# 13th Sunday After Pentecost & Martyr Myron of Cyzicus & Afterfeast of Dormition

## 17 / 30 August

**Resurrection Tropar, Tone 4:** When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

**Troparion of the Feast tone 1:** In giving birth thou didst keep thy virginity,/ and in thy dormition thou didst not forsake the world, O Mother of God./ Thou didst pass on to life, since thou art the Mother of Life,/ and by thine intercessions thou redeemest our souls from death.

**Troparion of St Myron tone 4:** O holy Myron, thou wast an alabaster vessel of virtue,/ thou didst faithfully serve Christ's Church and contest as a martyr./ Wherefore by the fragrance of the gifts God has given thee/ thou didst dispel the stench of our souls' passions, and by thy prayers thou dost obtain our forgiveness.

**Resurrection Kondak, Tone 4:** My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

**Kontakion of the Feast tone 2:** The grave and death could not hold the Mother of God,/ who is sleepless in her intercessions and an unchanging hope in her mediations./ For as the Mother of Life she was transferred to life/ by Him Who dwelt in her ever-virgin womb.

**Kontakion of St Myron tone 2:** Thou didst love Christ from thy childhood, O glorious Martyr,/ thou didst keep His commandments and run to Him wholeheartedly, O Myron./ Now thou art resting with the angels/ and dost glorify Him and art asking forgiveness for us all.

**Vespers: Lord I have Cried, Tone 4, on 10: Octoechos 4; Feast: 3 (Having conceived Life); Martyr 3 (When the immolation wrought by the godless); G: Feast (As she was more exalted); N: Sunday Dogmatic in the 4th tone. Aposticha: Octoechos; G/N: Feast (The all-immaculate Bride and Mother).**

**Matins Gospel II**

**<u>Epistle: Corinthians 16:13-24</u>**

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints-- That you also submit to such, and to everyone who works and labours with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand--Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

## LET ALL THAT YOU DO BE DONE IN LOVE

'Let all be done in love:' since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up; they would not have said, 'I am of Paul, and I of Apollos' ...In the beginning, too, he mentions this man, saying, 'I also baptized the house of Stephanas, and now he speaks of him as 'the first-fruits' not only of Corinth, but also of all Greece ...He implies that together with their faith, they also showed forth a most excellent life, in every way proving themselves worthy ...And not only from this, but from another topic he likewise indicates their piety: i.e., from their having filled their whole house with godliness ...And he did not say merely, 'by fellow-helpers,' but added, 'whatsoever direction they give, obey' ...If there is anyone like them, let him also have the same advantage.

*St. John Chrysostom. Homily XLIV on I Corinthians XVI, 2, 3. B#56, p. 264.*

## Gospel: Matthew 21:33-42

The Lord said this parable: "There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvellous in our eyes'?

## PARABLE OF THE HOUSEHOLDER WHO PLANTED THE VINEYARD

"It will be hard for a rich man to enter the Kingdom of Heaven," said Christ to His disciples. If you recall, last Sunday these same words appeared at the end of the Gospel reading. A young man approached Christ and asked, What should I do in order to inherit the Kingdom of Heaven? Then the Lord answered him: Fulfill the commandments. And when the young man said that he had already done this, then the Lord, seeing his heart, said: Give away whatever you have. But the young man was rich, and for him his riches were the power that gave him status in society, and therefore he bent his head and walked away. Here Christ said to His disciples: "Truly I say unto you, it will be hard for a rich man to enter the Kingdom of Heaven" (Mt. 19:16-23).

How is this? Why? If you take today's Gospel reading, then you will see why. The parable for today tells us how the Lord planted a vineyard and sent his slaves to work in this vineyard (Mt. 21:33-42). And he gave them everything needed for their lives. But the slaves enjoyed living and labouring in this vineyard so much that they began to feel that the place belonged to them. More and more they began to consider as their own all the prosperity which they were able to get from the grapes which grew so abundantly in the vineyard that did not belong to them; and they gradually began to forget the owner of the vineyard. The Lord gave them everything necessary for their maintenance, for their life, but they began to take it for granted. They had a different understanding: they had the opportunity to use the vineyard and all the beauty of these earthly goods which God gives to man. This captivated them so much, that they completely forgot, or better to say, they did not give a thought to the fact that all this was temporary; and that years would pass, and the hour would come when they would have to leave; and everything in the vineyard would remain here, but they would depart. You see, something different was required of them: while cultivating the vineyard, they should have cultivated also that which was given to man.

And what was actually given to man? A human being has a body which requires food, drink, motion, rest—the things that we call the life of the body. But man also has a spirit which always strives for the ideal. And no matter how good our earthly life might be—and it can be so good that it couldn't be better, as if nothing else existed—in a human heart will always stir that which cannot be satisfied by things surrounding us. And sadness will appear, and the conscience will say that he did not do the right thing, because the image of God is in every human being, in his spirit; and the spirit also requires life.

