



## 23<sup>rd</sup> Sunday After Pentecost

### Kazan Icon of the Most Holy Theotokos

#### 22 October / 4 November

**Resurrection Tropar, Tone 6:** The angelic powers were at Thy tomb; / the guards became as dead men. / Mary stood by Thy grave, / seeking Thy most pure Body. / Thou didst capture hell, not being tempted by it. / Thou didst come to the Virgin, granting life. / O Lord who didst rise from the Dead, / Glory to Thee!

**Troparion — Tone 4:** O fervent Protectress, / Mother of the Lord Most High; / You intercede for all before your Son Christ our God, / Granting salvation to all who seek refuge in your protection. / Protect us all, O Queen and Sovereign Lady, / For we are stricken with grief and wounded by sin. / With tears we stand before your pure Icon, / Praying with contrite souls and humble hearts. / All our hope we place in you, / May we be delivered from evil. / Grant to all what is expedient, / And save all, O Virgin Theotokos: / For you are the Holy Protection of your servants!

**Resurrection Kondak, Tone 6:** When Christ God the Giver of Life, / raised all of the dead from the valleys of misery with His Mighty Hand, / He bestowed resurrection on the human race. / He is the Saviour of all, the Resurrection, the Life, and the God of All.

**Kontakion — Tone 8:** Let us run to the gracious and quiet haven / The fervent helper, ardent and eager to save all. / Let us run to the Virgin's protection and hasten to repentance. / The pure Theotokos grants us unfailing mercy / She comes to help all, delivering her faithful servants from tribulations!

#### Matins Gospel I

#### EPISTLE: Ephesians 2: 4-10

But God, who is rich in mercy, because of His great love with which He loved us, Even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), And raised us up together, and made us sit together in the heavenly places in Christ Jesus, That in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

#### **EVEN WHEN WE WERE DEAD IN TRESPASSES ...GOD MADE US ALIVE TOGETHER WITH CHRIST ...FOR BY GRACE YOU HAVE BEEN SAVED**

Again Christ is introduced, and it is a matter well worthy of our belief, because if the first fruits live, so do we also. He has quickened both Him and us. Do you see that all this is said of Christ incarnate? ...Those who were dead. those who were children of wrath, those He has quickened. Do you behold 'the hope of His calling?' ...Do you behold the glory of His inheritance? ...As yet not one is actually raised, excepting that inasmuch as the Head has risen, we also are raised ...Truly there is need of the Spirit and of revelation, in order to understand the depth of these mysteries. And then so you may have no distrust about the matter, observe what he adds further ...Was faith then, you will say, enough to save us? No, but God, he says, has required this, lest He should save us, barren and without work at all. His expression is that faith saves, but it is because God so wills it that faith saves ...'We are His workmanship.' He here alludes to the regeneration which is in reality a second creation. We have been brought from non-existence into being. As to what we were before, that is, the old man, we are dead.

*St. John Chrysostom. Homily IV on Ephesians II. B#57, pp. 66- 68.*

for the Theotokos: Phil . 2:5-11

## THE GOSPEL: LUKE 16:19-31

The Lord said this parable: "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, Desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, For I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

### LAZARUS & THE RICH MAN

We all like to spend money, somehow there seems to be some intrinsic joy in just going on a buying spree. For many there is the additional pleasure comes from acquiring things that goes with spending money. We love to get all kinds of things and hang onto them. For some it is beautiful things, for others it is useful things, or maybe quirky things, personal things, funny things, and so on. Most everyone likes getting things. As we enter the Christmas holiday pre-season, that love of acquiring things comes into its own as we begin to contemplate acquiring more things – either as gifts to give to someone else (and thus sharing our joy) or as gifts we receive. Acquisitiveness is a passion that is natural to our soul, however, like all passions, if we overdo it or misuse it, that natural passion becomes sinful.

