a host of saints who had lived in the West prior to the schism of 1054. Vladyka was constantly travelling across Europe, and he sometimes would celebrate the Divine Liturgy in Dutch, in French; later he also served in English. Many revered him as an unmercenary-healer.

E.G. Tchhertkoff reminisces about the time during which Vladyka was in Western Europe: "On several occasions, I visited Vladyka while he was living in the Cadet Corps building near Parish. He occupied a small cell on the top floor. In the cell, there was a table, an armchair and several chairs, and in the corner, icons and a lectern with books upon it. There was no bed in the cell, as Vladyka did not lie down to sleep, but rather prayed while leaning on a staff topped with a cross-bar. Sometimes he prayed on his knees. It was likely that when he

prostrated himself, he would fall asleep for a little while in that position on the floor. That is how he brought himself to exhaustion! Sometimes during our conversation, he appeared to doze. But whenever I stopped talking, he would immediately say, "Continue, I hear you!"

"Whenever he did not serve, but remained home, he usually walked barefoot (to mortify the flesh) even on during the hardest frosts. He would be walking barefoot in the cold, along the rocky road from the military school, which was on a hill inside a park, to the church at the gate. Once he happened to injure his foot. The doctors were unable to heal it, and they feared the possibility of sepsis. They were forced to hospitalize Vladyka, but he refused to lie down in the bed. However, at the urging of the administration, Vladyka finally acceded, and lay down in the bed, but only after placing a boot under himself to make himself uncomfortable. The French hospital nurses said "You have brought us a saint!" Each morning, a priest would come to serve a Liturgy, and Vladyka would receive Communion."

"Since for a long time our church did not have a permanent priest, once a priest from another parish came to us to celebrate Vespers. The whole service lasted only 45 minutes (usually it takes 2 and a half hours)! We were horrified! So many parts of Vespers were skipped that we decided to tell about this to Vladika. We hoped that he will influence the priest to follow the established order of Orthodox services. But Vladika pleasantly smiling said to us: 'How difficult is to please you people. I celebrate too long and he too short!' With such kindness and meekness he taught us not to judge."

Vladika's reputation for holiness, too, spread among the non-Orthodox as well as the Orthodox population. In one of the Catholic churches of Paris, a priest strove to inspire his young people with these words: "You demand proofs, you say that now there are neither miracles nor saints. Why should I give you theoretical proofs, when today there walks in the streets of Paris a Saint - Saint Jean Nus Pieds (Saint John the Barefoot)." Many people testify to the miracles worked by the prayers of Archbishop John in Western Europe.

V. D. recounts: "Many were aware that it was not necessary to ask Vladika to visit someone. The Lord Himself inspired him where and to whom to go. Vladika John was known to many in the French hospitals and was admitted therein at any time. Besides, Vladika unerringly directed himself where he was needed. My brother, when wounded in the head, was taken to the hospital. The x-ray revealed a large fracture of the skull. His eyes swelled and became sanguinous; he was in critical condition. Vladika, who did not know my brother, somehow found him in the hospital, prayed over him and gave him communion. When my brother underwent a follow up of head x-rays, there was no fracture to be found. My brother recuperated very fast. The doctor was dumbfounded!"

The Beatitudes contained in the Gospel are sequentially linked to one another, and conclude with a reward for enduring abuse and persecution for the sake of the Truth. Toward the end of his days, the time came for Vladyka John to endure many sorrows. These reached him while he was yet in Brussels. From his spiritual children in San Francisco, he heard the sad news that dissension had appeared in their cathedral. At this time, Vladyka John's long-time friend Archbishop Tikhon of San Francisco, had retired. In his absence, the building of the cathedral was brought to a halt, and bickering paralyzed the community. In response to persistent requests by thousands of Russian parishioners in San Francisco, the Synod appointed Archbishop John to the San Francisco cathedral, so that peace might be restored and the construction of the cathedral completed.

Vladyka arrived in San Francisco, that eternally foggy city of the far West, in the Fall of 1962. Under Vladyka's direction, peace was restored, the majestic cathedral in honor of the "Joy to all Who Sorrow" Mother of God was erected and decorated with gold cupolas.