Bodily, the vineyard workers were all right, but the spiritual life they twisted and lived according to the flesh. And through this the conscience was suppressed. The conscience did exist but it was covered up. And here is proven what was said to the young man: it is hard for someone who trusts in riches to enter the kingdom of Heaven. Eyes are closed, conscience is darkened. Outwardly, he appears to be in a good state, but inwardly conscience is tormenting and tormenting. No hopes, no comfort. And so the human being tries everything. He says to himself: I will go to a resort, will go travelling, will create for myself all comforts . I will arrange my family life, will have children. I will enjoy myself But here, at best, old age will come; but at worst—sickness. When these critical days come, nothing can appease. No matter how much earthly beauty or how many earthly goods we have — conscience will torment us. This is what today's parable expresses. The slaves even killed the heir so as not to give up the enjoyment of the vineyard. But banishment from the vineyard still occurred. How? This is what we call suffering of conscience which nothing can appease. Anguish—anguish with no way out.

So today's Gospel in a way supplements last week's Gospel and says to us: Brothers, take care that this doesn't happen to you, that the earthly beauty in which we live does not change into this vineyard of the parable! What do we need this vineyard for, these villas, automobiles, if our heart is being torn apart? Let us start to live according to the Beatitudes, and then our heart will be filled with peace, love, the breath of paradise. And with this fullness of heart, we will pass over into Eternal Life. But if we do not understand ourselves, we will be like the Jews. The Jews awaited the messiah who, according to the understanding of the Talmud, must be the ruler of the world and conquer everyone under the yoke of the Jews. And they waited for such a messiah. And when Christ appeared—Who had all the powers: He calmed the sea, He filled five thousand people with five loaves of bread, and healed sicknesses—in their understanding of that time it would have been impossible to find a better commander for the Jewish army. There would be no need for a commissary, food stocks, first aid stations, or hospitals. Christ could do everything. And they waited...to see what would happen next.

And Christ ascended a mountain and for the first time started to speak publicly: Blessed are the poor in spirit, blessed are those who weep, blessed are the meek, those who are persecuted (Mt. 5:3-11). The Jews expected power, might; but Christ spoke about poverty, meekness, sufferings. Of course, the Jews had to turn away. Christ was speaking about something quite different from what they were expecting—not about dominion. What if one followed in His footsteps? What would happen? They were bewildered.

What will happen will be exactly what we need: there will be peace of heart with which it is easy to go through this life and not fear to enter Eternal Life.

*The One Thing Needful - Archbishop Andrei*

## Saints of the Week

**17 / 30 August -Afterfeast of the Dormition -The Holy Martyr Myron of Cyzicus -** he was a priest in Achaia, of rich and eminent parents, by nature kind and meek, and loving towards God and man. In the time of the Emperor Decius, on the Feast of the Nativity itself, pagans rushed into the church, dragged Myron away from the service and put him to torture. While he was being tortured by fire, an angel appeared to him and strengthened him. They then cut off his skin in strips from head to foot. The martyr took one of these strips and, with it, struck the torturer on the face. The torturer, as though possessed, took a sword and killed himself. Myron was finally taken to the town of Cyzicus and there killed with the sword, in 250.

**The Martyr Patrocles** – He lived during the III Century under the emperor Aurelian (270-275). It is known, that he was a native of the city of Tricassinum (now the city of Troyes in France) and led a pious Christian life: he loved to pray, to read the Holy Scriptures, to fast and to be charitable to the poor. For this the Lord sent down upon him the gift of wonderworking. The emperor Aurelian summoned Saint Patrocles to himself and commanded him to worship idols, promising for this great honours and riches. The saint disdained idol-worship saying that the emperor himself was a beggar. "How canst thou term me, the emperor, a beggar?" – questioned Aurelian. The saint answered: "Thou dost possess many earthly treasures, but thou hast not Heavenly treasures, because thou believest not in Christ and in the future life thou shalt not receive paradisical blessedness – therefore thou art poor". Aurelian in answer sentenced him to beheading by the sword. Soldiers led him to the banks of the River Sequanum (now the Seine), but suddenly their eyes were beclouded, and Saint Patrocles at this time went across the river on the water and began to pray on an hill on the other river-bank. Coming to themselves, some of the soldiers were astounded at the disappearance of the martyr and they glorified God, but others attributed the miracle to magic. A pagan woman pointed out to the soldiers that Saint Patrocles was

situated on the other bank of the river. Crossing over there, the soldiers killed the martyr (+ c. 275). His body was buried by night by the priest Eusebius and deacon Liberius.

**Also commemorated on this day:** Martyrs Thyrsus, Leucius, Coronatus and their companions (†249-251); Martyrs Paul and his sister Juliana, and with them Quadratus, Stratonicus, and Acacius (†c.273); Martyrs Straton, Philip, Eutychian and Cyprian of Nicomedia (†c.303); St. Thomas, bishop of Germanicia (4th C); Righteous James, deacon of York (7th C); Hieromartyr Jeroen, bishop Noordwijk (†857); Venerable Elias of Calabria (†903); Venerable Alypius, the Iconographer of the Kiev Caves (†c.1114); Venerable Leucius of Volokolamsk (15th C); Venerable Theodoretus of Kola (†1571); Venerable Philip of Mt. Yankov Monastery (†1662); Martyr Demetrius of Epirus (†1808); Venerable Pimen of Ugresh (†1880); New Hieromartyr Alexis Velikoselsky, priest (†1918); New Hieromartyr Nicholas Okolovich, priest (†1934); New Hieromartyr Demetrius Ostroumov, priest (†1937); 'Svensk' Icon of the Mother of God. Movable feast on the Sunday after August 15th: 'Increase of Reason' Icon of the Mother of God. Movable feast on the Sunday on or before August 18th: Synaxis of the Saints of Kemerovo.