The rich man in the Gospel parable today was someone who had acquired many things. He was not generally mean spirited for while he enjoyed the things that he acquired, he also shared those things with his friends and other like minded people. However, he did enjoy acquiring and surrounding himself with “the finer things” in life – fine food and drink, beautiful clothes, cultured friends and acquaintances and so on. He did not, it seems, even notice those things which did not fit into his likes and desires. One of those who remained unnoticed by him was the poor beggar Lazarus. There is no indication in this parable that the rich man was cruel or purposefully tormented Lazarus, rather it seems that he was completely unaware of Lazarus' existence and thus overlooked his presence, not noticing his poverty, his illness and his great need. This rich man was not particularly evil, however, he was overwhelmed by the passion of acquisitiveness.

Acquisitiveness, when properly used instills in us the desire to get the good things that God offers to us. We are drawn towards God's provision for we want to acquire the blessings, virtues and salvation that God gives. This zeal to get the spiritual gifts is the proper use and venue of acquisitiveness. The desire to acquire worldly things is a secondary effect which relates to our dual nature as physical/spiritual beings. However, the corrupted nature which we inherited from our first parents Adam and Eve has already confused our acquisitiveness so that it is no longer directed mainly towards acquiring the spiritual good things that lead to our salvation, but instead is directed towards the acquisition of worldly things which bring worldly joy and comfort but no spiritual benefit.

To be rich or to have many worldly things is not in and of itself sinful, however, when the possession or acquisition of those things becomes an end in and of itself, then sin enters in. When we acquire or possess things but do not use them for their intended purpose, then sin enters in. When our acquisitiveness becomes self centered and causes us to lose sight of God and of our neighbor, then sin enters in. It seems good then, to consider what is the proper direction of our natural acquisitiveness and the proper use of those things which we do acquire.

All things, the scripture tells us, work together for good for those who love the Lord. St Seraphim likens the Christian life to the life of a merchant who has assets which can be spent to acquire goods however those assets must be spent wisely always seeking to purchase those goods which will bring the best profit and maximize the return on investment. We must remember that the proper purpose of all that God gives to us is for the working out of our salvation. We should use everything that we have to that goal. Thus the worldly things that we have are not ends in and of themselves, but are given to us so that we might use them in such a way that we draw nearer to God and acquire His grace. Wealth, the abundance of worldly goods, is given to us by God not for our own ease and enjoyment. This is given to us so that we might use all these worldly goods to do the will of God in the world. One of the problems that the rich man of the parable had was his self centeredness. He simply closed his eyes to anything that did not meet with his approval or prejudices. Thus he did not even notice the poor Lazarus at his gate who suffered from hunger and disease – he did not even see this need. The rich man of the parable exemplifies the plight of those who at the great judgment are told by the Lord, “When I was hungry you did not feed me; when I was thirsty you gave me no drink; when I was naked you did not clothe me; when I was sick or in prison you did not visit me.” And when they heard this they said, “When did we see you hungry or thirsty or naked or sick or in prison?” Because of their self absorption, these condemned ones were completely unaware of the many opportunities to serve Christ around them. So was the rich man who was completely unaware of the poor, hungry, thirsty, naked and sick Lazarus who lay at his gate. Thus one of the first things that we must do in order to use what God has given to us in this world is to open our eyes, to

see not only those things which please our senses and sensibilities, but also to see those who are in need. Then we must use all that God has given to us to express His love and His compassion to the world simply by using what we have to care for those around us that we see with our opened eyes. St Gregory Palamas points out to us the great love of God for mankind which gives us the opportunity to acquire that which is beyond value (the grace of God) by spending that which is worthless (worldly possessions). "Our lowly, earthly bodily needs, namely, food and drink, clothing, the gold and silver each one possesses: all such things are earth and dust, and nothing is less valuable than that. Yet these worthless things can be the means by which, if, in accordance with the Lord's promise and exhortation someone offers what he has in excess to those possessed of virtues, (because they are completely destitute of physical necessities) he can make up for his deficiency in virtues and escape punishment for being without them through this act of giving. To demonstrate this point, the great Paul, writing to the Corinthians, calls such sharing 'fellowship with the saints' and goes on to say 'that your abundance may be a supply for their want, that their abundance also may be a supply for your want.' (2 Cor. 8:4&14)"