But things were not easy for Vladyka. He was forced to meekly and silently endure a great deal. He even had to appear in public court to answer absurd charges of financial irregularities by the Parish Council. All the truth triumphed, Vladyka's last years were filled with the bitterness of slander and persecution. Accounts of several instances of Vladyka's miraculous assistance during this final period have come down to us. We will cite just a few stories.

Anna Hodyriva recounts: "My sister Xenia Yarovoy, who lived in Los Angeles, suffered for a long time with a painful hand. She sought physicians, tried home remedies, yet nothing helped. She finally decided to turn to Vladika John and wrote to him in San Francisco. Some time went by and the hand was healed. Xenia began to forget about the previous pain in her hand. On one occasion, when she visited San Francisco, she went to the Cathedral for services. At the end of the service Vladika John held the cross to be kissed. On seeing my sister he

asked: 'How is your hand?' Vladika saw my sister for the first time! How then did he recognize her and know that it was she who had a painful hand?"

Vladika's life was governed by the standards of the spiritual life, and if this upset the routine order of things it was in order to jolt people out of their spiritual inertia and remind them that there is a higher judgment than the world's. A remarkable incident from Vladika's years in San Francisco (1963) illustrates several aspects of his holiness: his spiritual boldness based on absolute faith; his ability to see the future and to overcome by his spiritual sight the bounds of space; and the power of his prayer, which beyond all doubt worked miracles.

Several people have asserted that Vladika John know of the time and place of his death. On June 19, 1966 (old style calendar), Vladika accompanied the Miraculous Kursk-Root Icon to Seattle, there celebrated the Divine Liturgy, and then spent 3 hours alone in the altar with the Icon. With the Icon, he visited his spiritual children who lived near the cathedral, and, then, proceeded to the room in the parish house where he was staying. Acolytes sat Vladika down in the chair, and saw that he was already dying. Thus did Vladika give up his soul to God before the Miraculous Icon of the Mother of God of the Sign.

Metropolitan Philaret was the principal celebrant of Vladika's funeral service. For six days, Vladika lay in his coffin, and despite the heat, no smell of corruption was evident, and his hand remained soft. Vladika rests in a crypt chapel of the San Francisco Cathedral. In 1994, a special commission for the glorification of Vladika John discovered that his relics were incorrupt. On July 2 (new style calendar) of that same year, the blessed founder of our parish was glorified as one of the Holy Worthy Ones of God.

Soon after his repose, a new chapter began in the story of this holy man. Just as St. Seraphim of Sarov told his spiritual children to regard him as living after his death, and to come to his grave and tell him what was in their hearts, so our Vladika also has proved to be hearing those who revere his memory. Soon after his death a one-time student of his, Fr. Amvrosy P., saw one night a dream or a vision: Vladika, clad in Easter vestments, full of light and shining, was censuring the cathedral and joyfully uttered to him just one word while blessing him: "happy."

By prayers before his incorrupt relics, people are strengthened in faith, and Mosaic over the NW entrance to the Cathedral. receive healing, consolation, and spiritual powers. After the many struggles, cares, sorrows which he endured for the sake of Christ and His Truth, Holy Hierarch John has arrived at the peaceful heavenly harbor, where rejoicing together with the angels, he glorifies the Father and the Son and the Holy Spirit, God One in Trinity, to Whom from us as well may there be glory, honor and worship, now and ever and unto ages of ages. Amen.

Also commemorated on this day: Martyrs Dada, Gabdelas, and Casdov (4th C); Martyr Gudelia of Persia (4th C); 80 Martyrs at Byzantium (4th C); Venerable Mary of Palestine (†553); Venerable Cyprian of Ustiug (†1276); New Monk-martyr Malachi of Rhodes (†1500); Venerable Onuphrius of Gareji (†1733); New Hieromartyr John, archbishop of Riga, Latvia (†1934); Venerable Theophanes the Merciful; Synaxis of the Saints of Poltava; 'Gorbanev' Icon of the Mother of God.