**18 / 31 August -Afterfeast of the Dormition** – **The Venerable John of Rila -** This great ascetic and saint of the Orthodox Church was born near Sophia, Bulgaria in the town of Skrino during the reign of King Boris. He was of poor but honourable parents. After the death of his parents, John was tonsured a monk and withdrew to a mountain wilderness and, began to live a life of strict asceticism in a cave. There, he endured many assaults, both from demons and men, from robbers and his relatives. After this, he moved to the Rila mountain and settled in a hollow tree. He fed only on herbs and broad beans, which, according to God's Providence began to grow in the vicinity. For many years, he did not see a man's face until again, by God's Providence, he was discovered by sheepherders who were seeking their lost sheep. Thus, the saint was heard of among the people and they began to come to him seeking help in sickness and in sufferings. The Bulgarian King Peter himself visited John and sought counsel from him. Many who were zealots for the spiritual life settled in the proximity of John. There, a church and monastery was quickly built. St. John rested peacefully in the Lord on August 18, 946 A.D. at the age of seventy. After his death, he appeared to his disciples. At first, his relics were translated to Sophia, then to Hungary, then to Trnovo and finally to the Rila monastery where they repose today. Throughout the centuries, the Rila monastery was a beacon of light, a place of miracle-working power and a spiritual comfort for the Christian people of Bulgaria especially during the difficult times of bondage under the Turks.

**The Holy Martyrs Florus and Laurus -** Florus and Laurus were brothers in the flesh, and in spirit and in vocation. Both were zealous Christians and, by occupation, stonecutters. They lived in Illyria. A pagan prince hired them for the building of a temple to the idols. It happened that during their work, a piece of stone flew and struck the eye of the pagan priest's son who was observing the work of the builders with curiosity. Seeing his son blind and bloody, the pagan priest began to shout at Florus and Laurus and wanted to beat them. Then, the holy brothers said to him that if he would believe in the God in whom they believed, his son would be healed. The pagan priest promised. Florus and Laurus prayed with tears to the one, living, Lord God and traced the sign of the Cross over the child's injured eye. The child was immediately healed and his eye became whole just as it had been. Then the pagan priest Merentius and his son were baptized and, shortly after that, both suffered for Christ by fire. When they completed the temple, Florus and Laurus placed a cross on it, summoned all Christians and consecrated it in the name of the Lord Jesus with an all-night vigil of hymn singing. Hearing of this, the Illyrian deputy burned many of those Christians and threw Florus and Laurus alive in a well and then filled it with dirt. Later, their relics were revealed and translated to Constantinople. These two wonderful brothers suffered and were martyred for Christ and were glorified by Christ in the second century.

**The Priestly Martyr, Emilian of Trevi** - Emilian was born in Armenia. According to his wishes and seeking martyrdom, he traveled to Italy to preach Christ during the reign of Diocletian. He was elected bishop of Trevi. As a result of the many miracles during the time of his torture, approximately one thousand pagans believed in Christ. He was slain by the sword together with Hilarion, his spiritual father and two brothers, Dionysius and Hermippus.

**Also commemorated on this day:** Martyrs Hermes, Serapion, and Polyaenus, of Rome (2nd C); Venerable Barnabas and Sophronius of Melogorsk (†412); Sts. John (†674) and George (†683), patriarchs of Constantinople; Venerable Christopher of Soumela (7th C); Venerable Macarius of Pelekete (†830); Venerable Christodoulus the Philosopher (12$^{th}$ C); Venerable Sophronius of Mt. Athos (18th C); New Monk-martyr Demetrius the Vlach, at

Ioannina (†1808); Venerable Arsenius of Paros (†1887); New Hieromartyrs Hilarion, bishop of Porechensk, Gregory Bronnikov, priest, and Martyrs Eugene Dmitriev and Michael Eregodsky (†1937); Martyr Leo of Myra in Lycia; 'Queen of All' Icon of the Mother of God.

