

35th Sunday After Pentecost

The Leavetaking of Theophany

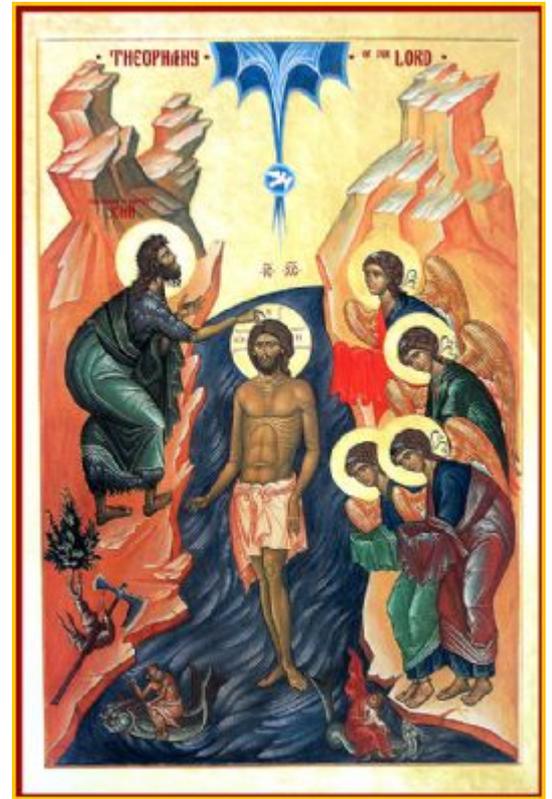
14 / 17 January

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

Troparion of the Theophany tone 1: When Thou wast baptized in the river Jordan, O Lord/ the worship of the Trinity made its appearance./ For the voice of the Father bore witness to Thee / when He called Thee His Beloved Son./ And the Spirit in the form of a Dove confirmed the truth of the word./ O Christ our God, Who hast appeared and hast enlightened the world./ Glory to Thee!

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

Kontakion of the Feast of The Theophany tone 4: Thou hast appeared today to the world,/ and Thy light O Lord, has been signed upon us/ who with full knowledge sing to Thee./ Thou hast come, Thou hast appeared,/ O unapproachable light.



Matins Gospel II

EPISTLE: Colossians 3: 12-16

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; Bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

AS THE ELECT OF GOD... PUT ON TENDER MERCIES, KINDNESS, HUMBLENESS OF MIND, MEEKNESS, LONGSUFFERING... AND ABOVE ALL LOVE

Ever let mercy outweigh all else in you. Let our compassion be a mirror where we may see into ourselves that likeness and that true image which belong to Divine nature and Divine essence. A heart hard and unmerciful will never be pure.

St. Isaac of Syria, Directions on Spiritual Teaching. B#8.

THE GOSPEL LUKE 18: 18-27

Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.' " And he said, "All these things I have kept from my youth." So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are impossible with men are possible with God."

WHY DO YOU CALL ME GOOD?

Now he, who is here called a Ruler, and who fancied himself to be learned in the law, and supposed that he had been accurately taught therein, imagined that he could convict Christ of dishonoring the commandment spoken by the most wise Moses, and of introducing laws of His own. For it was the object of the Jews to prove that Christ opposed and resisted the former commandments, to establish, as I said, new laws, of His own authority, in opposition to those previously existing, so that their wicked conduct towards Him might have a specious pretext. He draws near, therefore, and makes pretense of speaking kindly; for he calls Him Teacher, and styles Him Good, and professes himself desirous of being a disciple...

And what does the Omniscient reply, 'Who, as it is written, takes the wise in their craftiness?' (Job 5:13) Why do you call Me good? None is good but one, God. You see how He proved at once that he was neither wise nor learned, though the ruler of a synagogue of the Jews. For if, He I says, you did not believe that I am God, and the clothing of the flesh has led you astray, why did you apply to Me epithets suitable to the supreme nature alone, while still you suppose Me to be a mere man like yourself, and not superior to the limits of human nature? In the nature that transcends all, only in God, is found the attribute of being by nature, and un-changeable good; but the angels, and we on earth, are good by resembling Him, or rather by participation in Him.