30 September / 13 October - St Gregory the Enlightener, Bishop of Armenia - Gregory was of a noble family, kin to the imperial house of Persia (to King Artaban) and Armenia (King Khosrov). When these two houses made war between themselves, Gregory withdrew to Caesarea in Cappadocia, where he first came into contact with the Christian faith, received baptism and married. He had two sons of this marriage, Rostanes and Aristanes, and dedicated them both to the service of the Church. After his wife's death, he returned to Armenia and entered the service of King Tiridates. Gregory served his king faithfully, and the king loved him, but, when he discovered that Gregory was a Christian, he was greatly enraged and put pressure on him to reject the Christian faith and worship idols. Having no success whatever in this, Tiridates put Gregory to harsh torture and, after cruel torment, threw him into a deep pit filled with every kind of poisonous reptile, meaning thus to kill him. But God, who is all-seeing, preserved Gregory alive in that pit for four-teen whole years. Tiridates continued the persecution of Christians in his kingdom, and attacked a women's monastery of thirty-seven nuns with their abbess, Gaiane. When he had slain them with terrible tortures, Tiridates went mad and was like a monstrous wild boar. A man appeared to the king's sister in a dream and told her that her mad brother would not be restored to sanity until Gregory was taken out of the pit. This being done, Gregory healed and baptised Tiridates. Then Gregory, at the king's desire, became Bishop of Armenia and, with the king's help and, above all, God's help,

enlightened the whole of Armenia and the surrounding area with the Christian faith. St Gregory finished his life of great toil in old age, in about 335. In his place, his son Aristanes was consecrated bishop, and he continued his father's work. Aristanes was one of the 318 fathers at the First Ecumenical Council.

St. Michael, First Metropolitan of Kiev - Sainted Michael, the first Metropolitan of Kiev, according to the Joakimov chronicle was a Syrian by birth, but according to the account of other chronicles – he was a Bulgarian or Serb. In the year 989 he arrived at Korsun together with other clergy for holy Equal-to-the-Apostles Prince Vladimir (Comm. 15 July), not long after Vladimir's acceptance of Baptism (988). To the lot of the first metropolitan of the Russian Church felt a difficult, but graced service. He zealously made the rounds of the newly-enlightened Russian Land, preaching the Holy Gospel, baptising and teaching the newly-illuminated people, founding the first churches and religious schools. In Rostov he established the first wooden church in honour of the Uspenie-Dormition of the Most Holy Mother of God and installed there as bishop Theodore the Greek. Saint Michael was a wise and gentle, but also strict hierarch. The Russian Church has preserved the memory of the meritorious deeds of the saint: in the synodikon-lists of the Novgorod and Kiev Sophia cathedrals he is rightfully called the initiator. Saint Michael died in the year 992 and was buried in the Desyatin-Tithe church of the Most Holy Mother of God in Kiev. In about the year 1103, under the hegumen Saint Theoktist (afterwards Bishop of Chernigov, Comm. 5 August), his relics were transferred to the Antoniev Cave, and on 1 October 1730 into the Pechersk Great Church (Uspenie temple). In connection with this his memory was established under 30 September, and also 15 July – the day of his repose. Earlier, his memory was noted also under 2 September, together with the Monks Antonii and Theodosii of Pechersk. Evidence for this is contained in the service to him: in the 2nd verse of the "Praises" about Saint Michael it speaks thus: "The first passages of the new year having begun, we do offer unto thee first songs, O blessed one, for having been the first beginning of the hierarchy in the Russian land".