Not only wealth, but poverty too is given to us by God and must be used in the proper manner. When we find ourselves in need or want; when we suffer, are ill or encounter some other misfortune, it is necessary to bear this poverty with patience and without complaint, remembering that suffering in this world brings us wealth and riches in the kingdom of God. If, however, we loudly complain and call attention to ourselves and demand this or that "right" from others or seek pity and sympathy from society, then we have not used well the poverty that God has given and we have already received our reward (that is the attention and sympathy of the world) and so will therefore receive no spiritual benefit. But if we bear our burden with humility and patience, trusting in God to provide all that we need, then He will provide us not only with our worldly needs, but also with the riches of grace of the Kingdom of heaven.

We are all by nature "acquisitive" however that acquisitiveness is often misused and misplaced for rather than desiring to acquire the grace of God and the blessings of the Kingdom of Heaven which are for our salvation, we hunger after the things of the world that are worthless and which will pass way. As we approach this season of giving and receiving, let us set our hearts and desires not on the things of this world which are earth and dust and less than worthless and seek after the virtues and grace of God which is priceless beyond value through which we will work out our salvation and enter into the Kingdom of Heaven.

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

for the Theotokos: Luke 10:38-42,11:27-28

### **Saints of the week**

**22 October / 4 November - The Kazan Icon of the Most Holy Theotokos** - commemorating the deliverance from the Poles in 1612. The Commemoration of the Deliverance of Moscow From the Poles by the Kazan Icon was established in gratitude for the deliverance of Moscow and all Russia from the incursion of the Polish in 1612. The end of the sixteenth and beginning of the seventeenth centuries is known in Russian history as "the Time of Troubles." The country suffered the onslaught of Polish armies, which scoffed at the Orthodox Faith, plundering and burning churches, cities and villages. Through deceit they succeeded in taking Moscow. In response to the appeal of His Holiness Patriarch Hermogenes (May 12), the Russian people rose up in defense of its native land. From Kazan, the wonderworking icon of the Mother of God was sent to the army headed by Prince Demetrius Pozharsky.

Saint Demetrius of Rostov (September 21), in his Discourse on the Day of Appearance of the Icon of the Mother of God at Kazan (July 8), said:

"The Mother of God delivered from misfortune and woe not only the righteous, but also sinners, but which sinners? those who turn themselves to the Heavenly Father like the Prodigal Son, they make lamentation beating their bosom, like the Publican, they weep at the feet of Christ, like the Sinful Woman washing His feet with her tears, and they offer forth confession of Him, like the Thief upon the Cross. It is such sinners whom the All-Pure Mother of God heeds and hastens to aid, delivering them from great misfortunes and woe."

Knowing that they suffered such misfortunes for their sins, the whole nation and the militia imposed upon themselves a three-day fast. With prayer, they turned to the Lord and His All-Pure Mother for help. The prayer was heard. Saint Sergius of Radonezh appeared to Saint Arsenius (afterwards Bishop of Suzdal) and said that if Moscow were to be saved, then people must pray to the Most Holy Virgin. Emboldened by the news, Russian forces on October 22, 1612 liberated Moscow from the Polish usurpers. A celebration in honor of the Kazan Icon of the Most Holy Theotokos was established in 1649. Even in our day this icon is especially revered by the Russian Orthodox nation.

The Kazan Icon is also commemorated on July 8.