But those whose minds are perverted by sharing in the wickedness of Arius will probably not assent to the correctness of this explanation. For, they make the Son inferior to the supremacy and glory of God the Father... For they assert, as though they had obtained a reason for their blasphemy from the passage now before us, Behold, He has clearly and expressly denied that He is good, and set it apart as something appropriate only to God the Father; but verily, had He been equal to Him in substance, and sprung from Him by nature, how would He not also be good, being God? Let this, then, be our reply to our opponents. Since all correct and exact reasoning acknowledges a son to be consubstantial with the father, how is He not good, as being God? For He cannot but be God, if He is consubstantial with Him Who is by nature God ...We have the Savior's own testimony, Who says this: A good tree cannot bring forth evil fruits' (Matt. 7:18). How from a good root has there shot forth an evil sprout? Or how from a sweet fountain can there flow a bitter river? Was there ever a time when there was no Father, seeing that He is the Father eternally? ...We conclude, therefore, that the fruit of the good God is the good Son.

St. Cyril of Alexandria, Commentary on the Gospel of St Luke, Homily 122. B#42, pp. 486-488.

Saints of the week

14 / 27 January — St Sava, Archbishop of Serbia - The son of Stefan Nemanja, the great Serbian national leader, he was born in 1169. As a young man he yearned for the spiritual life, which led him to flee to the Holy Mountain, where he became a monk and with rare zeal followed all the ascetic practices. Nemanja followed his son's example and himself went to the Holy Mountain, where he lived and ended his days as the monk Simeon. Sava obtained the independence of the Serbian Church from the Emperor and the Patriarch, and became its first archbishop. He, together, with his father, built the monastery of Hilandar and after that many other monasteries, churches and schools throughout the land of Serbia. He travelled to the Holy Land on two occasions, on pilgrimage to the holy places there. He made peace among his brothers, who were in conflict over their rights, and also between the Serbs and their neighbours. In creating the Serbian Church, he created the Serbian state and Serbian culture along with it. He brought peace to all the Balkan peoples, working for the good of all, for which he was venerated and loved by all on the Balkan peninsular. He gave a Christian soul to the people of Serbia, which survived the fall of the Serbian state. He died in Trnovo in the reign of King Asen, being taken ill after the Divine Liturgy on the Feast of the Theophany in 1236. King Vladislav took his body to Mileseva, whence Sinan Pasha removed it, burning it at Vracar in Belgrade on April 27th, 1595.

St. Nina, enlightener of Georgia - Hearing of the Georgian people, the maiden Nina desired from her early years to travel to Georgia and baptise the Georgians. The Mother of God appeared to her and promised her that she would take her to that land. When the Lord opened the path to her, the young Nina indeed went to Georgia, where she very quickly gained the love of the people. She baptised Mirian, King of Georgia, his wife Nana and their son Bakar, who then zealously aided Nina in her missionary efforts. Nina travelled throughout Georgia in the course of her life, and succeeded in bringing all the people to the Christian faith—and this during a time of fearful persecution of Christians by the Emperor Diocletian. She rested from her many labours and entered into peace in the Lord in the year 335. Her grave is in a church in Samtavro. She performed many miracles both during her lifetime and after her death.

Our Holy Fathers, the Martyrs of Sinai and Raithu - These holy fathers were killed by the Saracens, those of Sinai in the fourth century and the others in the fifth century.

15 / 28 January — Our Holy Father Paul of Thebes - Born of wealthy parents in Lower Thebes in Egypt in the reign of the Emperor Decius, he and a sister of his together inherited all their parents' property. But his brother-in-law, an idol-worshipper, plotted to seize Paul's half of the inheritance. He therefore threatened Paul that he would betray him to the authorities as a Christian if he did not hand over his share of the property. This misfortune, coupled with the examples of self-sacrifice by the Christian martyrs that Paul saw with his own eyes, induced him to give his half of the property to his sister and go of into the desert, where he lived in asceticism until his death. The spiritual heights attained by this giant of a monk are testified to by no less a person than St Antony the Great, who once visited Paul and saw how the wild animals and birds of the air ministered to him. Returning from this visit, Antony said to his monks: 'Woe is me, my children, a sinful and false monk, who am a monk in name only. I have seen Elias, I have seen John in the desert, and I have seen Paul—in Paradise!' St Paul lived 113 years, and entered peacefully into rest in the Lord in the year 342.