Venerable Gregory, abbot of Pelshme, wonderworker of Vologda - The Monk Gregory (Grigorii) of Pel'shemsk, Vologda, was born in the city of Galich, Kostroma governance. He was descended from the line of the Lopotov nobility. When the youth reached age 15, his parents wanted him to marry, but they died, not having succeeded in the wished for marriage. Young Gregory distributed to the poor the inheritance left him and entered a monastery of the Most Holy Mother of God, situated on the shore of Lake Galich. The hegumen of the monastery regarded the new monk with mistrust because of his youth and noble parentage. Therefore he put Gregory into obedience under an experienced elder. With great humility the Monk Gregory served all the brethren. After a certain while he was vouchsafed the dignity of priest. Soon afterwards for the Monk Gregory was affirmed his fame as pastor, and many began to arrive for spiritual guidance and counsels. The Galich prince besought the monk to be godfather for his children. Burdened by fame and the nearness of his kinsfolk, the monk departed to Rostov for veneration of the relics of Saint Leontii (Comm. 23 May), and he settled in the monastery of the Monk Avraamii (Abraham, Comm. 29 October). But here also quickly spread reports about the ascetic feats of the saint. The monks of the Saviour (Yakovlev) monastery turned to the Rostov archbishop Dionysii (1418-1425) with a request to assign the Monk Gregory to head their monastery. Out of humility the monk accepted the guidance over the monastery, but after two years he secretly left the monastery and withdrew into the Vologda forest. In the Sosnovetsk wilderness he became acquainted with the Monk Dionysii of Glushitsk (Comm. 1 June). When the Lord prompted the holy ascetic to found his own monastery, the Monk Dionysii gave approval to the intent of his friend. With a cross on his shoulders the Monk Gregory crossed over the River Pel'shema and erected the cross in a forested thicket at the river bank. The first monk in the new monastery was the priest Alexei, in monasticism Alexander. In 1426 was built at the monastery a church in honour of the Most Holy Mother of God. Its icons were written by the Monk Dionysii, and the Monk Gregory himself copied the sacred texts for the monastery. Gradually the number of monks increased, the monastery spread out and became all the more known. The Monk Gregory concerned himself over the nurturing of piety at the monastery, and at the same time he shared in the destiny of his fatherland. In the year 1433 he went to Moscow in order to prevail upon the Galich prince Yurii Dimitrievich, who had seized the Moscow principality from Vasilii Vasilievich the Dark, to return Moscow to prince Vasilii. Prince Yurii obeyed the monastic elder. But in 1434 the son of prince Yurii, Dimitrii Shemyaka, began to ravage the Vologda lands, belonging to Great-prince. The Monk Gregory, distraught over the discord and violence, set out to Dimitrii Shemyaka and turned to him with bold words. "Prince Dimitrii, – said the monk, - thou doest deeds not Christian. Better it were that thou had gone into a pagan land to a vile people not knowing God. Widows and orphans cry out against thee to God. How many people from thee wilt perish from hunger and cold, and if soon thou cease not the fratricide, the bloodshed and violence, then soon thou shalt lose both glory and principedom". After this bold denunciation, Shemyaka gave

orders to throw the holy elder off a bridge. For several hours the monk lay there unmoving. But his denunciations produced the desired effect, and Shemyaka soon quit Vologda. The courage of the monk but heightened the veneration of him. Before his end, he communed the Holy Mysteries, spoke a guidance to the brethren, and appointed as hegumen of the monastery his fellow ascetic Alexander. The Monk Gregory reposed on 30 September 1442 and was buried in the monastery founded by him.

Also commemorated on this day: Martyrs Rhipsimas, her disciple Gaiana, and 35 virgins with them (4th C); St. Honorius, archbishop of Canterbury (†653); St. Meletius, patriarch of Alexandria (†1601); New Hieromartyr Prokopius Popov, priest (†1918); New Hieromartyrs Alexander Orlov, Basil Guriev, Viacheslav Zankov, Peter Pushkinsky, Peter Solovyov, Symeon Lileev, priests, Seraphim Vasilenko, deacon, Nun-martyr Alexandra (Chervyakova), Martyrs Alexis Serebrennikov, Matthew Solovyov, Apollinaria Tupitsyna (†1937); New Hieromartyr Leonidas Prendkovich, priest (†1938); Venerable Nicholas Zagorovsky, confessor, (Seraphim in monasticism) (†1943).

