



25th Sunday After Pentecost

Martyrs Onesiphorus and Porphyrius & St Matrona

9 / 22 November

Resurrection Tropar, Tone 8: Thou didst descend from on high, O Merciful One! / Thou didst endure the three-day burial / to free us from our sufferings! / O Lord, our Life and Resurrection, glory to Thee.

Troparion of Ss Onesiphorus and Porphyrius tone 3: You sought the delights of heaven/ and became martyrs of the Lord,/ O renowned Onesiphorus and Porphyrius./ Wherefore you drove God's golden chariot on the heavenly course./ O divine Martyrs, entreat Christ our God to grant us His great mercy.

Troparion — Tone 8: The image of God was truly preserved in you, O Mother, / for you took up the Cross and followed Christ. / By so doing, you taught us to disregard the flesh, for it passes away; / but to care instead for the soul, since it is immortal. / Therefore your spirit, O holy Mother Matróna, rejoices with the angels.

Resurrection Kondak, Tone 8: By rising from the tomb Thou didst raise the dead and resurrect Adam/ Eve exults in Thy Resurrection, / and the world celebrates Thy rising from the dead, O Greatly Merciful One.

Kontakion of Ss Onesiphorus and Porphyrius tone 2: The glorious martyrs Onesiphorus and Porphyrius together contested valiantly./ They humbled the enemy's arrogance to the earth/ and shone with the grace of the uncreated Trinity./ Together with the Angels they now intercede for us all.

Kontakion — Tone 8: You passed through the storm of life without faltering, chosen and godly Mother Matróna, / guided to the harbor of life, where you sing hymns to the Deliverer. / You ever pray that Christ may grant us grace and mercy; / you preserve the flock which you painstakingly gathered!

Matins Gospel III

EPISTLE: Ephesians 4: 1-6

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, With all lowliness and gentleness, with longsuffering, bearing with one another in love, Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all.

I BESEECH YOU TO HAVE A WALK WORTHY OF THE CALLING WITH WHICH YOU WERE CALLED

Great has the power of Paul's chain been shown to be, and more glorious than miracles. It is not in vain then, as it would seem, nor without an object, that he here holds it forward ...It is not merely being a prisoner that is honourable, but being so for Christ's sake ...Nothing is equal to this ...But what is this calling? You were called as His body, it is said...You have Christ as your head; and though you were 'enemies,' and had committed misdeed out of number, yet 'He has raised you up with Him and made you sit with Him' (Eph. 2:6) ...But how is it possible to 'walk worthily' of it? 'With all lowliness.' Such a one walks worthily. This is the basis of all virtue. If you are lowly, and realise what you are, and how you were saved, and will take this recollection as a motive to all virtue ...The lowly-minded man is able to be at once generous and a grateful servant. 'For what do you have,' he says, 'that you did not receive?' (I Cor.4:7) ...Even in your good deeds be lowly; for hear what Christ says, 'Blessed are the poor in spirit' (Matt.5:3), and He places this in first order ...How is it possible to forbear, if a man is passionate or censorious? ...If you, he would say, are not forbearing to your neighbour, how shall God be forbearing to you? ...Wherever there is love all things are to be borne ...

THERE IS ONE BODY AND ONE SPIRIT

The love which Paul requires of us is no common love, but that which cements us together, and makes us cleave inseparably to one another, and effects as great and as perfect a union as though it were between limb and limb. For this is that love which produces great and glorious fruits. Hence he says, there is 'one body;' one, both by sympathy, and by not opposing the good of others, and by sharing their joy, having expressed all at once by this figure. He then beautifully adds, 'and one Spirit,' showing that from the one body there will be one Spirit ...God has called you all on the same terms. He has bestowed nothing upon one more than upon another. To all He has freely given immortality, to all eternal life, to all immortal glory, to all brotherhood, to all inheritance. He is the common Head of all; 'He has raised us up together and made us sit together in the heavenly places in Jesus Christ' (Eph. 2:6). You then, who in the spiritual world have such great equality of privileges, how is it that you are high-minded?

St. John Chrysostom. Homilies IX, X, XI on Ephesians IV. B#57, pp. 94, 96, 97, 99, 102.

THE GOSPEL: LUKE 8: 41-56

And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, For he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, Came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

RESURRECTION OF THE DAUGHTER OF JAIRUS

Last Sunday's reading from the Apostle told us that we are saved by Grace, and that Grace is received through faith, and this is the gift of God. And we were shown what faith is in a striking example.

And here, even today's Gospel speaks about faith. To some degree we all possess it. But because it is imperfect, our faith is often subject to temptations. And the most terrible, the strongest of such temptations, is the death of a person near and dear to us. I think that the majority of those present here have already lived through, or are now living through, this incurable grief. But if not, it is something which will inevitably come. Today's Gospel gives us a classic example of how, in spite of all the difficulty of such an experience, it is possible to endure it. And at the same time it shows us again how much we need faith. For only through faith does God give us and will give us His power of Grace not to fall spiritually in such a terrible moment.

Jairus approached Christ; his daughter was near death. He fell at the feet of Jesus and asked Him to enter his house. Christ agreed, but the people were crowding Him. On the way, the woman with an issue of blood was healed. The whole time there were delays. Christ moved slowly, very slowly. Imagine what Jairus was going through. Here he had asked Christ to hurry. After all, this was a matter of life and death for his daughter. If Christ were one minute late, it might be too late—his daughter could die. And this is exactly what happened. Someone came from the house of the ruler of the synagogue and said to him: "Thy daughter is dead; trouble not the Master" (Lk. 8:49).

Yes, according to human understanding it was all over. Why trouble the Master? Anything is possible to mend, but not death. Death alone is irreparable. Before it even the Teacher is powerless. Yes, this is so according to human understanding, but not according to God's understanding. And Jesus, after He heard this, said to Jairus:

“Fear not: Believe only, and she shall be made whole” (Lk. 8:50). And in this moment Jairus rejected human understanding and accepted God’s understanding. Now before him stood not just a Teacher, but the Saviour of the world, the Son of God—God Himself. Because God alone has power over life and death.