St Abercius, Equal to the Apostles - In the time of the Emperor Antoninus (138-161), St Abercius was bishop in the city of Hierapolis in Phrygia. The great majority of the town's inhabitants were pagans, and St Abercius governed his little flock with a heart greatly saddened by the great number of pagans and idolaters, and with fervent prayer to God that He would bring them to the true Light. At the time of a rowdy idolatrous festival, Abercius became inflamed with godly zeal and went into the temple, smashing all the idols. When the furious pagans tried to kill him, three young madmen fell down before the man of God, foaming at the mouth and bellowing. The man of God drove the demons out of them, and they were healed and became

calm. Seeing this, the fury of the pagans turned to marvelling at Christ's wonderworker, and five hundred of them were immediately baptised. Little by little, everyone in the city of Hierapolis came to believe in Christ and was baptised. The proconsul of the region, Publius, had a blind mother whose sight Abercius restored by prayer, and both Publius and his mother came to faith in Christ, along with many other people. In old age, Abercius was summoned to Rome, where he healed the Emperor's mad daughter. The Lord Christ appeared to His faithful follower, St. Abercius, several times. People from far and near came to him for help in chronic sickness, and the demons not only feared him but were obedient to his commands. At the order of the Lord Himself, he preached the Gospel throughout Syria and Mesopotamia, and went to his beloved Lord in great old age, in the city of Hierapolis at the end of the second century; Our Holy Father Lot.

**23 October / 5 November - The Holy Apostle James, the Brother of the Lord -** He is called 'the Lord's brother' because he was the son of righteous Joseph, the betrothed of the most holy Mother of God. When Joseph was dying, he shared out his goods among his sons and wanted to leave a share to the Lord Jesus, the Son of the most holy Virgin Mary, but his sons opposed this, not reckoning Jesus to be a brother of theirs. James, though, loved Jesus greatly and announced that he would include Him in his share, counting himself to be indeed brother to the Lord. James was, from the first, devoted to the Lord Jesus. According to tradition, he went to Egypt with the most holy Virgin and Joseph when Herod tried to kill the new-born King. As soon as he heard Christ's teaching, he began to live by it. It is said that, during the whole of his life, he ate neither fat nor oil, but lived only on bread and water, and he was chaste to the end of his days. He often kept a vigil of prayer at night. The Lord included him among his Seventy apostles, appearing to him after His glorious Resurrection, as the Apostle Paul testifies (I Cor. 15:7). He was bishop in Jerusalem for thirty years, and governed the Church of God with zeal. On the Lord's instructions, he composed the first Liturgy, which was far too long for later Christians and was shortened by St Basil and St John Chrysostom. He brought many Jews and Greeks to the Christian faith, and even unbelieving Jews marvelled at his justice, nicknaming him James the Just. When Ananias became High Priest, he decided, along with other of the Jewish elders, to kill James as a preacher of Christ. One day, at Pascha, when many people were gathered in Jerusalem, the elders told him to climb up onto a roof and speak against Christ. St James climbed up there, and began to speak to the people about Christ as the Son of God and the true Messiah, and of His Resurrection and eternal glory in heaven. The infuriated priests and elders cast him down from the roof, and he was badly injured though still alive. A man then ran up and gave him such a vicious blow on the head that his brains spilled out. Thus this glorious apostle of Christ died a martyr's death and entered into the Kingdom of his Lord. James was sixty-three years old when he suffered for Christ. St Ignatius, Patriarch of Constantinople; The Holy Martyr James of Borovitz; St. Ethelfleda, abbess of Romsey; St. Oda of Amay, foundress of churches (Neth.).