1 / 14 October - Fast Day - The Protection of our Most Holy Lady the Theotokos and Ever-Virgin Mary - The Church has always glorified the most holy Mother of God as the Protectress and Defender of the Christian people, entreating, by her intercession, God's loving-kindness towards us sinners. The Mother of God's aid has been clearly shown times without number, both to individuals and to peoples, both in peace and in war, both in monastic deserts and in crowded cities. The event that the Church commemorates and celebrates today proves this constant protection of the Christian people by the Mother of God. On October 1st, 911, in the time of the Emperor Leo the Wise (or the Philosopher), there was an all-night vigil at the Blachernae church of the Mother of God in Constantinople. The church was crowded. St Andrew the Fool for Christ was standing at the back of the church with his disciple Epiphanius. At four o'clock in the morning, the most holy Mother of God appeared above the people with a veil spread over her outstretched hands, as though to protect them with this covering. She was clad in gold-encrusted purple and shone with an unspeakable radiance, surrounded by apostles, saints, martyrs and virgins. Seeing this vision, St Andrew gestured towards it and asked Epiphanius: 'Do you see how the Queen and Lady of all is praying for the whole world?' Epiphanius replied: 'Yes, Father; I see it and stand in dread.' As a result, this commemoration was instituted to remind us both of this event and of the Mother of God's constant protection whenever we prayerfully seek that protection, that shelter, in distress. T

Troparion of the Protection tone 4: Most holy Mother of God,/ today we Orthodox joyfully celebrate thy coming among us./ As we gaze at thy icon we cry with compunction:/ Shelter us under thy protection, deliver us from evil,/ and pray thy Son Christ our God to save our souls.

Kontakion of the Protection tone 3: Today the Virgin is standing before us in the Church/ praying for us with the choirs of Saints./ Angels worship with Hierarchs,/ Apostles rejoice with Prophets,/ for the Mother of God intercedes with the Eternal God for us.

The Venerable Romanus the Melodist - Romanus was born in the Syrian town of Emesa. He was, at first, a sexton in Beirut, and later served in the cathedral church in Constantinople in the time of Patriarch Euthymius (490-504). Romanus was not well educated and was untrained in chanting, for which he was ridiculed by some of the more educated clergy. St. Romanus tearfully prayed to the Most-holy Theotokos, and she appeared to him in a dream, gave him a scroll, and told him to swallow it. The following day was the Feast of the Nativity. Romanus took his place as a chanter at the ambo, and with an angelic voice sang the hymn "Today the Virgin...." All were amazed at both the content of this hymn and at the magnificent singing of the chanter. Having received the poetic gift from the Theotokos, Romanus composed over a thousand Kontakia. Romanus entered into rest as a deacon of the Great Church, Hagia Sophia, in Constantinople. He joined the angelic choirs in the year 510.

Also commemorated on this day: Holy Apostle Ananias of the Seventy (1st C); Martyrs Verissimus, Maxima and Julia of Lisbon (†c.300); Venerable Domninus of Thessalonica (4th C); St. Remigius, bishop of Rheims (†533); Venerable Bavon of Harlem (†650); Monk-martyr Michael and 36 Monk-martyrs with him (†780-790); St. Melchizedek, catholicos of Georgia (†c.1033); Venerable John Kukuzelis (†1341); Venerable Gregory, cantor of Mt. Athos (†1355); Venerable Sabbas of Vishera (†1461); New Hieromartyr Alexis Stavrovsky, priest (†1918); New Hieromartyr Michael Vologodsky, priest (†1920); New Hieromartyrs Alexander Agafonikov, Gregory Archangelsky, Ishmael Rozhdestvensky, Nicholas Kuligin, priests, and Martyr John Artemov (†1937); Apparition of the Holy Pillar with the Robe of the Lord under it at the Cathedral in Mtskheta, Georgia (c.330); Synaxis of the Saints of Moldova; 'Pskov-Protection,' 'Kukuzel,' 'Liublinsk,' 'Brailov,' 'Gerbovets,' 'Barsk,' and 'Kasperov' Icons of the Mother of God.