Jairus accepted within himself His words: “Fear not: believe only!” From this very moment he lived only by these words and continued following after Christ. They entered the house. And again two sides: the human side —“All wept and bewailed her.” And Christ said, “She is not dead, but sleepeth.” And again the human. “And they laughed Him to scorn, knowing that she was dead.” But in the soul of Jairus there was an unspeakable calm. He had faith. And faith conquered. “Maid, arise!” exclaimed Christ, and her spirit returned into her and she immediately got up and was united with her father (Lk. 8:52-55).

Yes, but you may say this is a miracle of resurrection, and such miracles do not happen now. True. But the same miracle has been promised to all of us. Every day in our Confession of Faith we read, “I look for the resurrection of the dead.” And this will happen, it will! Not as soon as it happened for Jairus, but it will happen! Pay attention to the following moment. Jairus already knew that his daughter was dead, but all the same he followed Christ, believing His words. How long this walk in faith lasted is not important; but what is important is that it took place.

Let us also believe in the words of the Gospel that the dead will rise; and like Jairus, let us follow Christ in faith. Mystically, this walk of Jairus after Christ did not end and will never end. It goes on even now, and we can all participate in it. Let us hasten to join Jairus. Then the words of Christ, “Fear not: Believe only, and she shall be made whole,” will refer also to us. But for this to happen, like Jairus, we must hold fast to the robe of Christ and endure everything that God sends to us on the road of our life. The way of Jairus was comparatively short. Ours might be long, very long. It will go to the end of our life. But let us believe that there will be the resurrection of the dead and that we will be united with those dear to us who are already with the Lord. May God grant us the faith and the patience of Jairus!

Archbishop Andrei, The One Thing Needful

Saints of the week

9 / 22 November - The Holy Martyrs Onesiphorus and Prophyrius - These two wonderful men were martyred for the name of Christ in the time of the Emperor Diocletian (284-305). They were harshly beaten, and then burned in iron coffins, and after that tied to horses' tails and dragged over stones and thistles. They were thus broken to pieces and gave their holy souls into God's hands. Their relics were buried in Pentapolis.

Saint Matrona, Abbess of Constantinople was born in the city of Perge Pamphylia (Asia Minor) in the fifth century. They gave her in marriage to a wealthy man named Dometian. When her daughter Theodota was born, they resettled in Constantinople. The twenty-five-year-old Matrona loved to walk to the temple of God. She spent entire days there, ardently praying to the Lord and weeping for her sins.

At the church the saint met two pious Eldresses, Eugenia and Susanna, who from their youth lived there in asceticism, work and prayer. Matrona began to imitate the God-pleasing life of an ascetic, humbling her flesh by abstinence and fasting, for which she had to endure criticism by her husband. Her soul yearned for a full renunciation of the world. After long hesitation, St Matrona decided to leave her family and entreated the Lord to reveal whether her intent was pleasing to Him. The Lord heard the prayer of His servant. Once, during a light sleep, she had a dream that she had fled from her husband, who was in pursuit of her. The saint concealed herself in a crowd of monks approaching her, and her husband did not notice her. Matrona accepted this dream as a divine directive to enter a men’s monastery, where her husband would not think to look for her. She gave her fifteen-year-old daughter to be raised by the Eldress Susanna, and having cut her own hair and disguised herself in men’s attire, she went to the monastery of St Bassion (October 10). There the Nun Matrona passed herself off as the eunuch Babylos and was accepted as one of the brethren. Apprehensive lest the monks learn that she was a woman, the saint passed her time in constant quietude and much work. The brethren marveled at the great virtue of Babylos. One time the saint was working in the monastery vineyard with the other monks. The novice monk Barnabas noted that her ear-lobe was pierced and asked about it. “It is necessary, brother, to till the soil and not watch other people, which is not proper for a monk,” answered the saint. After a certain while it was revealed in a dream to St Bassion, the igumen of the monastery, that the eunuch Babylos was a

woman. It was also revealed to Acacius, igumen of the nearby Abraham monastery. St Bassion summoned St Matrona and asked in a threatening voice why she had entered the monastery, to corrupt the monks, or to shame the monastery. With tears the saint told the igumen about all her past life, about her husband, hostile to her efforts and prayers, and about the vision directing her to go to the men's monastery. Convinced that her intent was pure and chaste, St Bassion sent St Matrona to a women's monastery in the city of Emesa. In this monastery the saint dwelt for many years, inspiring the sisters by her high monastic achievement. When the Abbess died, by the unanimous wish of the nuns the Nun Matrona became head of the convent. The fame of her virtuous activities, and miraculous gift of healing, which she acquired from the Lord, spread far beyond the walls of the monastery. Dometian also heard about the deeds of the nun. When St Matrona learned that her husband was coming to the monastery and wanted to see her, she secretly went off to Jerusalem, and then to Mount Sinai, and from there to Beirut, where she settled in an abandoned pagan temple. The local inhabitants learned of her seclusion, and began to come to her. The holy ascetic turned many from their pagan impiety and converted them to Christ. Women and girls began to settle by the dwelling of the nun and soon a new monastery was formed. Having fulfilled the will of God, revealed to her in a dream, the saint left Beirut and journeyed to Constantinople where she learned that her husband had died. With the blessing of her spiritual Father, St Bassion, the ascetic founded a women's monastery in Constantinople, to which sisters from the Beirut convent she founded also transferred. The Constantinople monastery of St Matrona was known for its strict monastic rule and the virtuous life of its sisters. In extreme old age St Matrona had a vision of the heavenly Paradise and the place prepared for her there after 75 years of monastic labor. At the age of one hundred, St Matrona blessed the sisters, and quietly fell asleep in the Lord.