**19 August / 1 September - Afterfeast of the Dormition - The Holy Martyr Andrew Stratelates -** He was an officer, a tribune, in the Roman army in the time of the Emperor Maximian. A Syrian by birth, he served in his native land. When the Persians attacked the imperial Roman army, this Andrew was entrusted with the command in the battle against the enemy— whence his title: commander, stratelates. A secret Christian, although as yet unbaptised, Andrew commended himself to the living God, and, taking only the cream of the army, went to war. Before the battle, he told his soldiers that, if they all called upon the aid of the one, true God, Christ the Lord, their enemies would become as dust scattered before them. All the soldiers, fired with enthusiasm by Andrew and his faith, invoked Christ's aid and attacked. The Persian army was utterly routed. When the victorious Andrew returned to Antioch, some jealous men denounced him as a Christian and the imperial governor summoned him for trial. Andrew openly proclaimed his steadfast faith in Christ. After harsh torture, the governor threw Andrew into prison and wrote to the Emperor in Rome. Knowing Andrew's popularity among the people and in the army, the Emperor ordered the governor to set Andrew free, but to seek another occasion and another excuse (not his faith) to kill him. By God's revelation, Andrew came to know of this imperial command, and, taking his faithful soldiers (2,593 in all) with him, went off to Tarsus in Cilicia, where they were all baptised by the bishop, Peter. Persecuted here also by imperial might, Andrew and his companions withdrew deep into the Armenian mountain of Tavros. There in a ravine, while they were at prayer, the Roman army came upon them and beheaded them all. Not one of them would recant, all being determined on death by martyrdom for Christ. On the spot where a stream of the martyrs' blood flowed down, a spring of healing water sprang forth, healing from every disease. The bishop, Peter, came secretly with his people and buried the martyrs' bodies in that same place. They all suffered with honour at the end of the third century and were crowned with wreaths of eternal glory, entering into the Kingdom of Christ our God.

**Our Holy Father Theophanes** - Theophanes was born in Ioannia and, as a young man, left all and went to Mt. Athos where he was tonsured a monk in the community of Dochiariu. He was an example to all the monks in fasting, prayer, all-night vigils and depriving himself of all that was unnecessary. In time, and because of this, he was elected as abbot. Later, because of some misunderstanding with the monks, he left Mt. Athos and, with his nephew, went to Berea [Beroea] in Macedonia where he established a monastery in honor of the All-holy Theotokos. When this monastery blossomed with the spiritual life, Theophanes entrusted his nephew to govern it and he went to Naousa where he established another monastery in honor of the Holy Archangels. Theophanes died peacefully in the fifteenth century. His miracle-working relics, even now, repose in Naousa and manifest the great power of God.

**Also commemorated on this day:** Martyrs Timothy, Agapius and Thecla of Palestine (†c.304); St. Pitirim, bishop of Perm (†1456); Finding of the Relics of Venerable Gennadius of Kostroma (1646); Righteous Nicholas Lebedev, confessor, priest (†1933); Venerable Maria (Korepova), confessor (†1945); 'Donskaya' Icon of the Mother of God.

**20 August / 2 September - Afterfeast of the Dormition – The Holy Prophet Samuel -** The fifteenth and last of the Judges of Israel, he lived eleven hundred years before Christ. He was of the tribe of Levi, born of Elkanah and Hannah in a place called Ramatha or Arimathea, where noble Joseph was later born. The barren Hannah besought Samuel of the Lord with tears, and dedicated him to God when he was three years old. Living in Shiloh near the Ark of the Covenant, Samuel, at the age of twelve, had a true revelation from God of the punishment which would come upon the house of the High Priest, Eli, because of the worthlessness of his sons Hophni and Phineas. This revelation was swiftly fulfilled: the Philistines routed the Israelites, slew both of Eli's sons and captured the Ark of the Covenant. When the messenger brought these bad tidings to Eli, he fell dead on the ground, breathing his last at the age of ninety-eight, and the same thing happened to his daughter-in-law, the wife of Phineas. Israel was under the Philistine yoke after this for twenty years. When this time had elapsed, God sent Samuel to the people to preach repentance to them as the one means of their salvation from their enemies. The people repented and cast out the foreign idols which they had served, accepting Samuel as prophet, priest and judge. Then Samuel set out with the army against the Philistines and, with God's help, put them to confusion and slew them, freeing the land and the people. After that, Samuel judged the people in peace to old age. Seeing him growing old, the people asked him to give them a king in his place. In vain, Samuel urged the people against this, saying that God was their only king, but the people remained adamant in their desire. Although this desire

was not pleasing to God, He commanded Samuel to anoint Saul the son of Kish, of the tribe of Benjamin, as king. Saul reigned a short time, and God rejected him for impudence and disobedience, and then commanded Samuel to anoint David the son of Jesse as king in Saul's place. At the time of his death, Samuel gathered all the people together and took leave of them, and when he died all Israel wept for him and buried him solemnly in his house at Ramah.