2 / 15 October - St Andrew the Fool for Christ - By birth a Slav, he was bought as a slave by Theognostus, a rich man in Constantinople, in the time of the Emperor Leo the Wise, son of the Emperor Basil the Macedonian. Andrew was a handsome young man, both in body and soul. Theognostus took a fancy to him and allowed him to learn to read and write. Andrew prayed fervently to God and attended church services with great devotion, and, in obedience to a heavenly revelation, resolved on the asceticism of folly for Christ's sake. Once, when he went to the well for water, he cast off his clothes and cut them to pieces, feigning madness. Saddened by this, his owner Theognostus put him in chains and took him to the church of St Anastasia the Deliverer from Bonds, that prayers be read for him. But, as Andrew did not recover as far as his owner could see, he was freed as being sick in mind. Holy Andrew feigned madness all day and spent the nights in prayer. He lived without a roof over his head, spending the nights in the open and going about half-naked in a single, tattered garment and eating a little bread when kindly people shared theirs with him. Whatever he received, he gave away to beggars, and when he gave it to them he would mock them to avoid their thanks, for holy Andrew looked only for the reward from God. Therefore great grace from God abode in him, and he was able to discern men's secrets, see angels and demons, drive demons from men and turn men from sin. He had a most wonderful vision of Paradise and the exalted powers of heaven; he saw the Lord Christ on His throne of glory; he, with his disciple Epiphanius, saw the most holy Mother of God in the Blachernae church, sheltering the Christian people with her veil (see yesterday); he heard in heaven unspeakable words, which he dared not recount to men. After unprecedentedly harsh asceticism, he entered into rest and the eternal glory of his Lord in 911.

Hieromartyr Cyprian and the Virgin Justina - Cyprian moved from Carthage to Antioch, where Justina lived with her parents. Edesius and Cleodonia. Edesius was an idolatrous priest and his whole household was pagan, but when Justina, going round the Christian churches, came to know the true Faith, she brought both her father and mother to Christ the Lord and all three were baptised by the bishop, Optatus. Cyprian was a magician, and had links with unclean spirits and powers of divination. A dissolute youth Aglaidas, a pagan, tried to lead Justina astray, being enraptured by her beauty, and, when the holy maiden firmly rejected him, sought Cyprian's help. Cyprian invoked evil spirits, one after the other, on Justina, to set alight in her the passion of impurity towards Aglaidas, but they were totally unsuccessful in this, for St Justina, with the sign of the Cross and prayer to God, drove out the evil spirits. Then Cyprian came to know the power of the Cross, and was himself baptised, in time becoming priest and bishop. The wicked pagans seized both him and Justina, and they were sent for trial to Damascus, and then tortured and beheaded in Nicomedia at the end of the third century.

Also commemorated on this day: Martyr Theoctistus (†304); Hieromartyr Leodegarius, bishop of Autun (†679); Martyred princes David and Constantine of Georgia (†740); Martyr Theodore Gabras (†1098); Venerable Princess Anna of Kashin (†1338) [Gal. 3:23-29 (\$208); Matt. 25:1-13 (\$104)]; Venerable Cassian of Uglich (†1504); Venerable Cyprian of Suzdal, fool-for-Christ (†1622); Martyr George of Philadelphia (†1794); Righteous Theodore Ushakov, admiral of the Russian Navy (†1817).

3 / 16 October - The Hieromartyr Dionysius the Areopagite - He is counted among the seventy lesser apostles. This wonderful man was of a noble, pagan family in Athens. Finishing his education in Athens, he went to Egypt to learn more. One day while he was there, the Lord Christ breathed His last on the Cross, and the sun was darkened and it was dark in Egypt for the space of three hours. Then Dionysius cried out: 'Either God the Creator of the world is suffering, or the world is ending.' Returning to Athens, he married a woman called Damaris and had sons by her. He was a member of the highest court in Greece, the Areopagus, and was always thereafter known as the Areopagite. When the Apostle Paul preached the Gospel in Athens, Dionysius was baptised with his whole household (Acts 17:34). Paul consecrated him bishop of Athens (he having left his wife and children and status from love of Christ), and he travelled widely with Paul, coming to know all the other apostles. He went especially to Jerusalem, to see the most holy Mother of God, and wrote of his meeting with her in one of his works, being at the burial of the Most Pure along with the other apostles. When his teacher, St Paul, suffered martyrdom, Dionysius desired to die such a death himself, so he went off to Gaul to preach the Gospel among the barbarians, accompanied by Rusticus, a priest, and a deacon called Eleutherius. They endured much but met with great success. By their labours, many were turned to the Christian faith and Dionysius built a small chapel in Paris where he celebrated divine service. When he was ninety years old, he was seized and tortured for Christ, together with Rusticus and Eleutherius, until they were all three beheaded with the sword. The severed head of