St. Nectarios (Anastasios Kaphalas), metropolitan of Pentapolis - born in Greece in 1846. His family was very poor, so he left home at the age of 14 to seek work. He found a job in Constantinople, but he received very low wages and ate poorly and only wore rags. Seeing that his master received many things by mail, he decided to write a letter for help. He had no friends in the world, and the post did not go to his mother's village. In his childlike faith, he decided to write to Christ to tell him his needs, writing on the envelope: "To the Lord Jesus Christ in Heaven". On his way to post it a merchant who knew him saw him and offered to post his letter. Reading the address and being overcome by curiosity, the merchant opened the letter and read the boy's plea to God for help. Greatly moved, he put money in an envelope and sent it anonymously to the boy, who gave thanks to God. Young Anastasios visited the Holy Places when he was very young. On the way he calmed a terrible storm through his prayers. Then, in his twenties, he entered a monastery, being tonsured in 1875 with the name Lazarus. Because of his virtues and piety he soon became a deacon and then a priest. He left his monastery because of Moslem rule and went to Egypt where he was elected the Metropolitan of Pentapolis. He lived a holy life and because of this was slandered by others, even his brother-bishops in the See of Alexandria. Thus, he was suspended from his diocese. Nevertheless, the saint bore this slandering humbly. When the people, greatly upset by his suspension, began to grow restless, he secretly left for Greece so as not to be the cause of dissension.. He found there, however, that the slanders had travelled ahead of him, and that the Church authorities would not give him a position. Some people who had come to love the Saint very much used their influence to have him appointed Dean of a seminary in Athens. The busy city life was not pleasing to the saint and he looked for a quiet place where he could dedicate himself to prayer. Finding a disused convent on the island of Aegina he rebuilt the church and gathered a few nuns around him. Many came to confess their sins and receive wise counsel. He lived here until his death in 1920. On the day of his repose, the hospital in which he died was filled with a beautiful fragrance. An item of the saint's clothing, placed by a nurse on the bed of a sick man while they prepared the saint's body for burial, was a source of healing. His relics were incorrupt for many years after his repose, even after the impious Archbishop of Athens, Chrysostom, ordered that the relics be exposed to the elements for two days so they would dissolve. A friend of the saint's, a doctor, opened the relics in 1934 and was surprised to find the saint was easily recognisable to any who knew him during his life.

The Venerable John The Dwarf - John is numbered among the greatest of the Egyptian ascetics. "Kolobos" means "dwarf," for he was of little stature. He came to Scetis with his brother Daniel and, with the greatest zeal, devoted himself to such asceticism that Daniel had to urge him to moderation. John was a disciple of St. Pambo, and was later the teacher of St. Arsenius the Great. His fellow disciple under St. Pambo was St. Paisius the Great. Once, when he and Paisius were discussing what kind of asceticism to undertake, an angel of God appeared to them and commanded John to stay where he was and instruct others, and Paisius to enter the wilderness and live as a hermit. In order to test John's obedience, St. Pambo ordered him to water a dry stick planted in the ground until it turned green. Without hesitation or doubt,

John watered this stick daily for three whole years until by the power of God, it grew green sprouts and brought forth fruit. Pambo then gathered the fruit from this tree, brought it to church and distributed it among the brethren saying: "Draw near and taste of the fruit of obedience!" John the Dwarf had many disciples. Some of his wise sayings have been preserved. He entered into rest peacefully and took up his habitation in the joy of his Lord.

St. Simeon Metaphrastes - Simeon was a gifted Constantinopolitan. He had both a secular and spiritual education. He attained the rank of imperial logothete [chancellor] and was first among the nobles at the imperial court, yet he lived a pure and blameless life as a true ascetic. He distinguished himself by great military bravery and statesmanly wisdom. For these qualities, Emperor Leo the Wise greatly respected him and sent him to Crete to negotiate a peace with the Arabs who then occupied the island. Successfully completing his mission, he returned to Constantinople and soon thereafter withdrew from the world and worldly affairs. He wrote many lives of saints, compiling 122 new biographies and correcting 539 biographies. He entered into rest in about the year 960, and a fragrant and healing myrrh flowed from his relics.

The Icon of the Mother of God, Named "Quickly-Hearing" - The Icon of the Mother of God, named "Quickly-Hearing" – an ancient wonderworking image, is located on Holy Mount Athos at the Dokhiareia monastery. The monastery tradition suggests that its time of writing belongs to the X Century, during the time of the monastery head Saint Neophytes (Comm. this same day). In the year 1664 the kitchener Nilos, coming at night to the kitchen with a burning torch, heard a voice from the image of the Mother of God raised up over the door, summoning him in future not to walk here and not to soot the icon. The monk thought that this was a prank of some one of the brethren; he disregarded the warning and continued to walk into the kitchen with the sooty torch. Suddenly he fell blind. With fervent repentance the Monk Nilos prayed before the icon of the Mother of God, begging forgiveness. And again he heard the wondrous voice, proclaiming forgiveness and return of sight and a command to announce to all the brethren: "From this time this My icon shalt be name Quickly-Hearing, since quickly to all hastening to it shalt appear mercy and fulfillment of entreaty". The Most Holy Mother of God did then fulfill and now fulfills Her promise – quick help and consolation manifest for all who with faith hasten unto Her.

Also commemorated on this day: Venerable Theoctista of Lesbos (†881); St. Agrippinus, bishop of Naples (3rd C); Martyr Alexander of Thessalonica (†c.305); St. Benignus, bishop of Armagh (†466); Martyr Anthony the Syrian (5th C); Venerable Eustolia (†610) and Sosipatra (†625) the princess; Venerable Euthymius (†990) and Neophytus (†1118) of Docheiariou; Venerable Onesiphorus, confessor of the Kiev Caves (†1148); New Hieromartyrs Parthenius, bishop of Ananyevsk, Constantine Cherepanov, Nestor Panin, Theodore Chichkanov, Victor Klimov, Demetrius Rusinov, Elias Rylko, Constantine Nemeshaev, Paul Ansimov, priests, Joseph Schensnovich, deacon, and Monk-martyr Alexis (Zadvornov) (†1937); Venerable Helladius.

10 / 23 November - The Holy Apostles Olympas, Erastus, Quartus, Herodion, Sosipater and Tertius - They were all among the Seventy. The last three are also commemorated elsewhere: Herodion on April 8th, Sosipater on April 28th and Tertius on October 30th. Ss Olympas and Herodion were followers of the Apostle Peter and, when Peter suffered, they suffered too, being beheaded at Nero's command. Erastus was steward of the Church in Jerusalem, and later became Bishop of Paneas in Palestine. Quartus was bishop in Beirut; he suffered greatly and brought many to the Christian faith. Sosipater was bishop in Iconium, and Tertius followed him as bishop there. They strove in spirit, became victors and were crowned with wreaths of glory.