**St. Oswin, king and martyr (651) -** St. Oswin grew up in the political turmoil of early 7th century Northumbria. In AD 633, his father, Osric, had managed to secure the crown of Deira (modern Yorkshire) after the death of his cousin, King Edwin of Northumbria, at the Battle of Hatfield Chase. Bernicia was taken by his rival, Eanfrith, but, within a year, both men had been massacred by their enemy, the Northern Welsh and Mercians who were sweeping across the Country. The young Oswin fled to safety in Wessex. While Oswin grew into a burly young man, Eanfrith's half-brother, Oswald was accepted by both Bernicia and Deira as King of a united Northumbria and he drove off their south-western invaders. He married the daughter of the King of Wessex in AD 635, but there is no evidence of his making trouble for Oswin. Seven years later, however, Oswald was dead. His brother, Oswiu, became King of Bernicia, but was rejected by the Deirans who recalled Oswin in AD 644. He may have made his peace with the Mercians at this time and used their armies to assert his rights in the north. According to St. Bede, Oswin was "a man of handsome appearance and great stature, pleasant in speech and courteous in manner. He was generous to high and low alike and soon won the affection of all by his kingly qualities of mind and body, so that even men of very high birth came from nearly every province to his service." He was a great friend of St. Aidan and a man of "piety and devotion". Oswin was, however, despised by King Oswiu who greedily coveted the Deiran lands which had once belonged to his brother. In August AD 651, he raised a vast army, which Oswin was obliged to march out to meet, but, finding he was greatly outnumbered, the King of Deira wisely decided to withdraw from the battlefield and avoid unnecessary bloodshed. He took refuge in the house of his friend, Ealdorman Hunwald, at Gilling in North Yorkshire, but was treacherously betrayed by him. Oswiu sent his soldiers to the manor and King Oswin was cut down where he stood. He was the last King of the House of Aelle. Oswiu's wife was Oswin's cousin and she insisted her husband build a monastery at Gilling in expiation for his crime. Oswin was, however, buried at Tynemouth in Northumberland. He was remembered as a Christian martyr because he had died "if not for the faith of Christ, at least for the justice of Christ"; and his shrine became a popular place of pilgrimage.

**Repose of Hieromonk Seraphim (Rose) of Platina (1982) -** born Eugene Rose in 1934 in California in an American Protestant family. As a college graduate, his search for philosophical truth led him initially to Buddhism and other eastern religions. A friend encouraged him to visit the old Russian Orthodox Cathedral of the Mother of God, "Joy of All Who Sorrow", in San Francisco. Upon entering the Cathedral, during Vespers of Great Friday, he felt that his search was over and that he had "come home." He began attending the Divine Services regularly and was received into the Church. In 1963, with the blessing of Archbishop John (Maximovitch), he and another young man formed the St. Herman of Alaska Brotherhood as a missionary endeavour towards the conversion of English-speaking people. They opened a bookstore and began publishing a magazine in English, The Orthodox Word. They laboured tirelessly for the glorification of St. Herman, a missionary and wonderworker whose relics lay on American soil. A gifted intellectual with a promising career before him, Father Seraphim (then Eugene) turned his back on this world. He devoted himself full-time to missionary endeavours and the study of the Holy Fathers. Inspired by the ancient desert-dwellers and ascetics, he and his companion left San Francisco to live as monks in the Northern Californian forest. He was tonsured into the Small Schema in 1969, receiving the name Seraphim after his beloved St. Seraphim of Sarov. He built a small hut on the mountainside where he prayed and prepared many articles for publication. He wrote and translated many soul profiting books, articles, and church services, including the service to St. Herman of Alaska (sung at his glorification in 1970) and an akathist to St. John of Shanghai & San Francisco. He laboured greatly to preserve St. John's memory and to publish reports of miracles worked through him. He struggled in the face of modernism to preserve a patristic Orthodox understanding of the life of the soul after death. 'spirituality' outside the Church, and the book of Genesis, among other things. His best known works are Orthodoxy & the Religion of the Future and The Soul after Death. Father Seraphim was ordained hierodeacon in January 1977 and was raised to the rank of hieromonk on the Sunday of the Myrrh-bearers in the same year. As a priest, he ministered not only to the brethren and pilgrims at the monastery, but also to a number of small parishes in Northern California and Oregon. His constant counsel was: "Censure yourself. Never excuse yourself. If you must, or think you must give way to a weakness, then be certain that you recognise it as a weakness and a sin. But see your own faults and condemn not your brother!" During the latter portion of his life, Father Seraphim continually

emphasised the need for spiritual attentiveness in preparation for struggles to come. He said often: "It is later than you think. Hasten therefore to do the work of God!" Father Seraphim reposed in the Lord in 1982 after an acute illness. He was an inspiration to many and accomplished much for the glory of God and the spread of the true Orthodox Christianity amongst English-speaking people. Forty days after his repose, Bishop Nektary (Kontzevich) of Seattle stated that he was 'a righteous man, possibly a saint". May God grant him rest with His saints where the light of His countenance shall visit him. An may his memory be eternal!

**St. Edbert** + 768 - The successor of St Ceolwulf on the throne of Northumbria in England. After a prosperous reign of twenty years he resigned and went to the monastery of York, where he spent a further ten years in prayer and seclusion.

**Also commemorated on this day:** Martyr Severus and Memnon, and with him 37 Martyrs (†304); Martyr Lucius the Senator of Cyprus (†310); Martyrs Heliodorus, and Dosa of Persia (†380); Saint Philibert of Jumièges (†685); New Hieromartyrs Alexander Malinovsky, Lev Ershov, and Vladimir Chetverin, priests, Monk-martyr Joseph (Baranov) (†1918); New Hieromartyr Nicholas Biryukov, priest (†1919); Finding of the relics of the New Hieromartyr Hermogenes, bishop of Tobolsk (2005).

