



21st Sunday After Pentecost

Holy Fathers of the Seventh Ecumenical Council

8 / 21 October

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

Tropar of the Fathers, Tone 8: Glorious art Thou, O Christ our God Who hast established our holy fathers as stars on earth. / Through them Thou dost guide us to the True Faith. / O Most Merciful One, glory to Thee.

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

Kondak of the Fathers, Tone 8: The preaching of the Apostles and the doctrine of the Fathers confirmed the one faith in the Church. / In the garment of truth woven from theology on high she rightly divides and glorifies true piety.

Matins Gospel X

EPISTLE: ST. PAUL'S Letter To The Galatians 2: 16-20

Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

I HAVE BEEN CRUCIFIED WITH CHRIST; IT IS NO LONGER I WHO LIVE, BUT CHRIST LIVES IN ME

Observe how cautiously he expresses himself; he does not say that they had abandoned the Law as evil, but as weak. If the law cannot confer righteousness, it follows that circumcision is superfluous; and this far he now proves, but he proceeds to show that it is not only superfluous but dangerous ...He speaks more strongly ...If faith in Him, he says, does not avail for our justification, and should it be necessary to embrace the law again, having forsaken the law for Christ's sake, we are not justified but condemned for such abandonment. Then will we find Him, for whose sake we forsook the law and went over to faith ...Observe how he has resolved the matter to a necessary absurdity ...Observe the Apostle's discernment. His opponents tried to show that one who did not keep the law was a transgressor, but he reverts the argument against them and shows that the one who did keep the law was a transgressor, not merely of faith, but of the law itself ...He means this: the law has confessedly ceased, and we have abandoned it and betaken ourselves to the salvation which comes of faith. But if we make a point of setting it up again, we become by that very act transgressors, striving to keep what God has annulled ...He adds the cause of his living, and shows that when alive, the law slew Him, but that when dead, Christ through death restored him to life.

He shows the wonder to be twofold: that by Christ both the dead was begotten into life, and, that by means of death. He means here immortal life, for this is the meaning of the words, 'That I might live to God I have been crucified with Christ.' How, it is asked, can a man now living and breathing have been crucified? ...It is Baptism He alludes to ...our subsequent manner of life, whereby our members are mortified. By saying, 'Christ lives in me,' he means nothing is done by me which Christ disapproves; for as by death he signifies not what is commonly understood, but a death to sin, so by life, he signifies a delivery from sin. For a man cannot live to God otherwise than by dying to sin, and as Christ suffered bodily death, so does Paul experience a death to sin (Cf. Col. 3:5) ...As sin, when it has the mastery, is itself the vital principle, and leads the soul wherever it will, so, when it is slain and the will of Christ is obeyed, this life is no longer earthly, but Christ lives, that is, works, has mastery within us.

St. John Chrysostom. Commentary on Galatians, Chapter II. B#57, pp. 20-22

for the Fathers: Heb. 13:7-16

Gospel : Luke 7:11-16

At that time Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

There is a familiar saying, "he can't see the forest for the trees" which is used to describe a person who is so caught up in the multitude of minor details that he is blind to the "big picture". The saying can also be reversed to describe the person who "can't see the trees for the forest" – that is the one who is so caught up in the big picture and the grand scheme of things that he walks about blindly bumping into trees. These sayings touch us as they do because they describe a natural tendency that we all share to focus in on our own point of view to the point where we are blinded to anything else. At one time or another, we all experience this.

The account of the raising of the dead son of the widow in the town of Nain was read today in the Gospel. As the mourners were taking the body of the young man out of the city to be buried, his mother was disconsolate, crying and bewailing the untimely loss of her son, compounding the loss of her husband. She had lost sight of everything else but her own loss and grief, she could not see any alternative to the bleak reality that faced her now. But our Lord, seeing this spectacle, came up to her as though to comfort her and gently said to her, "Weep not." Now what kind of thing is this to say to a woman who had lost both husband and son and who was now alone in the world with no standing, no possessions, nothing but the charity of others to look forward to for the rest of her days. Could not our Lord see the tremendous loss and the bleak reality that faced this woman – surely she had reason to grieve, to mourn and to weep. How could He tell her not to weep?