The Breaking on the Wheel of the Holy Great-Martyr George - Celebrated by the whole Christian world, Great-martyr George was slain by Emperor Diocletian in the year 303.

The holy martyr is appropriately considered the intercessor for all Christians and the patron saint of many. He is regarded with special reverence among the Georgian people, since he is believed to be the special protector of their nation. Historical accounts often describe how St. George appeared among the Georgian soldiers in the midst of battles.

The majority of Georgian churches (in villages especially) were built in his honor and, as a result, every day there is a feast of the great-martyr George somewhere in Georgia. The various daily commemorations are connected to one of the churches erected in his name or an icon or a particular miracle he performed.

November 10 marks the day on which St. George was tortured on the wheel. According to tradition, this day of commemoration was established by the holy Equal-to-the-Apostles Nino, the Enlightener of Georgia. St. Nino was a relative of St. George the Trophy-bearer.

She revered him deeply and directed the people she had converted to Christianity to cherish him as their special protector.

The Holy Martyr Orestes - The Holy Martyr Orestes lived at the end of the III Century in the city of Tiana in Cappadocia during the time of the emperor Diocletian. He was an illustrious and capable soldier, and from childhood Saint Orestes was truly a good Christian.

By order of the emperor, the military-officer Maximinus was dispatched to Tiana for dealing with Christianity, which then had spread widely throughout Great Cappadocia. Orestes was among the first brought to trial to Maximinus. He bravely and openly confessed his faith in our Crucified and Risen Lord Jesus Christ. The prosecutor offered the saint riches, honours and reknown for renouncing the One True God, but Saint Orestes was unyielding. By order of Maximinus, they took Orestes to a resplendid pagan temple and again demanded he worship idols. When he refused, 40 soldiers, taking turns one after the other, beat the holy martyr with lashes, with canes, with rawhide, and then they tormented him with fire. Saint Orestes cried out to the Lord: "Oh God, make with me a sign of blessing, let those hating me see it and be put to shame". And the Lord heard His true servant. The earth began to tremble, and the idols fell down and were smashed. Everyone rushed out of the temple, and when Saint Orestes came out, the very temple tumbled down.

Infuriated, Maximinus ordered the holy martyr to be locked up in prison for seven days giving him neither food nor drink, and on the eighth day to continue with the torture. They wedged nails into the heels of the martyr, and then tied him to a wild horse. Dragged over the stones, the holy martyr expired to the Lord in the year 304. His relics were thrown into the sea.

When many years had passed, in 1685, a certain monk of the Kievo-Pechersk Lavra (Dimitrii, afterwards the Sainted-Hierarch of Rostov, Comm. 28 October) was copying from an ancient manuscript the Life of Saint Orestes. He became tired and fell asleep. The holy martyr appeared to him in a dream vision and, having shown him the deep wound in his chest and the lacerated sinews of his arms and bruised knees, he bid him to add these into his life, since not all the torments which befell the saint were recorded in the ancient manuscript. The humble monk carried out the wish of the holy Martyr Orestes and he gave praise to God, Who is Wondrous in His Saints.

Also commemorated on this day: St. Dimitrius, patriarch of Antioch (†260); Hieromartyr Milos (Miles), bishop of Persia, and two of his disciples, Aborsam the priest and Senoe the deacon (†341); St. Martian the confessor, bishop of Thrace (4th C); Hieromartyr Gennadius, bishop (4th C); St. Nonnus, bishop of Heliopolis (†471); Martyr Constantine, grand prince of Georgia (†852); New Hieromartyr Niphon (Vybllov) and Martyr Alexander Medem (†1931); New Hieromartyr Procopius, archbishop of Kherson, John Skadovsky, Dionisius Shchegolev, and Peter Pavlushkov, priests (†1937); New Hieromartyrs Augustine, archbishop of Kaluga, and with him John Speransky, priest, Monk-martyr Ioannicius (Dmitriev), Seraphim (Gushchin), Martyrs Alexei Gorbachev, Apollonius Babichev, and Michael Arefeyev (†1937); New Hieromartyr Boris Semenov, deacon, Martyr Nicholas Smirnov, and Anna Ostroglazova (†1930's); New Martyr Olga Maslennikova (†1941); New Martyr Theoctista Chentsova (†1942); Venerable Theocteristus, abbot of Symbola on Mt. Olympus.

11 / 24 November - The Holy and Great Martyr Menas - An Egyptian by birth and a soldier by profession, St Menas, as a true Christian, could not bear to look upon the foul offering of sacrifice to idols, so he left the army and the town, the society of men and everything else, and went to a deserted mountain. It was easier for Menas to live with the wild beasts than with pagans. One day, Menas looked from afar in spirit at a pagan festival in the town of Cotyaeus, then went to the town and, before them all, confessed his faith in Christ the living God, denouncing idolatry and paganism as falsehood and darkness. The governor of that town, one Pyrrhus, asked

who and what he was. The saint replied: 'My fatherland is Egypt; my name is Menas. I was an officer, but, seeing the worship of idols, I rejected your honours. I have come now to proclaim my Christ before you all as the living God, that He may reveal me as His servant in the Kingdom of God.' Hearing this, Pyrrhus put holy Menas to harsh torture. He was flogged, flayed with iron flails, burned with torches and tortured in many other ways, finally being beheaded. His body was burned to prevent Christians taking it, but they did succeed in rescuing some bits from the flames. They buried these remains with care, and they were later taken to Alexandria and buried there, a church being built over them. St Menas suffered in about 304, and entered into the Kingdom of Christ. He was and remains a great wonderworker in both lives: both on earth and in heaven. Whoever has glorified Menas or invoked his aid with faith in time of need has received help. He has often appeared as a soldier on horseback, to help the faithful or punish the faithless.

The Holy Martyrs Victor and Stephanida - Victor was a soldier of Roman birth. He was tortured for Christ during the reign of Emperor Antoninus. At the time of his torture a young woman, Stephanida, declared that she too was a Christian. Victor was beheaded and Stephanida was pulled apart by having her legs bound to the tops of two palm trees.