Our Holy Father John Kalyvites (The Hut-Dweller) - He was born in Constantinople in the early part of the 5th century, of rich and eminent parents whose only child he was. Drawn by inclination to the spiritual life, the young John fled with a monk to a monastery in Asia Minor. He spent six years in this monastery in the greatest restraint, prayer and obedience to the superior. Then the devil attacked him with the temptation to leave the monastery and return to his parents, to live with them as a nobleman. He indeed returned to his parents' home, but dressed as a beggar. He saw his parents, but, not wishing to

reveal himself to them as their son, remained as a beggar in their courtyard, living off the crumbs that the servants threw him and enduring much ridicule from all. He lived thus for three years, praying God that He would save the souls of his father and mother. When he fell ill and felt death approaching, he revealed himself to his parents. They recognised him by a precious Gospel-book which they had given him in childhood and which he had kept with him as his sole possession. And so this young man, albeit so rich, saved his soul and those of his parents, overcame the devil and entered into rest in the Lord in about the year 450. Our Holy Father Gabriel of Lesnov; The Holy Martyr Pansophius; In Ireland at Limerick,

St. Ita, hermitress (570) - called the "Brigid of Munster"; born in the present County of Waterford, about 475; d. 15 January, 570. She became a nun, settling down at Cluain Credhail, a place-name that has ever since been known as Killeedy--that is, "Church of St. Ita"--in County Limerick. Her austerities are told by St. Cuimin of Down, and numerous miracles are recorded of her. She was also endowed with the gift of prophecy and was held in great veneration by a large number of contemporary saints, men as well as women. When she felt her end approaching she sent for her community of nuns, and invoked the blessing of heaven on the clergy and laity of the district around Killeedy. Not alone was St. Ita a saint, but she was the foster-mother of many saints, including St. Brendan the Voyager, St. Pulcherius (Mochoemog), and St. Cummian Fada,;

St. Maurus, disciple of St. Benedict (584); in Wales - Deacon, son of Equitius, a nobleman of Rome, died 584. Feast, 15 Jan. He is represented as an abbot with crozier, or with book and censer, or holding the weights and measures of food and drink given him by his holy master. He is the patron of charcoalburners, coppersmiths etc. -- in Belgium of shoemakers -- and is invoked against gout, hoarseness etc. He was a disciple of St. Benedict, and his chief support at Subiaco. He is described as a model of religious virtues, especially of obedience.

16 / 29 January — Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter - Today we commemorate the chains with which Peter was shackled by the lawless Herod and which, when an angel appeared to him in prison, fell from him (Acts 12:7). The faithful kept these chains, both in memory of the great Apostle and also because of their healing power, for many of the sick were healed by touching them (as with the towel of the Apostle Paul: Acts 19:12). The Patriarch of Jerusalem, St. Juvenal, made a gift of these chains to the Empress Eudocia, the exiled wife of the Emperor Theodosius the Younger. She divided them in half, sending one half to the Church of the Holy Apostles in Constantinople and the other to her daughter, the Empress Eudoxia, wife of Valentinian of Rome. This Eudoxia built the Church of St Peter and placed these chains in it, together with those in which Peter was shackled before his death under the Emperor Nero.