Then, the Gospel tells us, our Lord turned to the young man lying dead and taking his hand said to the young man, "Arise." Another very strange thing for everyone knew that this man was dead and could no more "arise" than a man could sprout wings and fly. And to the amazement of all, the young man did arise – he had been brought back from the dead and returned to his mother. The words of our Lord to her which previously seemed so unkind and empty now took their full force and her sorrow was turned into joy. Where before she saw nothing but inconsolable loss and black despair, now there was hope and light and joy. Her vision had been expanded. And not only her vision, but that of those around her. They had seen something that before was hidden from them, that before they had been blind to. Their eyes which had been closed and blind to the power of God were now opened.

The men of the city and the mother of the young man all shared the same limitation of vision. They saw this death through the eyes of the world and could not see beyond it or even beside it. But Jesus Christ saw this funeral procession but was not blinded by it, for he also saw the possibility of resurrection, He saw a reality that the others could not. And He acted on that reality, He told the widow, "Weep not" for He saw the possibility of joy, and He said to the dead man, "Arise" for He saw the power of the resurrection. When He first spoke to the mother and then to the young man, no one else could understand why He would say such things – but when He opened their eyes to the Truth that He could see then they understood immediately the force and meaning of His words.

The Holy Apostle Paul describes a similar situation. Recall last week in the Epistle how Paul called to mind the events in Damascus, where he had been blind to the Truth and sought to persecute the Christians. The blindness of his soul was revealed when he became blind in body and his sight was only restored when his soul was enlightened by the divine Light of Christ. Now today, he reminds us again of this event and emphasizes how he had excelled in the life and teachings of Judaism. The great hope of the Jews was in the coming of the Messiah, Who would free them from their captivity. The Jews, and so also Paul in his former life, interpreted this hope in worldly terms. They awaited the Messiah as a great warrior or political leader who would raise up the people of Israel and lead them as they overthrew the empire that held them captive. The Messiah would lead them to a great destiny as the pre-eminent nation in the whole world. But like the widow and the mourners of Nain, they were blinded by their own belief. They were looking for a worldly king and so missed the coming of the Heavenly King. They were looking for someone to free them from their political overlords, and missed the One Who would free them from their spiritual overlords; sin, death and the devil.

How then is this blindness corrected? The holy Apostle tells us from his own experience that this truth cannot be found in the world, but is revealed to us by God. As long as we look for truth in this world, then we can only see the truth of this world. If we look for a worldly god that we can grasp and understand, we will not see God Who created the world and who is beyond our ability to comprehend. If we look for a worldly way of life, we will not see the heavenly way of eternal life. If we seek to be good men of the world, then we will not find the way to be the children of God. If we order our life by the wisdom of the world, then we will miss the path to salvation.

We are all blinded by our fallen and worldly nature. The blindness of our souls can only be overcome and enlightened by the loving revelation of God to our hearts. The path of salvation, the way of enlightenment of the soul is our path, our way. "The way of a Christian is the element in which the Way of Christ is revealed. And the Way of Christ is the Church. In her is the Grace which exists in all the sacraments, in all activities of the Church, in all the prayers, in everything which is given to us for sanctification. And this Grace which is in the Church is with us. It is expressed in every activity, in the rites, and in a special way, the Divine Eucharist, in this Tree of Life, which is given to us for the renewal of our nature, for our deification.

"Here is the way on which we must go. If we are on this way, then, believe me, there will not be such tragedy in our life as there is now. If the Lord said to the widow of Nain: 'Weep not!' so that same voice whispers to us today, 'Weep not!' Only do not abandon this way of true Christianity. Abide in prayer, behave yourself in life as the Holy Church requires, remembering the Father, the Son and the Holy Spirit, the mystery of death and the mystery of life. See how life goes on: [Sunday] Monday, Tuesday, Wednesday, Thursday, Friday, Saturday – Sunday, the day of Resurrection. The [beginning] and end of everything is the Resurrection.