The Holy Martyr Vincent the Deacon - Vincent was from the diocese of Saragossa in Spain. He was cruelly tortured for the Lord Jesus Christ, then burned on an iron grid. He gave up his soul to God in the year 304. His body reposes in Rome in the church bearing his name.

The Venerable Theodore the Studite - Theodore was the famous abbot of the Studite monastery (the Studium). He suffered greatly for the holy icons, and was a wise organizer of the monastic life, a divinely inspired teacher of Orthodoxy and a wonderful ascetic. He entered into rest in Constantinople, in the year 826 at the age of sixty-eight.

St. Martin the Merciful, bishop of Tours - This holy and beloved Western Saint, the patron of France, was born in Pannonia (modern-day Hungary) in 316, to a pagan military family stationed there. Soon the family returned home to Italy, where Martin grew up. He began to go to church at the age of ten, and became a catechumen. Though he desired to become a monk, he first entered the army in obedience to his parents.

One day, when he was stationed in Amiens in Gaul, he met a poor man shivering for lack of clothing. He had already given all his money as alms, so he drew his sword, cut his soldier's cloak in half, and gave half of it to the poor man. That night Christ appeared to him, clothed in the half-cloak he had given away, and said to His angels, "Martin, though still a catechumen, has clothed me in this garment." Martin was baptised soon afterward. Though he still desired to become a monk, he did not obtain his discharge from the army until many years later, in 356.

He soon became a disciple of St Hilary of Poitiers (commemorated January 13), the "Athanasius of the West." After traveling in Pannonia and Italy (where he converted his mother to faith in Christ), he returned to Gaul, where the Arian heretics were gaining much ground. Not long afterward became Bishop of Tours, where he shone as a shepherd of the Church: bringing pagans to the faith, healing the sick, establishing monastic life throughout Gaul, and battling the Arian heresy so widespread throughout the West. Finding the episcopal residence too grand, he lived in a rude, isolated wooden hut, even while fulfilling all the duties of a Bishop of the Church.

His severity against heresy was always accompanied by love and kindness toward all: he once traveled to plead with the Emperor Maximus to preserve the lives of some Priscillianist heretics whom the Emperor meant to execute.

As the holy Bishop lay dying in 397, the devil appeared to tempt him one last time. The Saint said, "You will find nothing in me that belongs to you. Abraham's bosom is about to receive me." With these words he gave up his soul to God.

He is the first confessor who was not a martyr to be named a Saint in the West. His biographer, Sulpitius Severus, wrote of him: "Martin never let an hour or a moment go by without giving himself to prayer or to reading and, even as he read or was otherwise occupied, he never ceased from prayer to God. He was never seen

out of temper or disturbed, distressed or laughing. Always one and the same, his face invariably shining with heavenly joy, he seemed to have surpassed human nature. In his mouth was nothing but the Name of Christ and in his soul nothing but love, peace and mercy."

Also commemorated on this day: Martyr Drakonas of Arauraka (4th C); Venerable Anthony the New of Chios (†864); St. Stephen-Urosh of Decani (†1331); Blessed Maximus, fool-for-Christ and wonderworker of Moscow (†1434); Venerable Euthymius and Nestor of Decani (16th C); Venerable Martyrius of Zelenets (†1603); New Hieromartyr Eugene Vasiliev, priest (†1937); 'Iveron' Icon of the Mother of God of Montreal.

12 / 25 November – Fast Day - St John the Merciful - Born on the island of Cyprus of a princely family, his father, Epiphanius, being the governor, he was brought up from childhood as a true Christian. Under pressure from his parents, he married and had children. But, by the providence of God, both his wife and children went from this world to the next. Famed for his compassion and devotion, John was chosen as Patriarch of Alexandria in the time of the Emperor Heraclius. He governed the Church in Alexandria for ten years as a true pastor, guarding it from pagans and heretics, and was a model of meekness, compassion and love for his fellow-men. 'If you seek nobility', he said, 'seek it not in blood but in virtue, for in virtue lies true nobility.' All the saints are distinguished by compassion, but St John was utterly dedicated to this great virtue. Celebrating the Liturgy one day, the words of Christ: 'If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee ...' (Matt. 5:23), came into the Patriarch's mind, and he remembered that one of the clergy in the church there had a grudge against him. He left the holy gifts, went up to the priest, fell before his feet and begged his forgiveness. As soon as he had made his peace with that man, he returned to the Table of Preparation. Another time, on the way to the Church of Ss Cyrus and John, it happened that he was met by a poor widow, who started speaking to him of her poverty. The Patriarch's companions were bored by the woman's lengthy lamenting, and urged the bishop to hurry to the church for the service, and listen to the woman when it was over. St John replied: 'And how will God obey me, if I don't obey Him?', and he would not move from the spot until he had heard the widow out. When the Persians invaded Egypt, Patriarch John took ship to flee from the assault. He fell ill on the voyage and, arriving in Cyprus, died at his birthplace in 620, entering into the immortal kingdom of his Lord. His wonderworking relics were first taken to Constantinople, then to Budapest and finally came to rest in Presburg.

The Holy Monk Nilos the Faster - The Holy Monk Nilos the Faster, a native of Constantinople. He lived during the V Century and was a student of Saint John Chrysostom. Having received a fine education, the saint while still a young man was appointed to the important post of prefect of the capital. During this period, Nilos was married and had children. But the pomp of courtly life bothered the couple. Saint John Chrysostom exerted a tremendous influence upon their lives and their strivings. The spouses decided to separate and devote themselves to monastic life. The wife and daughter of Nilos set out to one of the women's monasteries in Egypt, and the Monk Nilos and his son Theodoulos went to Sinai, where they settled in a cave dug out by their own hands. For forty years this cave served as the dwelling of the Monk Nilos. By fasting, prayer and works, the monk attained to an high degree of spiritual perfection. People began to come to him from every occupation and social rank – from the emperor down to the farmer, and each found counsel and comfort from the saint. In solitude the Monk Nilos wrote much. A letter of his is known of – in which there is an angry denunciation of the emperor Arcadius, who had exiled Saint John Chrysostom. And widely known are the ascetic works of the Monk Nilos: they are perfectly executed in form, profoundly Orthodox, and filled with sincere sense and clear thought.