**21 August / 3 September - Afterfeast of the Dormition - The Holy Apostle Thaddeus -** One of the Seventy, he was not that Thaddaeus who was one of the Twelve. St Thaddaeus first saw and heard John the Baptist, and then saw the Lord Jesus and followed Him. The Lord included him among His seventy, lesser apostles, whom He sent two and two before His face (Luke 10:1). After His glorious Resurrection and Ascension, the Lord sent Thaddaeus to Edessa, Thaddaeus's birthplace, in fulfilment of His promise to Avgar, which He made when He sent him the napkin with the imprint of His face. By kissing this napkin, Avgar was healed of his leprosy, though not entirely; a little of the leprosy remained on his face. When St Thaddaeus visited Avgar, the latter received him with great joy. Christ's Apostle instructed him in the true Faith and then baptised him. When the baptised Avgar came up out of the water, the remaining leprosy fell from him and he was completely healed. Glorifying God, Prince Avgar desired that his people should come to the knowledge of the true God and glorify Him. The prince called together all the citizens of Edessa before the holy Apostle Thaddaeus, to hear him preach about Christ. Hearing the Apostle's words and seeing their miraculously-healed prince, the people cast away their idols and their unclean living, embraced the Christian faith and were baptised, and the city of Edessa became resplendent with the Christian faith. Prince Avgar brought much gold and offered it to the Apostle, but Thaddaeus said to him: 'Having abandoned my own, do I accept another's?' St Thaddaeus preached the Gospel throughout Syria and Phoenicia, and entered into rest in the Lord in the Phoenician city of Beirut.

**Venerable Abramius Wonder-Worker of Smolensk -** Abraham was born in the town of Smolensk in answer to his parent's prayers. He entered the monastic life at an early age and gave himself to austere asceticism, emulating the ancient fathers of the desert. Later, he established the monastery of the Holy Cross near Smolensk. He endured many temptations both from demons and men with great patience and thanksgiving to God. During the time of a great drought, Abraham brought forth rain by his prayers. Living fifty years in the monastic order, Abraham peacefully died in the Lord about 1220 A.D.

**Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus -** Bassa was the wife of an idolatrous pagan priest but also was secretly a Christian. She educated her sons in the spirit of Christianity. Her husband hated her because of her faith and handed her, along with her, sons, over to the judge for torturing. After harsh tortures, her sons were beheaded (thought to be Edessa in Macedonia). Bassa was completely overjoyed when she saw how her sons honorably ended their martyr's heroic deed for Christ and she herself, with even greater eagerness, went from torture to torture. When they tossed Bassa into the sea, angels appeared to her and brought her to an island in the Sea of Marmara where she was beheaded at the time of Maximian. Thus, was St. Bassa, in a two-fold manner, was made worthy of the Kingdom of Christ, as a martyr and as a mother of martyrs.

**Also commemorated on this day:** St. Avitus, bishop of Clermont (†594); St. Sarmean, catholicos of Kartli (†774); Venerable Theocleta the Wonderworker (†829); Venerable Ephraim of Smolensk (†after 1238); Venerable Abramius, the Lover-of-Labor of the Kiev Caves (13th C); Venerable Isaiah of Mt. Athos (14th C); Venerable Cornelius (†1420) and his disciple, St. Abramius, of Paleostrov (15th C); Blessed Thaddeus Petrozavodsky (†1726); Hieromartyr Symeon, bishop of Samokovo, Bulgaria (†1737); Venerable Martha of Diveyevo (†1829); New Hieromartyr

Alexander Yelokhovsky, priest (†1918); New Hieromartyr Paul Yagodinsky, and Theodore Kallistov, priests (†1937); New Hieromartyr Raphael of Sisatovac (†1941); New Monk-martyr Ignatius (Dalanov) (†1942); Translation of the relics of St. Nectarius of Pentapolis (1953).

**22 August / 4 September - Afterfeast of the Dormition - The Holy Martyrs Agathonicus, Zoticus and others -** St Agathonicus was a citizen of Nicomedia and a Christian. He turned the Greeks from idolatry with great fervour, and instructed them in the true Faith. The imperial governor, on orders from the Emperor Maximian, was persecuting Christians with great harshness. In this persecution, he seized St Zoticus in a place called Carpe, crucified his disciples and took him off to Nicomedia, where he also seized and bound Agathonicus, Princeps, Theoprepius, Acyndinus, Severian, Zeno and many others. They were taken, securely bound, to Byzantium. On the way, Zoticus, Theoprepius and Acyndinus died from exhaustion and of their wounds. Severian was killed near Chalcedon and Agathonicus and the others were taken to Thrace, to a place called Silybria, where, after torture before the Emperor himself, they were beheaded with the sword and entered into eternal life and the joy of their Lord.