Archpriest David Moser
<https://groups.yahoo.com/neo/groups/propoved/info>

for the Fathers: John 17:1-13

Saints of the week

8 / 21 October - Our Holy Mother Pelagia - A repentant sinner, she was born a pagan in Antioch and endowed by God with great physical beauty, but she used this beauty to destroy her own soul and those of others, acquiring great wealth from her prostitution. One day, walking past the church of the holy martyr Julian, where Bishop Nonnus was preaching, she turned into the church and listened to the sermon, which was about the Dreadful Judgement and the punishment of sinners. These words so shook her, and wrought so great a change in her, that she was of a sudden filled with self-loathing and fear of God, and, repenting of all her filthy sins, fell down before St Nonnus, begging him to baptise her: 'Holy father, be merciful to me, a sinner; baptise me, and teach me repentance. I am a sea of iniquity, an abyss of destruction, a net and weapon of the devil.' Thus this penitent implored Christ's hierarch with tears. And he baptised her. Blessed Romana, a deaconess of that church, stood sponsor to her at her baptism and, after that, as her spiritual mother, grounded her well in the Christian faith. But Pelagia was not content just to be baptised. Feeling the weight of her many sins and the pricking of her conscience, she decided on a great asceticism. She gave away to the poor the enormous wealth she had amassed by her immorality and went secretly to Jerusalem, where, under a man's name as the monk Pelagius, she shut herself in a cell on the Mount of Olives and there began a strict asceticism of fasting, prayer and vigils. Three years later, St Nonnus's deacon, James, visited her and found her still alive, but when he went to her again a few days later, he found her dead body and gave it burial. St Pelagia entered into rest in about 461. Thus that sometime great sinner, by repentance and striving, received the mercy of God, the forgiveness of her sins and sanctification, and her purified and sanctified soul was made worthy of the Kingdom of God. Our Holy Mother Thals; The Holy Martyr Pelagia.

9 / 22 October - The Holy Apostle James - The son of Alphaeus and one of the twelve Great Apostles, he was the brother of the Apostle and Evangelist Matthew. He was a witness of the true words and miracles of our Lord and Saviour Jesus Christ and a witness of His Passion, Resurrection and Ascension. After the descent of the Holy Spirit at Pentecost, it fell to the lot of the Apostle James to preach Christ's Gospel in Eleutheropolis and the surrounding area, and then in Egypt, where he suffered for his Saviour. With great power both in word and act, James spread abroad the saving news of the incarnate Word of God, rooting out idol worship, driving demons out of men, healing all manner of sickness and disease in the name of the Lord Jesus Christ. His labours and his zeal were crowned with great success. Many pagans came to belief in Christ the Lord, churches were founded and set in order and priests and bishops were made. He suffered in Egypt in the town of Ostracina, being crucified by the pagans. Thus this great and wonderful apostle of Christ went to the heavenly Kingdom, to reign forever with the King of glory. Our Holy Father Andronicus and his wife Athanasia; Holy and Righteous Abraham and Lot; St Dimitrios, Patriarch of Alexandria; St Stephen, Despot of Serbia; Hieromartyr Dionysius (Denis) of Paris, bishop (c. 258) - an Italian sent to Paris in the year 250 with six other missionaries, including two bold assistants, Eleutherius and Rusticus. The pagan citizens of the Roman city were disturbed by the success of the Christian Gospel, as a result of the labours of the missionaries. The Roman governor, Fescenninus Sisinnus, arrested the three and put them in prison. For a long time they suffered privations until they were beheaded and their corpses thrown into the River Seine. Montmatre, 'Martyr's Hill', marks the place of their death.