The Monk Nilos suffered many a misfortune in the wilderness. Thus, for example, Saracens captured his son Theodoulos, whom they intended to offer as a sacrifice to their pagan gods. Through the prayers of the saint the Lord saved Theodoulos, and the monk found him with the bishop of Emessa, who had ransomed the young man from the barbarians. And this bishop ordained both of them as presbyters. After ordination they returned to Sinai, where they asceticised together until the death of the Monk Nilos.

The Monk Nilos the Myrh-Exuding - The Monk Nilos the Myrh-Exuding was born in Greece, in a village named for Saint Peter, in the Zakoneia diocese. He was raised by his uncle, the priestmonk Makarios. Having attained the age of maturity, he took monastic tonsure and was found worthy of ordination to monk-deacon, and then to priestmonk. The desire for great effort at monastic deeds brought the monastic uncle and nephew to Athos, where Makarios and Nilos asceticised, at a place called the Holy Rocks. Upon the repose of Blessed Makarios, the Monk Nilos in undertaking still more intense spiritual efforts resettled in a place well nigh inaccessible for any

living thing. Upon his departure to the Lord, the Monk Nilos was glorified by an abundant flow of curative myrrh, for which Christians journeyed from the most distant lands of the East.

Also commemorated on this day: Holy Prophet Ahijah (†960 BC); Venerable Emilian of Cogolla (†574); St. Machar, bishop of Aberdeen (6th C); St. Leo Styppeiotos, patriarch of Constantinople (†1143); Blessed John 'the Hairy' of Rostov (†1580); Martyrs Sabbas (†1726) and Nicholas (†1732) at Constantinople; New Hieromartyr Alexander Adrianov, priest (†1918); New Hieromartyrs Alexander Archangelsky, Vladimir Krasnovsky, Demetrius Rozanov, Constantine Uspensky, and Matthew Aloin, priests (†1937). The 'Milostivaya' ('Merciful') Icon of the Mother of God.

13 / 26 November - St John Chrysostom - the Golden-Tongued - He was born in Antioch in the year 347, his father's name being Secundus and his mother's Anthusa. Studying Greek philosophy, John became disgusted with Hellenic paganism and turned to the Christian faith as the one and all-embracing truth. John was baptised by Meletius, Patriarch of Antioch, and, after that, his parents were also baptised. After their death, John became a monk and began to live in strict asceticism. He wrote a book: 'On the Priesthood', after which the holy Apostles John and Peter appeared to him, prophesying for him great service, great grace and also great suffering. When the time came for him to be ordained priest, an angel of God appeared at the same time to Patriarch Flavian (Meletius's successor) and to John himself. When the Patriarch ordained him, a shining white dove was seen above John's head. Renowned for his wisdom, his asceticism and the power of his words, John was, at the desire of Emperor Arcadius, chosen as Patriarch of Constantinople. He governed the Church for six years as Patriarch with unequalled zeal and wisdom, sending missionaries to the pagan Celts and Scythians and purging the Church of simony, deposing many bishops who were given to this vice. He extended the Church's charitable works, wrote a rite for the Holy Liturgy, put heretics to shame, denounced the Empress Eudoxia, interpreted the Scriptures with his golden mind and tongue and left to the Church many precious books of sermons. The people glorified him; the jealous loathed him; the Empress twice had him sent into exile. He spent three years in exile, and died on Holy Cross Day, September 14th, 407, in a place called Comana in Armenia. The holy Apostles John and Peter again appeared to him at the time of his death, and also the holy martyr Basiliscus (see May 22nd), in whose church he received Communion for the last time. 'Glory to God for everything!' were his last words, and with them the soul of Chrysostom the Patriarch entered into Paradise. Of his relics, the head is preserved in the Church of the Dormition in Moscow, and the body in the Vatican in Rome.

Tropar to St. John Chrysostom, Tone 8: Grace shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but while instructing by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Kondak for St. John Chrysostom, Tone 6: From the heavens hast thou received divine grace and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine.

Also commemorated on this day: Martyrs Antoninus, Nicephorus, and Germanus at Caesarea (†308); Martyr Manetha (†307); St. Bricius, bishop of Tours (†444); Venerable Leonien of Vienne (†c.510); Sts. Euphrasius (†515) and Quintianus (†527), bishops of Clermont; Monk-martyr Damascene of Mt. Athos (†1681).

14 / 27 November – Fast Day -The Holy Apostle Philip - He was born in Bethsaida near the Sea of Galilee, as were Peter and Andrew. Instructed in the Holy Scriptures from his youth, Philip immediately responded to the call of Christ and followed Him (John 1:43) . After the descent of the Holy Spirit, Philip preached the Gospel with zeal in many regions of Asia and in Greece, where the Jews sought to kill him but the Lord saved him by the might of His wonders. The Jewish leaders, whose aim it was to kill Philip, were suddenly blinded, and found themselves in total darkness. There was a great earthquake, and the earth opened and swallowed up Philip's wicked persecutors. Many other wonders were wrought, especially the healing of the sick, by which many of the pagans came to faith in Christ. In the Phrygian town of Hierapolis, St Philip worked for the Gospel with John the Theologian, his own sister Mariamna and the Apostle Bartholomew. There was in that place a dangerous snake, which the pagans fed with care and worshipped as a god. God's Apostle destroyed the snake with prayer as though with a spear. This called forth the fury of the benighted people, and the wicked pagans seized Philip and crucified him upside-down on a tree, and then crucified Bartholomew also. At this, the earth opened and

swallowed up the judge and many others with him. The terrified people ran to take the crucified apostles down, but they succeeded only in taking Bartholomew down alive; Philip had already breathed his last. Bartholomew made Stachys bishop for those baptised in the city. Stachys had been cured of blindness and baptised by Philip, having been blind for forty years. St Philip's relics were later taken to Rome. This wonderful Apostle suffered in the year 86, in the time of the Emperor Domitian.

St. Gregory Palamas - Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.