**24 October / 6 November - The Holy Martyr Arethas -** This holy martyr suffered for the Christian faith with more than four thousand other Christians: priests, monks and nuns, townsmen and women and children. Arethas was the local governor of the town of Negran, in the land of Omir in southern Arabia, and was ninety-five years old when he suffered. The land of Omir was governed by a Jew called Dunaan, a vicious persecutor of Christians. Resolving to exterminate Christianity completely in his land, he laid siege to the Christian town of Negran and told the citizens that, if they did not deny Christ, he would put them all to death. The citizens closed the gates, and Dunaan attacked the city wall for a long time without success. Then the iniquitous governor swore to the citizens that he would do nothing to them if they opened the gate for him to enter and take the tribute owing to him, saying that he would then go away at once. The Christians believed him, and opened the gates. Then the bloodthirsty Jew summoned the aged Arethas to him, along with his clergy and other eminent citizens, and slew them all with the sword, and then indulged in a riot of butchery through the town. Hearing of this, the Byzantine Emperor, Justin, was greatly distressed and wrote a letter to the Ethiopian Emperor Elesbaan, urging him to set out with an army against Dunaan and avenge the Christian blood that had been spilled. Elesbaan obeyed Justin, attacked the governor of Omir, overcame him, slaughtered his entire army and put him to the sword. A devout man called Abramius was installed as ruler of Omir by God's revelation and, as archbishop, also by God's revelation, St Gregory (see Dec. 19th). In Negran, the Christians rebuilt the Church of the Holy Trinity that Dunaan had burned, and built a church to the holy martyr Arethas and the other martyrs of that city. They suffered and received wreaths of martyrdom from the Lord in 523.

**The Icon of the Holy Theotokos, "Joy of All Who Sorrow":** This name is given to one of the wonderworking icons of the Most-holy Theotokos. On this day the icon is celebrated for the miraculous healing in Moscow, of Euphemia, the sister of Patriarch Joachim, in the year 1688. Euphemia had a serious wound in the side and as the doctors failed in their treatments, she prayed with tears to the Most-holy Theotokos. Then, she heard a voice: "Euphemia, go to the Church of the Transfiguration of my Son; there you will find the icon, 'Joy of All Who Sorrow.' Have the priest pray for you before this icon and you will be healed." Euphemia did so, and was immediately made well.

**HYMN OF PRAISE to the Icon of the Most-holy Theotokos, "Joy of All Who Sorrow"** O Most-holy Mother of God, "Joy of All Who Sorrow," Grant thy mercy to us sinners. Thy Son now sits on the throne of the Eternal Kingdom, And all our troubles thou seest; thou knowest them as they occur. Thou hast always prayed to Christ God for the faithful, And hast relieved much pain and misery of the sorrowful. O Holy Virgin, never cease, to the end of time, To pray for the salvation of our race. God hast made thee even more glorious than the Seraphim: O hasten to us, O Joy of all who sorrow!

**St. Maglorius, abbot of Sark -** Died 586. Abbot Maglorius of Lammear, Brittany, was born in south Wales and educated under Saint Illtyd. He was a cousin of Saint Samson, with whom he crossed over to Brittany, where they became abbots of two monasteries. St. Samson became bishop of Dol, and on his death he is said to have been succeeded by St. Maglorius, who finally retired to the Channel Islands and built an abbey on Sark, where he died. He is represented in art giving Holy Communion to an angel and is sometimes shown with Saint Samson of Dol. Venerated at Sark; St. Elesbaan, Emperor of Ethiopia; The Icon: Joy of all who Sorrow; Our Holy Father Arethas of the Kiev Caves.

**25 October / 7 November - Fast Day - The Holy Martyrs Marcian and Martyrius** - These saints were clergy with Patriarch Paul of Constantinople in the time of the Emperor Constantius. After the death of the great Emperor Constantine, the Arian heresy, which had till then been kept under, sprang up again and began to spread, and the Emperor Constantius himself inclined towards it. There were two influential nobles at the imperial court, Eusebius and Philip, both ardent Arians. Through their influence, Patriarch Paul was dethroned and driven out to Armenia, where the Arians strangled him, and the patriarchal throne was seized by the dishonourable Macedonius. At that time, when Orthodoxy had two fierce struggles on hand, against both the pagans and the heretics, Marcian and Martyrius ranged themselves decisively and with all their strength on the side of Orthodoxy. Marcian was a reader and Martyrius a sub-deacon at the Cathedral, and had been secretaries to Patriarch Paul. The Arians first tried to bribe them, but, when the two holy men refused this with scorn, the heretics condemned them to death. When they were led to the scaffold, they raised their hands and prayed to God, thanking Him that they were finishing their lives as martyrs: 'Lord, we rejoice that we are leaving this world by such a death. Make us worthy to be partakers of eternal life, O Thou our Life!' They then laid their heads under the sword and were beheaded, in 355. A church was later built to them over their relics by St John Chrysostom. The Holy Martyr Anastasius; St Tabitha.