10 / 23 October - Synaxis of the Holy Elders of Optina - Sts. Moses, Anthony, Leonid, Ambrose, Macarius, Hilarion, Isaac, Joseph, Anatole, Barsanuphius, Isaac the Younger, Anatole the Younger, Nectarius, and Hieromartyr Nikon; The Holy Martyrs Eulampius and Eulampia - They were brother and sister from Nicomedia. At the time of a vicious persecution of Christians by the Emperor Maximian (286- 305), some of the faithful of Nicomedia fled the city and hid. The young Eulampius was sent into the city for bread. Entering it, he saw the imperial decree on the persecution and killing of Christians stuck onto a wall, and, laughing at it, took it down and tore it up. He was immediately brought to trial for this. When the judge urged him to deny Christ, Eulampius began in return to urge the judge to deny the false idols and accept Christ as the one, living God. Then the

judge ordered that he be flogged until the blood flowed, and tortured in other ways. Hearing of the torture of her brother, the maiden Eulampia ran to join him in suffering for Christ, and she was likewise beaten till the blood flowed from her nose and mouth. After that, they were thrown into boiling pitch then into a red-hot furnace, but they, by the power of the sign of the Cross and the name of Christ, rendered the fire harmless. Finally, St Eulampius was beheaded, but St Eulampia breathed her last before the same could be done to her. Two hundred other Christians, who had come to faith in Christ by seeing the power and miracles of St Eulampius and his sister, were slaughtered. All were crowned with wreaths of martyrdom and entered into their immortal, heavenly home. The Holy Martyrs of Zographou; Our Holy Father Theophilus the Confessor; The Holy Martyr Theotecnus; Our Holy Father Bassian; St. Paulinus, archbishop of York (644).

11 / 24 October - The Holy Apostle Philip - Born in Palestinian Caesarea, he was married and had four daughters, all four endowed by God with the gift of discernment and all four vowed virgins for the sake of Christ (Acts 21:8-9). When the holy apostles chose deacons, Philip was chosen along with Stephen and the others (6:5). Philip served the poor and the widows with great fervour. When persecution fell on the Christians in Jerusalem, he fled to Samaria and there preached the Gospel and witnessed to it by many miracles, driving out demons, healing the sick and so forth. Seeing the miracles of the holy apostle, Simon the Magician was baptised. St Philip also baptised the eunuch of Queen Candace. After that, an angel of God suddenly and invisibly bore him away to Azotus, where he taught and preached, bringing many to Christ (Acts 8). He was later made bishop in Tralles. He died peacefully in great old age, and entered into the joy of his Lord.

Commemoration of the Seventh Ecumenical Council - This Council was held in 787 in Nicaea, in the reign of the devout Empress Irene and her son Constantine, and in the time of Patriarch Tarasius. This Council finally upheld the veneration of icons, expounding it from Holy Scripture, the witness of the holy fathers and the examples of miracles in connection with the holy icons. Among other examples cited, the Cypriot bishop, Constantine, brought forward this one: A herdsman from the city of Constantia, driving his flock out to pasture one day, saw an icon of the Mother of God adorned with flowers by the devout. 'Why give so much honour to a rock?', said the herdsman, obviously brought up in iconoclasm, and threw his iron stave at the icon, damaging the right eye of the Mother of God. As soon as he had left that spot, he stumbled over the same stave and put out his own right eye. Returning blinded to the city, he cried out tearfully that it was a punishment from the Mother of God. This Council also decided that the relics of the martyrs be placed in the antimins (the cloth spread on the Holy Table for the celebration of the Liturgy). Three hundred and sixty-seven fathers took part in the Council. May the Lord have mercy on us and save us by their prayers; Our Holy Father Theophanes the Hymnographer; St Nectarius, Patriarch of Constantinople; The Holy Martyrs Zinai and Philonilla; St. Cainnech (Kenneth), abbot of Aghaboe, Ireland (7th c.);

St. Ethelburga, abbess of Barking Monastery, England, sister of St. Erkonwald (c.676) - taught by Saint Hilda she was known for her meekness and humility and received many gifts of Grace from God, and miracles were worked through her holy prayers. Our holy mother Ethel had a great love for all people and she tried to help anyone who had a need. When a great epidemic came to Britain and hundreds of people were dying she received the sick and cared for them with her own hands. This holy saint lived a life of poverty and of love for God and neighbour for a very long time. At last, the time came for her to depart this life. As she lay dying, a great light suddenly filled her cell and God's angels took her soul to paradise.