St. Justinian the Emperor of Byzantium - Justinian was a Slav by birth, probably a Serb from the region of Skoplje. His Slavic name was Upravda, meaning "truth, justice." He succeeded to the throne of his uncle Justin in 527. The greatness of this emperor is inseparably bound to his profound faith in Orthodoxy; he believed, and lived according to his faith. During Great Lent, he neither ate bread nor drank wine but ate only vegetables and drank water, and that, just every other day. He waged war against the barbarians of the Danube because they castrated their captives. This reveals his elevated feeling of love for his fellow man. Justinian was fortunate and successful both in wars and in his works. He built many great and beautiful churches, the most beautiful of which was Hagia Sophia [the Church of the Divine Wisdom] in Constantinople. He collected [and revised] and published the Laws of Rome and also personally issued many strict laws against immorality and licentiousness. He composed the Church hymn "Only-begotten Son and Word of God," which has been sung during the Divine Liturgy since the year 536. He convened the Fifth Ecumenical Council (553). He died peacefully at the age of eighty, and took up his abode in the Kingdom of the Heavenly King.

St Dyfrig, bishop in Hereford & Gwent, hermit of Bardsey Island (c.550).- St. Dyfrig was the son of the unmarried Princess Efrddyl, daughter of King Peibio Clafrog (the Leprous) of Ergyng. The King was furious when he discovered his daughter was pregnant, some say and he tried to destroy her by casting her into the River. He failed and Dyfrig was born at Chilstone (Child's Stone) in the parish of Madley (Herefords), traditionally in the mid-6th century. When the baby Dyfrig kissed his grandfather, he cured him of his leprosy and the King Peibio quickly grew to love him. He gave him the whole area around Madley called Ynys Efrddyl. Here, Dyfrig, who had grown up a Christian, founded a monastery at Hennllann (Hentland) where he entered the religious life. After seven years, he founded a second establishment at Moccas and, at these two places, he became the tutor of many saints: Teilo, Samson, Ufelfyw, Merchwyn, Elwredd, Gwnwyn, Cynwal, Arthfoddw, Cynnwr, Arwystl, Inabwy, Cynfran, Gwrfan, Elhaern, Iddneu, Gwrddogwy, Gwernabwy, Ieuan, Aeddan and Cynfarch amongst them. Dyfrig became Bishop of Ergyng, probably from Caer-Ergyng (Weston-under-Penyard) and then Bishop of the whole of Glywysing & Gwent. Later, he was supposedly, raised to be Archbishop of Wales by St. Germanus, with his base at Caerleon. In this capacity, he is said have consecrated St. Deiniol as Bishop of Bangor Fawr and to have crowned the High-King Arthur at Caer Vudi (variously thought to be Silchester or Woodchester). Dyfrig was a great friend of St. Illtud and supported him in the foundation of Llanilltud Fawr Abbey (Llantwit Major) which he often visited. He would always spend lent on Ynys Byr (Caldy Island) nearby and consecrated St. Samson as Bishop of Dol there in AD 521. He also liked to call upon St. Cadog at Llancarfan and had a small cell built a mile away where the Fynnon Ddyfrig still survives. In AD 545, Archbishop Dyfrig attended the Synod of Llandewi Brefi in order to condemn the Pelagian Heresy and, with St. Deiniol, persuaded St. Dewi to also attend. The latter spoke so eloquently that Dyfrig resigned his Archiepiscopate in Dewi's favour. Dewi moved the Archiepiscopal See to Mynyw (St. Davids) while Dyfrig retired to the Abbey on Ynys Enlli (Bardsey). He was not there long before he died (on 14th November) and was buried within the monastic confines. His body was later translated to Llandaff Cathedral, in 1120, where his shrine can still be seen today. St. Dyfrig is amongst the most important of early Welsh saints, despite the fact that the area in which he was active is now part of the English county of Herefordshire.

Also commemorated on this day: Saint Dubricius, bishop of Hereford (†c.550); St. Venerable Malo of Brittany (7th C); Venerable Philip of Irap (†1527); Martyr Constantine of Mt. Athos (†1800); Martyr Serapion the elder; Martyr Panteleimon the youth of Asia Minor (19 th C); New Hieromartyrs Averky, archbishop of Volhynia, Alexander Bykov, Alexander Pokrovsky, Alexander Chekalov, Alexis Nechayev, Alexis Nikologorsky, Basil Likharev, Basil Nikolsky, Basil Rozanov, Victor Ilyinsky, George Izvekov, Demetrius Benevolensky, Demetrius Lebedev, Michael Belyustin, Michael Nekrasov, Nicholas Vinogradov, Nicholas Dunayev, Peter Titov, Porphirius Kolosovsky, Sergius Znamensky, Sergius Rufitsky, Sergius Spassky, Theodore Bakkalinsky, priests, Nicholas Bogorodsky, deacon, Monk-martyr Aristarchus (Zaglodin- Kokorev), Martyrs Gabriel Bezfamilnov, Demetrius Rudakov, and Anna Zertsalova (†1937); New Hieromartyr Theodore Grudakov, priest (†1940); New Hieromartyr Sergius Konstantinov, priest (†1941).

15 / 28 November - Beginning of Nativity Fast - The Holy Martyrs Gurias, Samonas and Abibus - Gurias and Samonas were eminent citizens of Edessa. At the time of a persecution of Christians, they hid outside the city and lived in fasting and prayer, giving courage to the faithful who came to them for counsel. They were seized and taken before the judge, who threatened them with death if they refused to observe the imperial decree on the worship of idols. Christ's holy martyrs replied: 'If we observe the imperial decree, we shall be lost even if you do not kill us.' They were thrown into prison after harsh torture, and were there confined from August 1st to November 10th, enduring hunger, darkness and great hardship. They were then brought out again and tortured afresh, and, as they remained steadfast in the Christian faith, were condemned to death and beheaded with the sword in the year 322, under the wicked Emperor Licinius (who ruled the eastern half of the Empire until 324). Later Abibus, a deacon in Edessa, was tortured for Christ his Lord and, in the flames, gave his spirit into God's hands. His mother took his unharmed body from the fire and buried it together with those of Gurias and Samonas. When the persecution had ended, Christians built a church in honour of these three martyrs, and placed their wonderworking relics in one coffin. Of the manifold miracles of these wonderful saints of God, one is specially remembered: A widow in Edessa had a young daughter, who was to marry a Goth serving in the Greek army. As the mother was concerned at the thought of sending her daughter to a distant land, the Goth swore over the grave of the martyrs that he would do no ill to the girl, but take her as his legal wife. He was, though, in fact, already married. When he took the girl back to his own land, he treated her, not as his wife, but as a slave, until his lawful wife died. He then agreed with his kinsman that he should bury his living slave along with his dead wife. The slave implored the holy martyrs with tears to save her, and they appeared to her in the grave, took hold of her and, in an instant, carried her from the land of the Goths to Edessa, to their church. On the following day, when the church was opened, the girl was found by the tomb of the saints, and the story of her miraculous deliverance was heard.