**26 October / 8 November - The Holy and Great Martyr Dimitrios, the Myrrh-gusher of Thessalonica** - This glorious and wonder-working saint was born in the city of Salonica of well-born and devout parents. Begged of God by these childless parents, Dimitrios was their only son and was, because of this, most carefully cherished and educated. His father was the military commander of Salonica, and, when he died, the Emperor made Dimitrios commander in his place. In doing this, the Emperor Maximian, an opponent of Christ, particularly recommended him to persecute and exterminate the Christians in Salonica. Dimitrios not only disobeyed the Emperor: he openly confessed and preached Christ the Lord in the city. Hearing of this, the Emperor was furious with Dimitrios and, at one time, on his way back from a war against the Sarmathians, went to Salonica especially to look into the matter. The Emperor, therefore, summoned Dimitrios and questioned him about his faith. Dimitrios proclaimed openly before the Emperor that he was a Christian, and, furthermore, denounced the Emperor's idolatry. The enraged Emperor cast him into prison. Knowing what was awaiting him, Dimitrios gave his goods to his faithful servant, Lupus, to give away to the poor, and went off to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to him and said: 'Peace be with thee, thou sufferer for Christ; be brave and strong!' After several days, the Emperor sent soldiers to the prison to kill Dimitrios. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed. A small church was very soon built over his relics. An Illyrian nobleman, Leontius, became sick of an incurable illness. He ran prayerfully up to the relics of St Dimitrios and was completely healed, and in gratitude built a much larger church in place of the old one. The saint appeared to him on two occasions. When the Emperor Justinian wanted to take the saint's relics from Salonica to Constantinople, a spark of fire leapt from the tomb and a voice was heard: 'Leave them there, and don't touch!', and thus the relics of St Dimitrios have remained for all time in Salonica. As the defender of Salonica, St Dimitrios has many times appeared and saved the city from calamity, and there is no way of counting his miracles. The Russians regarded St Dimitrios as the protector of Siberia, which was overcome and annexed by Russia on October 26th, 1581. Our Holy Father, the Martyr Joasaph; Commemoration of the Great Earthquake in Constantinople (740);

**St. Cedd, bishop of the East Saxons** - Cedd belonged to a family of brothers, and all six of them were chosen by King Oswald of Northumbria to be trained by St. Aidan to be monks and missionaries. This was in 635, when Aidan came from the monastery of Iona in Scotland to become bishop of King Oswald's kingdom. One of St. Cedd's brothers was St. Chad, who was the first bishop of York and then bishop of Lichfield. In 653, Peada, king of the Middle Angles, asked Aidan's successor at Lindisfarne for a bishop for his diocese, and St. Finan chose four monks from Lindisfarne to evangelize Peada's people. Later, the king of the East Saxons, whose chief city was London, also asked for a bishop, and Finan called Cedd to Lindisfarne and consecrated him bishop of London. Cedd founded three monasteries of his own, the best known being Lastingham, where he died of the plague in 664. St. Bede has a beautiful story of Cedd's founding of Lastingham: Cedd spent forty days in prayer and fasting in a remote spot given to him by King Ethelwald. In 664, Cedd was present at the Synod of Whitby and was a member of the Irish party, those wishing to retain the Irish date for Easter. But when the synod decided in favour of the Eastern date, Cedd accepted the decision, not wanting to cause any further disunity in the English churches. After the Synod of Whitby, a plague struck England, and Cedd was among those who died from the plague. At the news of his death, thirty monks came from London to spend their lives where their founder had died. But they, too, caught the plague and were buried near the little chapel that had been erected in Cedd's memory. Cedd was the second bishop of the city of London; the first was Mellitus, who came with St. Augustine and later became archbishop of Canterbury. Mellitus was driven from the see by the king of the East Saxons in 616, and London was without a bishop until Cedd's arrival about 654. **Thought for the Day:** St. Cedd was trained by a saint and he himself trained others to holiness. A good teacher teaches mostly by what he is; and, if he is a good teacher, the things that are important to him become important to those he teaches. Good teachers fashion the souls of others by contact with their own soul; S. Edfrith, bishop of Lindisfarne.