12 / 25 October - The Holy Martyrs Tarachus, Probus and Andronicus - Tarachus was born in Syrian Claudiopolis, Probus in Pamphylian Side and Andronicus was the son of an eminent citizen of Ephesus. They were all three martyred together by the proconsul, Hymerius Maximus, in the time of the Emperor Diocletian (284-305). Tarachus was sixty-five years old when he was martyred. When the proconsul asked him three times for his name, he answered all three times: 'I am a Christian.' They were first beaten with rods, then, all bloody and wounded, thrown into prison. After that, they were brought out again for further torture. When the proconsul urged Probus to deny Christ, promising him honours from the Emperor and his own friendship, holy Probus replied: 'I neither desire imperial honours nor seek your friendship.' When he put St Andronicus to even greater physical torture, Christ's young martyr replied: 'My body is before you; do with it what you will.' After long-drawn-out torture in various places, these three holy martyrs were thrown into the theatre before the wild beasts. Before them, others were torn to pieces by the animals in this same theatre, but the beasts would not touch the saints; both the bear and the ferocious lioness fawned around them. Seeing this, many people believed in Christ the Lord and cried out against the proconsul. Wild with anger, and more ferocious than the beasts, the proconsul ordered soldiers to go in and cut Christ's soldiers to pieces, and their bodies lay mingled with the bodies of the others who had been slain. Three Christians: Macarius, Felix and Verianus, who witnessed the slaughter of the holy martyrs, came that night to take their bodies. All the bodies being mixed up and the night being very dark, they, in uncertainty about how to distinguish the martyrs' bodies, prayed to God, and three lights suddenly appeared above the bodies of the saints. They then took them and gave them burial. St Martin, Bishop of Tours;

Our Holy Father Cosmas of Maium - Born in Jerusalem, he was a friend of St John Damascene, whose parents took him in as an orphan and educated him. As a monk, he helped St Damascene to compile the Octoechos (the book of the Eight Tones, which change weekly and comprise the basis of the Offices), and he himself composed many Canons to the saints. The especially lovely Canons for Lazarus Saturday, Palm Sunday and the Sunday of the Judgement are ascribed to him. He was bishop of the town of Maiuma, near Gaza. He outlived St Damascene and died in great old age;

St. Edwin, king and martyr (584-633), king of Northumbria. A prince of the dynasty of Deira, whose territory was in the Yorkshire area, he was obliged to spend many of his early years in exile in Wales and East Anglia from Ethelfrith, king of Northumbria, of the rival tribe of Bernicia in the Northumberland area. Early in life he married Cwenburg of Mercia by whom he had two sons. In 616, with the help of Redwald, king of East Anglia, his host in exile who had steadfastly refused to betray him, Edwin defeated and killed Ethelfrith at the battle of the river Idle and so became king of Northumbria. Cwenburg had presumably died and Edwin sought to marry St. Ethelburga, a Christian princess from Kent. His embassy met with an initial rebuff because he was not a Christian, but the marriage was eventually agreed on condition that Ethelburga would be free to

practise her own religion and that Edwin would seriously consider joining it. St. Paulinus was consecrated bishop and sent to York c.625 as the queen's chaplain; but with a view to the spread of Christianity in the North. As in Kent, there was an interval of some years before the king decided to become a Christian. Edwin was a thoughtful and melancholy man and not inclined to hurry important decisions; he naturally wished to take his followers with him when, and, if he decided to change his religion. Three events led up to his conversion: an unsuccessful assassination attempt by West Saxons; the pagan high priest, Coifi, deciding to abandon his old religion; and a reminder by St. Paulinus of a mysterious experience Edwin had undergone when in exile some years before. Edwin was baptised at Easter 627, after the birth of a daughter. Many thanes and others, in Yorkshire and Lincolnshire, followed his example. Edwin continued the expansionist policies of his predecessor, extending his territory to the north at the expense of the Picts, to the west at the expense of the Cumbrians and the Welsh, from whom he captured Anglesey and Man; he also absorbed the British enclave of Elmet (near Leeds) into his kingdom. He became the first Northumbrian to be overlord of the southern kingdoms as well as the first Christian king of Northumbria. But the king whom he could not conquer, Penda of Mercia, eventually conquered and killed him. This was at the battle of Hatfield Chase in 633. Aided by the Christian Welsh king Cadwallon, Penda decisively defeated the Northumbrians: the massacres and disorders which followed were ended only by the accession of St. Oswald the following year. Like St. Oswald, St. Edwin was regarded by his people as a tribal hero as well as a model Christian king. His following was centred on York where the church he had built contained his head, and on Whitby, which had a shrine of his body, which was discovered by revelation and brought there from Hatfield Chase. The abbey of Whitby, ruled in turn by St. Edwin's daughter St. Enflada and granddaughter St. Elfleda, was a burial-place for the royal house of Deira and the home of the writer of the first biography of St. Gregory the Great. Unfortunately its early liturgical books like those of other centres in Northumbria were lost, so there is no early calendar evidence for Edwin's feast. There was, however, at least one ancient church dedication and, centuries later, his recognition was approved by Gregory XIII implicitly through his being included among the English Martyrs in the famous wall-paintings at the English College, Rome.