St. Maughold, apostle to the Isle of Man (d.488) - an Irish prince and reputedly a captain of robbers who was converted by Patrick. Upon his conversion, he became a new man by putting on the spirit of Christ. One version of the legend says that Patrick told him to put to sea in a coracle without oars as a penance for his evil deeds. Another says that he set sail in order to avoid the temptations of the world. In both stories, he retired to the Isle of Man (Eubonia) off the coast of Lancashire, England. Earlier Patrick had sent his nephew, Saint Germanus, as bishop to plant the Church on the island. Germanus was succeeded by Saints Romulus and Conindrus during whose time Maughold arrived on the island and began to live an austere, penitential life in the mountainous area now named after him Saint Maughold. After their deaths, Maughold was unanimously chosen as bishop by the Monks. In one of the 18 parish churchyards on the island can be found Saint Maughold's well. The very clear water of the well is received in a large stone coffin. Those seeking cures of various ailments, particularly poisoning, are seated in the saint's chair just above the well and given a glass of well-water to drink. Maughold's shrine was here until the relics were scattered during the Reformation. Maughold, commemorated in both the British and Irish calendars, is described in the Martyrology of Oengus as "a rod of gold, a vast ingot, the great bishop MacCaille." Many topological features on the Isle of Man, which he divided into 25 parishes, bear Maughold's name.

Venerable Paisius Velichkovsky - He was born in Ukraine in 1722, one of the many children of a priest. He attended the Ecclesiastical Academy in Kiev, but was disappointed by the worldliness, love of ease and western theological climate that he found there. After four years he left the school and embarked on a search for a spiritual father and a monastery where he could live in poverty. He eventually found wise spiritual guides in Romania, where many of the Russian monks had fled after Peter the Great's reforms. From there he traveled to the Holy Mountain. Spiritual life was at a low ebb there also, and Plato (the name he had been given as a novice)

became a hermit, devoting his days to prayer and reading the Holy Scriptures and the writings of the Fathers. After four years, a visiting Elder from Romania tonsured him a monk under the name Paisius, and advised him to live with other monks to avoid the spiritual dangers of taking up the solitary life too soon. A few brethren from Romania arrived, seeking to make him their spiritual father, but as he felt unworthy to take on this task, all of them lived in poverty and mutual obedience. Others joined them from Romania and the Slavic countries, and in time they took up the cenobitic life, with Paisius as their reluctant abbot. In 1763 the entire community (grown to sixty-five in number) left the Holy Mountain and returned to Romania. They were given a monastery where they adopted the Athonite rule of life. Abbot Paisius introduced the Jesus Prayer and other aspects of hesychasm to the monastic life there: before this time, they had been used mostly by hermits. The services of the Church were conducted fully, with the choirs chanting alternately in Slavonic and Romanian. The monks confessed to their Elder every evening so as not to let the sun go down on their anger, and a brother who held a grudge against another was forbidden to enter the church, or even to say the Lord's Prayer, until he had settled it. The monastic brotherhood eventually grew to more than a thousand, divided into two monasteries. Visitors and pilgrims came from Russia, Greece and other lands to experience its holy example. St Paisius had learned Greek while on Mt Athos, and undertook to produce accurate Slavonic translations of the writings of many of the Fathers of the Church. The Greek Philokalia had been published not long before, and St Paisius produced a Slavonic version that was read throughout the Slavic Orthodox world. (This is the Philokalia that the pilgrim carries with him in *The Way of a Pilgrim*). The Saint reposed in peace in 1794, one year after the publication of his Slavonic Philokalia. The Synaxarion summarizes his influence: "These translations, and the influence of the Saint through the activity of his disciples in Russia, led to a widespread spiritual renewal, and to the restoration of traditional monastic life there which lasted until the Revolution of 1917."

Also commemorated on this day: Martyr Demetrius of Davoudio (†307); Martyrs Elpidius, Marcellus and Eustochius (†c.361); Venerable Quinctian, bishop of Seleucia (4th C); St. Malo, bishop of Aleth (†640); St. Thomas, patriarch of Constantinople (†668); Venerable Philip, abbot of Rabang (†1457); Venerable Gurias of Shaloch (1603); New Hieromartyrs Nicholas Scherbakov and Peter Kondarov, priests, Gregory Dolinin and Nicetas Almazov, deacons (†1937); 'Kupiatich,' 'Ipatmensk,' and 'Blessed-scented Flower' Icons of the Mother of God.

† Daily Scripture Readings †

Monday – Epistle: for the 26th Monday: I Tim. 1:1-7 (§278)
Gospel: for the 25th Monday: Luke 12:13-15, 22-31 (§65)

Tuesday – Epistle: for the 26th Tuesday: I Tim. 1:8-14 (§279)
Gospel: for the 25th Tuesday: Luke 12:42-48 (§68)

Wednesday – Epistle: for the 26th Wednesday: I Tim. 1:18-20, 2:8-15 (§281); for the 26th Thursday: I Tim. 3:1-13 (§283) Gospel: for the 25th Wednesday: Luke 12:48-59 (§69); for the 25th Thursday: Luke 13:1-9 (§70)

Thursday – Matins Gospel: John 10:1-9 (§35 mid) Epistle: Heb. 7:26-8:2 (§318)
Gospel: John 10:9-16 (§36)

Friday – Epistle: for the 26th Friday: I Tim. 4:4-8, 16 (§285)
Gospel: for the 25th Friday: Luke 13:31-35 (§73)

Saturday – Epistle: for the 26th Saturday: Gal. 3:8-12 (§205)
Gospel: for the 25th Saturday: Luke 9:37-43 (§46)