St Dionysius jumped a long way and fell in front of a Christian woman, Catula, who buried it with his body. He suffered in the time of Domitian, in the year 96. He wrote several famous works: on the names of God, on the heavenly and ecclesiastical hierarchies, on mystical theology and on the most holy Mother of God.

Also commemorated on this day: Hieromartyr Dionysius, bishop of Paris (3rd C); Venerable John the Chozebite, bishop of Caesarea (†532); Blessed Hesychius the Silent (6th C); Venerable Dionysius, recluse of the Kiev Caves (15th C); St. Agathangel, confessor, metropolitan of Yaroslavl (†1928); Venerable Jerome of Aegina (†1966); 'Trubchevsk' Icon of the Mother of God.

4 / 17 October - The Hieromartyr Hierotheos - He was a friend of Dionysius the Areopagite, and received the Christian faith from the Apostle Paul a little after Dionysius. This Apostle later made him bishop in Athens. At the time of the Dormition of the most holy Mother of God, Hierotheos arrived in Jerusalem and took part in the funeral. With his divine singing, he brought heartfelt joy to many and showed himself to be greatly inspired. He laboured greatly for the sake of the Gospel, brought many pagans to the truth, governed his flock well and finally ended a martyr for Christ, who gave him a twofold wreath in His heavenly Kingdom: of the hierarch and of the martyr.

Uncovering of Relics of Sainted Gurii, Archbishop of Kazan (1563), and Sainted Varsonophii, Bishop of Tver (1576) - Occurred at Kazan in the year 1595. During the construction of a new stone church in honour of the Transfiguration of the Lord at the Saviour-Transfiguration monastery, which had been founded by Sainted Varsonophii, were dug up graves with the bodies of the sainted-hierarchs in the location of the altar-wall of the former wooden church. The unusual aspect of incorrupt graves filled Sainted Ermogen (Comm. 17 February) with a pious daring to open up the graves before a large crowd of the people. Saint Ermogen himself thus describes this event: "We beheld a marvel we had not hoped for. The coffin of the saint was full of fragrant myrh, like pure water, and the relics of Saint Gurii were above the myrh, like as a sponge beareth itself. God did endow his venerable and much-toiling body with incorruption, as now is seen by all. Decay touched only very little of the upper lip, his other limbs were whole, and nothing was disappeared. We touched his burial robe and it held up very firm. Then we opened up the coffin of the Monk Varsonophii and we looked: the relics of Saint Varsonophii were esteemed of God with much non-decay. Decay had touched the feet of the monk, though however the bones were not very destroyed, but rather held up quite firm and there was no other weakness in the condition of the effects, as likewise Saint Gurii. The burial robe, as also with the Monk Gurii, strong like new". Many sick were healed, having been anointed with the holy myrh flowing from the relics of Saint Gurii. In the Iconographic Originals under 4 October is said: "Gurii is in likeness grey and bearded, like Basil of Caesarea, in mitre, in omophor, in the hands a Gospel, and robe of a sainted-hierarch. Varsonophii is in likeness greyed and of beard, like Gurii, parted at the end, in mitre, robe of sainted-hierarch, omophor and Gospel".