**St. Sigfrid, abbot of Wearmouth (688) -** Nothing is known about the early life of Saint Sigfrid, a disciple of Saint Benedict Biscop. He was known for his knowledge of Scripture, his temperance, and obedience. During Benedict's absence on his fifth visit to Rome, Saint Esterwine died. Saint Ceolfrid and the other monks elected the deacon-monk Sigfrid to take Esterwine's place as coadjutor abbot of Jarrow and abbot of Wearmouth in 686. Both saints fell deathly ill upon Benedict's return to Jarrow. Knowing that their earthly lives were about to end and wanting a final meeting to inquire about the welfare of each other and their monks, Sigfrid, suffering from a lung disease, was carried on a stretcher to Benedict's cell. They were both too weak to even embrace one another unaided. After consulting Sigfrid, Benedict sent for Ceolfrid and appointed him abbot over both monasteries. Benedict and Sigfrid, of one heart in life, died the same year. Sigfrid was buried by Saint Ceolfrid in the abbey-church of Saint Peter next to his master, Saint Benedict, and his predecessor, Saint Esterwine.

**St. Sympohorian (c.2nd-3rd c.) -** he lived in Gaul1 in the Roman city of Autun, where the pagan goddess Cybele was particularly revered. On her feast day the image of this goddess was wheeled through the streets of Autun on a chariot, while the mob bowed and worshipped. Taking part in the ceremonies was the provincial governor, Heraclius. Heraclius commanded Symphorian to worship Cybele as the mother of all the gods. Declaring that he worshipped the one true God, Symphorianus asked for a hammer to smash the pagan idol. Learning that Symphorian came from a noble family, the governor decided to give him another chance. When the saint persisted in his faith, he was flogged. The governor then tried to bribe him, offering him an army commission if he would recant. But all this was in vain, and he eventually condemned the saint to be killed by the sword. Soldiers led him to the place of execution outside the city wall. As they went he saw his mother standing on the walls. She shouted to her son, 'Do not be afraid, Symphorian. Your death will lead straight to eternal life.' Then swordsman cut off his head and he was buried in a tomb. 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!

**The Martyress Eulalia** – She lived in Spain, near the city of Barcionum (at present now – Barcelona), and she was raised by her parents in piety and the Christian faith. Already at 14 years of age the maiden spent a solitary life in the parental home, occupied with several of her own age in prayer, the reading of Holy Scripture, and handicrafts. During the time of a persecution against Christians, – that under the emperors Diocletian (284-305) and Maximian (284-305), there arrived in the city of Barcionum the governor Dacian to rid it of Christians. Hearing about this, the maiden by night secretly left her home and by morning had made her way into the city. Pushing her way through the throng of people, the girl made a bold denunciation of the judge, for forcing people to renounce the True God to instead offer sacrifice to devils. Dacian gave orders to viciously beat the girl with canes, but she steadfastly endured the torment and told the judge, that the Lord would deliver her from the feelings of pain. They suspended the martyress from a tree and tore at her skin with iron claws, and they then burnt at her wounds with torches. During the time of torment Dacian asked the saint: "Where then is thy God, Whom thou hast called upon?" She answered, that the Lord was alongside her, but that Dacian in his impurity would not be able to see Him. During the time of the saint's prayer: "Behold, God wilt help me, and the Lord be defender of my soul" (Ps. 53 [54]: 4) – the flames of the torches turned back upon the torturers, who fell to the ground. The Martyress Eulalia began to pray, that the Lord would take her to Heaven to Himself, and with this prayer she died. People beheld a white dove, flying up from her mouth to Heaven. The body of the saint was buried by night by Christians. The parents of the martyress, having come upon her during her sufferings, wept

but were also gladdened, that their daughter would be numbered amidst the ranks of the saints. When they took Saint Eulalia from the tree, one of the Christians, by the name of Felix, said with tears of joy: "Lady Eulalia, thou art the first of us to win the martyr's crown!" The Martyr Felix himself soon accepted death for Christ (his memory is also on this day, 22 August).

**Also commemorated on this day:** Venerable Anthusa and Hieromartyr Athanasius, bishop, who baptized her and her two servants, Charesimus and Neophytus (†c.275); Martyrs Irenaeus, Or, and Oropsus (†c.304); Venerable Bogolep of Uglich (16th C); Venerable Isaac (the First) of Optina (†1894); New Hieromartyrs Macarius, bishop of Vyazemsk, John Boyarshinov and Alexis Naumov, priest (†1918); New Hieromartyr Theodore, bishop of Penza, and with him Basil Smirnov and Gabriel Archangelsky, priests (†1937); New Hieromartyrs Alexis, archbishop of Omsk, Andrew, archbishop of Ukhtomsk, John, bishop of Veliki Luki, Alexander Ratkovsky, Michael Lyubertsev and Theodore Malyarovsky, priests, Monk-martyrs Hilarion (Tsurikov), John (Laba), and Hierotheus (Glazkov) (†1937); New Hieromartyr Gorazd, bishop of Bohemia and Moravo-Cilezsk (†1942); 'Georgian' Icon of the Mother of God.