**27 October / 9 November - The Holy Martyr Nestor** - At the time of the martyrdom of St Dimitrios the Outpurer of Myrrh, there was in Constantinople a young man, Nestor, who had learned the Christian faith from St Dimitrios himself. At that time, the Emperor Maximian, an opponent of Christ, ordered various games and amusements for the people. The Emperor's favourite was a Vandal called Lyaeus, a man of Goliath-like size and strength. As the imperial gladiator, Lyaeus challenged men every day to a duel and slew them, and this blood-letting of his delighted the blood-lust of the idolatrous Emperor. He built a special arena, like a terrace on pillars, for Lyaeus's duels. Underneath this terrace were planted spears with sharp cutting-edges pointing upwards. When Lyaeus had overcome someone in the duel, he would push him from the terrace above onto the whole forest of prepared spears. The pagans stood around with their Emperor, and were delighted when some poor wretch writhed in torment on the spears until he died. Among Lyaeus's innocent victims were a large number of Christians, for, when there was a day when no-one came forward voluntarily to duel with Lyaeus, then, by the Emperor's orders, Christians were

compelled to fight with him. Seeing this horrifying enjoyment of the pagan world, Nestor's heart swelled with pain and he resolved to go himself to the arena of the gigantic Lyaeus. He first went to the prison where St Dimitrios was kept, and asked his blessing to do this. St Dimitrios blessed him, signed him with the sign of the Cross on forehead and breast, and said to him: 'You will overcome him, but you will suffer for Christ.' The young Nestor then went to Lyaeus's arena. The Emperor was there with a large crowd, and they all bewailed the probable death of the young Nestor, trying to dissuade him from fighting Lyaeus, but Nestor crossed himself and said: 'O God of Dimitrios, help me!' With God's help, Nestor overcame Lyaeus, felled him and threw him down onto the sharp spears, where the heavy giant soon found death. Then the whole people shouted: 'Great is the God of Dimitrios!' But the Emperor had lost face before the people, and, mourning his favourite, became filled with wrath against Nestor and Dimitrios, and the wicked Emperor ordered that Nestor be beheaded with the sword and Dimitrios run through with spears. Thus this glorious Christian hero, Nestor, left behind his young, earthly life in 306, and entered into the Kingdom of his Lord.; Our Holy Father Nestor the Chronicler; St. Andrew, Prince of Smolensk; St. Odran, monk of Iona, **St. Ia, virgin of Cornwall** - the sister of Saints Ercus (or Euny) and Herygh, Saint Ia, was a holy maiden who came from Ireland to Cornwall—it is said that she sailed on a leaf that grew to accommodate her--and landed and settled at the mouth of the Hayle River where Saint Ives, formerly called Porth Ia, now stands. In Cornwall she erected a cell where she lived the life of prayer and austerities. This version relates that Ia suffered martyrdom in Cornwall at the mouth of the Hayle River.

**28 October / 10 November - Fast Day - The Holy Martyr Terence** - a Syrian, he suffered for the Christian faith together with his wife, Neonilla, and their seven children - Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice. After many tortures, during which the power of God was shown, they were all beheaded with the sword. The Holy Martyr Paraskeva—Petka; St Arsenius, Archbishop of Pec; St Stephen of St Sava's; St Athanasius, Patriarch of Constantinople; St Dimitri, Bishop of Rostov;