Also commemorated on this day: Venerable Theodore the Wonderworker, bishop of Tamassos (2nd C) ; Martyrs Gaius, Faustus, Eusebius, and Chaeremon (3rd C); Martyrs Domnina and her daughters Bernice (Veronica) and Prosdoce (†c.302); Martyr Adauctus and his daughter Callisthene (†c.318); Venerable Paul the Simple of Egypt (†340); Venerable Ammon of Egypt (†350); Hieromartyr Peter, bishop of Capitolia (4th C); St. Joachim Korsunyanin, bishop of Novgorod (†1030); Right-believing Prince Vladimir Yaroslavich of Novgorod (†1052), and his mother Princess Anna (†1056); Righteous Stephen Stiljanovich of Serbia (†1154); Venerable Sts. Helladius, Onesimus, Piorus, and Ammon, recluses of the Kiev Caves (12th–13th C); Hieromartyr Evdemoz, catholicos of Georgia (†1642); Righteous youth Peter of Tomsk (†1820); New Hieromartyr Demetrius Voznesensky, priest (†1918); New Hieromartyrs Nicholas Vereschagin, Michael Tverdovsky, Jacob Bobirev, Tikhon Archangelsky, priests, New Monk-martyr Basil (Tsvetkov) (†1937); Righteous Khionia Archangelsky, confessor (†1945); Venerable Barsanuphius of Kherson, confessor (†1954); Synaxis of the Saints of Kazan.

† Daily Scripture Readings †

Monday – Epistle: for the 20th Monday: Phil. 2:12-16 (\$241)
Gospel: for the 19th Monday: Luke 4:37-44 (\$16)

Tuesday – Epistle: for the 20th Tuesday: Phil. 2:16-23 (\$242); for the 20th Wednesday: Phil. 2:24-30 (\$243)
Gospel: for the 19th Tuesday: Luke 5:12-16 (\$18); for the 19th Wednesday: Luke 5:33-39 (\$21)

Wednesday –Vespers: Gen. 28:10-17; Ezek. 43:27, 44:1-4; Prov. 9:1-11
Matins Gospel: Luke 1:39-49, 56 (\$4)
Epistle: Heb. 9:1-7 (\$320)
Gospel: Luke 10:38-42, 11:27-28 (\$54)

Thursday – Epistle: for the 20th Thursday: Phil. 3:1-8 (\$244)
Gospel: for the 19th Thursday: Luke 6:12-19 (\$23)

Friday - Vespers: I John 3:21-4:6; I John 4:11-16; I John 4:20-5:5; Matins Gospel: John 21:15-25 (\$67)
Epistle: I John 4:12-19 (\$73 mid); Gospel: John 19:25-27, 21:24-25 (\$61)

Saturday –Epistle: for the 20th Saturday: II Cor. 1:8-11 (\$168)

Gospel: for the 19th Saturday: Luke 5:17-26 (\$19)

REFLECTION

The Most-holy Theotokos has often appeared to holy men in need: sometimes to encourage them in asceticism, or to heal them from sickness, or to reveal a certain mystery to them. Two similar, wonderful events took place in the Great Lavra on the Holy Mountain. In Great Lent, during the chanting of the Great Akathist, St. John Koukouzelis was tired and sat down, facing the icon of the Theotokos. As he sat, he fell asleep. Just then, the Holy Most-pure One appeared to him in heavenly light and said: "Rejoice, O John! Chant and do not stop chanting, and for this I will not abandon you." With this, she placed a gold coin in John's hand. When he awoke from sleep, the gold coin was still in his hand. After this, many wonderful miracles were worked from the icon of the Theotokos, as well as from the gold coin.

The second incident involved St. Gregory the monk, who, like John Koukouzelis, was a church cantor. Patriarch Kallistos had established that in the Liturgy of St. Basil the Great, "All Creation Rejoices in Thee" be sung in place of "It Is Truly Meet." His successor, Patriarch Philotheus, rescinded this, reinstating "It Is Truly Meet" because of its brevity. But then, on the eve of the Theophany, and in the presence of Patriarch Gregory of Alexandria, St. Gregory sang "All Creation Rejoices in Thee" instead. Immediately after this, the Holy Most-pure One appeared to him, and, as she had done to John Koukouzelis, placed a gold coin in his hand. She said: "I am very grateful for your singing in my honor." Because of this, it was instituted that all Liturgies of St. Basil would thereafter include "All Creation Rejoices in Thee."