**23 August / 5 September - Apodosis of the Dormition - The Holy Martyr Lupus -** this holy man was a servant of St Dimitrios of Salonica. When St Dimitrios was beheaded by the Emperor Maximian, Lupus dipped the hem of his garment and his ring in the martyr's blood. Lupus worked many miracles in Salonica with this garment and ring, healing people of every pain and infirmity. The Emperor Maximian, who was still staying in Salonica, discovered this, and commanded that Lupus be tortured and killed. But the soldiers who drew their weapons on Lupus turned one on the other and wounded one another. As Lupus was not yet baptised, although he was a Christian, he prayed to God that He would somehow bring about his baptism before his death. On this, water suddenly poured down on the holy martyr from a cloud, and he thus received baptism. After harsh torture, he was beheaded and entered into the heavenly Kingdom; The Hieromartyr Pothinus, Bishop of Lyons; The Hieromartyr Irenaeus, Bishop of Lyons - He was in his youth a pupil of St Polycarp, the disciple of the apostles, who sent him to preach in Gaul. After St Pothinus's death by martyrdom, Irenaeus was made bishop. In his numerous writings, Irenaeus both expounded the Orthodox faith and defended it against heretics. He suffered for Christ in the time of the Emperor Severus, in 202, along with nineteen thousand Christians.

**Holy Martyr  Ebba the Younger, abbess of Coldingham, sister of King Oswy and her companions (870) -** Abbess at Coldingham, Berwickshire, Scotland, a double monastery that had been founded by Saint Ebbe the Elder, and which was the largest in the country at the time. When the monastery was attacked by Scandinavian pirates, Ebbe gathered her nuns and exhorted them to save themselves from falling into the hands of the pirates by voluntary disfiguring themselves. She then set an example by cutting off her own nose and upper lip; the other nuns did the same. When the Vikings broke into the convent, they were so horrified and angry by what the women had done to escape being raped, they locked them all in, set fire to the house, and burned them all to death.

**Also commemorated on this day:**  Hieromartyr Pothinus, bishop of Lyon (†c.177); Hieromartyr Ireneaus, bishop of Lyon (†202); St. Theonas, bishop of Alexandria (†299); Venerable Eutychius (†540) and Florentius (†547), of Nursia; St. Callinicus, patriarch of Constantinople (†705); New Hieromartyr Ephraim, bishop of Selenginsk, John Vostorgov, and Vyacheslav (Zakedsky), priests, and Martyr Nicholas Varzhansky (†1918); New Hieromartyrs John Karabanov and Paul Gaidai, priests (1937); Synaxis of the Saints of Cherson

## † Daily Scripture Readings †

**Monday** – Epistle: II Cor. 12:10-19 (§195); Gospel: Mark 4:10-23 (§16)

**Tuesday** – Epistle: for Tuesday: II Cor. 8:16-9:5 (§187); for Wednesday: II Cor. 9:12-10:7 (§189)
Gospel: for Tuesday: Mark 3:13-19 (§12); for Wednesday: Mark 3:19-27 (§13)

**Wednesday** –Epistle: II Cor. 13:3-14 (§197); Gospel: Mark 4:35-41 (§18)

**Thursday** – Epistle: Gal. 1:1-10, 20-2:5 (§198); Gospel: Mark 5:1-20 (§19)

**Friday -** Epistle: Gal. 2:6-10 (§201); Gospel: Mark 5:22-24, 35-6:1 (§20)

**Saturday** –Epistle: for Saturday: I Cor. 4:1-5 (§130); for the Theotokos: Phil. 2:5-11 (§240)

Gospel: for Saturday: Matt. 23:1-12 (§93); for the Theotokos: Luke 10:38-42, 11:27-28 (§54)

***REFLECTION***

The Lord does not allow His faithful servants to be shamed. It often happened that the martyrs of Christ, ridiculed and mocked before the courts, unexpectedly performed a miracle, which instilled fear in the unbelievers. Either the idols fell or thunder destroyed the temples of the heathen or an unexpected downpour of rain extinguished the fire prepared for their burning or the torturers beat themselves with stones and rods and so forth. Thus, Antipater, the torturer of St. Myron, during the suffering of this man of God suddenly went insane and killed himself. St. Olympius, the icongrapher, was already at the end of his life when he received an order from a man to paint [write] the icon of the Dormition [the Falling Asleep The Assumption] of the Most-holy Theotokos. As the feast was approaching, this man came several times to see whether the icon was completed. But the icon was not even begun, not even on the eve of the Feast of the Dormition itself when the icon was supposed to have been placed in the church. When this man returned home completely saddened, at once there appeared a young man in Olympius' cell who immediately sat down and began to write the icon. He worked very quickly and very expertly. When the icon was completed, it shone like the sun. Showing the icon to the astonished Olympius, the young man took the icon and brought it to the church for which it had been ordered. The next day, that man who had ordered the icon went to the church and, to his great surprise, saw the icon in its place. Then that man came to the monastery and, with the abbot, entered Olympius' cell. "How and who wrote the icon of this man?" asked the abbot. The ailing Olympius replied: "An angel wrote it, and he is now standing here to take me away." And with that, he gave up the spirit.