**Blessed Hieroschemamonk Feofil, Fool-for-Christ's-Sake, Ascetic & Visionary of the Kiev-Caves Lavra.**

Hieroschemamonk Feofil, in the world Foma Andreyevich Gorenkovsky, the son of a village priest, was born in a town near Kiev in 1788. He was set apart by God even from his birth, and suffered much in his youth, thereby acquiring great humility. He entered a monastery in 1812, labouring in prayer & obedience for many years. He was tonsured with the name Feodorit in 1821 and in 1822, because of his exemplary monastic life, he was ordained hierodeacon. In 1827 he was ordained hieromonk and appointed steward of the monastery. The demands of this obedience were not in accordance with the desires of Feodorit's heart and he asked to be released from the stewardship. He then took upon himself the great podvig of foolishness-for-Christ's-sake. He took the great schema in 1834 and was renamed Feofil. Feofil always carried with him a Psalter and provisions to give to the poor & needy. He dressed in rags, and his cell was unkempt and full of rubbish. When questioned about this, the blessed one replied that he allowed it "so that everything surrounding me will constantly remind me of the disorder of my soul". He was often ill-treated by his brethren but bore all patiently. In the refectory, he would mix all his food together, both bitter and sweet. "It's the same in life", he would say, "both bitter and sour and salty mixed with sweet and all this must be digested". Later in his life, Feofil received a gift of a small bullock who could be tamed by no-one. Meek & gentle in Feofil's presence, the blessed one had a cart made for it and the creature carried him everywhere. He was found worthy to receive the gift of clairvoyancy & foretold many things which indeed came to pass. As a spiritual father, he could see into the hearts of his spiritual children. He worked many wonders during his life and foretold the time of his death. Having referred to himself in his life as "smelly Feofil", his cell was filled with a beautiful fragrance after his repose in 1853. Many pannikhidas were served at his graveside after his repose and much has been granted by God through his prayers. Blessed Hieroschemamonk Feofil, pray for us!

**Saint Job, Abbot and Wonderworker of Pochaev** (in the world named Ivan Zhelezo), was born around 1551 in Pokutia in Galicia. At age ten he came to the Transfiguration Ugornits monastery, and at age twelve he received monastic tonsure with the name Job. The venerable Job from his youth was known for his great piety and strict ascetic life, and he was accounted worthy of the priestly office. Around the year 1580, at the request of the renowned champion of Orthodoxy Prince Constantine Ostrozhsy, St Job was appointed the head of the Exaltation of the Cross monastery near the city of Dubno, and for more than twenty years he governed the monastery amidst the growing persecution of Orthodoxy on the part of the Catholics and Uniates. At the beginning of the seventeenth century, St Job withdrew to Pochaev hill and settled in a cave not far from the ancient Dormition monastery, famed for its wonderworking Pochaev Icon of the Mother of God (July 23). The holy hermit, beloved by the brethren of the monastery, was chosen as their Igumen. St Job zealously fulfilled his duty as head of the monastery, kind and gentle with the brethren, he did much of the work himself, planting trees in the garden, and strengthening the waterworks at the monastery. St Job was an ardent defender of the Orthodox Faith against the persecution of the Catholics. Following the Union of Brest (1596), many Orthodox living in Poland were deprived of their rights, and attempts were made to force them to convert to Catholicism. Many Orthodox hierarchs became apostates to Uniatism, but St Job and others defended Orthodoxy by copying and disseminating Orthodox books. Prince Ostrozhsy was also responsible for the first printed edition of the Orthodox Bible (1581). In taking an active part in the defense of Orthodoxy and the Russian people, St Job was present at the 1628 Kiev Council, convened against the Unia. After 1642, he accepted the great schema with the name John. Sometimes he completely secluded himself within the cave for three days or even a whole week. The Jesus Prayer was an unceasing prayer in gentle heart. According to the testimony of his disciple Dositheus, and author of the Life of St Job, once while praying in his cave, the saint was illumined by a heavenly light. St Job reposed in the year 1651. He was more than 100 years old, and had directed the Pochaev monastery for more than fifty years. The uncovering of St Job's relics took place on August 28, 1659. There was a second uncovering of the relics on August 27-28, 1833.