St. Wilfrid, archbishop of York (709) - the son of a thegn of Northumbria had been educated at Lindisfarne.

13 / 26 October - The Holy Martyrs Carpus and Papyrus - Carpus was Bishop of Thyateira and Papyrus was a deacon. They were born in Pergamum, where they finally suffered for the Christian faith at the hands of the wicked governor, Valerius, in Decius' reign. Valerius bound them behind horses and dragged them off to Sardis, where he put them to harsh torture; but an angel of God appeared to them, healed them of their wounds and strengthened them. Carpus's servant, Agathodorus, followed his master with great sorrow until he also was taken for torture. After that, Valerius again bound them behind horses and dragged them from Sardis to Pergamum. When holy Carpus was tied to a tree and so terribly flogged that his whole body was laid open and his blood streamed down onto the ground, he smiled in the midst of these tortures. When they asked him why he smiled, the holy martyr replied that he saw the heavens open and the Lord sitting on his throne, surrounded by cherubim and seraphim. At the time of Papyrus's martyrdom, this holy martyr healed a man, blind in one eye, by his prayers. Many, seeing this, came to believe in Christ the Lord. Thrown before wild beasts, the martyrs remained unhurt. When they were thrown into a fiery furnace, Agathonica, Papyrus' sister, saw this and leapt into the flames. But the flames did not burn them. Finally, they were all beheaded with the sword in 251. Thus, after great spiritual endeavour, they received the wreath of glory in the Kingdom of Christ. The Hieromartyr Benjamin the Deacon; The Holy and Great Martyr Zlata of Meglin.

14 / 27 October - Our Holy Mother Petka—Paraskeva - This glorious saint was of Serbian birth, from the town of Epibata, between Silinaurus and Constantinople. St Petka's parents were wealthy and devout Christians, and had one son, Euthymius, who became a monk during his parents' lifetime and later became Bishop of Madytos. After her parents' death, the maiden Petka, always desirous of the ascetic life for the sake of Christ, left her home and went first to Constantinople and then to the Jordan wilderness, where she lived to old age in asceticism. Who can describe all the labours, the sufferings, the temptations from demons that Petka endured for many years? In her old age, an angel of God appeared to her and said: 'Leave the wilderness and go back to your home.' St Petka obeyed the voice from heaven, left her beloved wilderness and returned to Epibata. She lived a further two years there, still in ceaseless fasting and prayer, and then gave her spirit into God's hands and went to join the company of Paradise. She entered into rest in the eleventh century. Her wonderworking relics were, in the course of time, taken to Constantinople, Trnovo, Constantinople again and Belgrade. They are now in Romania, in the town of Jassy. St Petka's spring is to be found in Belgrade. The waters miraculously heal all the sick who, with faith in God and love for this saint, hasten to ask her aid; The Holy Martyrs Nazarius, Gervasius and Protasius.

King Harold II, the last Orthodox king of England and those killed with him at Hastings (1066). His family fled to Kiev and his daughter, Princess Gytha married the Grand Duke of Kiev, Vladimir Monomakh.