The Holy Martyrs Speusippus, Eleusippus, Meleusippus and their grandmother Leonilla - They suffered for Christ in France in the reign of the Emperor Marcus Aurelius (161 - 180). The three brothers were triplets. At first only Leonilla was a Christian, while her grandsons were pagans. After much exhortation on the part of the pious Leonilla and a local priest, the three brothers were baptised. Being baptised, they began with youthful fervour to witness to their faith, and in their zeal went out and smashed all the idols in the area. Accused and brought before the judge, they acknowledged their action and openly confessed their faith in Christ. The judge threw them into prison, then summoned their grandmother and directed her to go to the prison and counsel her grandsons to deny Christ and worship idols. Leonilla went off without a word to the prison, but instead of advising her grandsons to deny the true Faith, she set about encouraging them not to give up, but to persevere to the end in all their sufferings and die for Christ. When the judge examined them again and saw their yet stronger steadfastness in the Faith, he condemned them to death. All three were first hanged on one tree, where they hung 'like the strings of a lute', and after that flogged and then finally burned. A woman, Jovilla, stirred by the courage of these martyrs, cried out: 'I too am a Christian!' They immediately seized her and beheaded her with a sword, together with the aged Leonilla. Our Holy Father, the Martyr Damascene of Gabrovo; Our Holy Father Romil;

St. Honoratus, archbishop of Arles & founder of the Lerins Monastery - b. about 350; d. 429. It is believed that he was born in the north of Gaul and that he belonged to an illustrious pagan family. Converted to Christianity with his brother Venantius, he embarked with him from Marseilles about 368, under the guidance of a holy person named Caprasius, to visit the holy places of Palestine and the lauræ of Syria and Egypt. But the death of Venantius, occurring suddenly at Methone, Achaia, prevented the pious travellers from going farther. They returned to Gaul through Italy, and, after having stopped at Rome, Honoratus went on into Provence and, encouraged by Leontius, Bishop of Fréjus, took up his abode in the wild island of Lérins with the intention of living there in solitude. Numerous disciples soon gathered around him and thus was founded the monastery, which has enjoyed so great a celebrity and which was during the fifth and sixth centuries a nursery for illustrious bishops and remarkable ecclesiastical writers. Honoratus's reputation for sanctity throughout the south-eastern portion of Gaul was such that in 426 after the assassination of Patroclus, Archbishop of Arles, he was summoned from his solitude to succeed to the government of the diocese, which the Arian and Manichaean heresies had greatly disturbed. He appears to have succeeded in re-establishing order and orthodoxy, while still continuing to direct from afar the monks of Lérins. However, the acts of his brief pontificate are not known. He died in the arms of Hilary, one of his disciples and probably a relative, who was to succeed him in the See of Arles. His various writings have not been preserved, nor has the rule which he gave to the solitaries of Lérins; St. Sigebert, king of the East Angles, martyr (635);

St. Fursey, of Burgh Castle, enlightener of East Anglia - Son of an Irish prince, Fursey became abbot of a monastery in Tuam, Co. Galway, but it was as a missionary in England and France that he achieved a European fame overshadowed only by Columbanus. He was welcomed to East Anglia c. 630 by King Sigebert, who granted land for a monastery at Burgh Castle in Suffolk. Becoming ill, Fursey fell into a trance and, according to Saint Bede the historian, quit his body from evening till cock-crow and was found worthy to behold the chorus of angels in Heaven. Fursey's visions of Heaven and Hell, experienced throughout his life and widely recounted, are thought to have inspired Dante's Divine Comedy. After some years in East Anglia, Fursey set out on a pilgrimage to Rome. He was well-received by Clovis, king of the Franks, whose palace mayor, Erconwald, persuaded the saint to build a monastery at Lagny, outside Paris. Fursey died c. 648 at Mazerolles, where he had once miraculously restored a nobleman's son to life. Erconwald had the body brought to Péronne in Picardy, where it awaited

entombment while a new church was built. Four years later, when the body was buried near the altar, it was found to be completely free from decomposition;

Tropar of St Fursey of Burgh Castle, tone 5: Establishing thy monastery in a Roman fortress thou didst teach men that the Orthodox Faith is a true bastion/ against the onslaughts of every evil force, O Father Fursey./ Wherefore pray to God for us/ that we may all be bastions of the Faith/ standing firm against the rising tide of falsehood,/ that our souls may be saved.

Kondak of St Fursey of Burgh Castle, tone 4: Thou didst need the walls of stone/ to defend the Faith against its pagan enemies, O Father Fursey,/ but pray for us that we may have a spiritual wall around us/ to defend the Faith against its enemies./ Following thee and praising thy eternal memory,/ we stand firm against every error, ever singing:/ Rejoice, beloved of God, our Father Fursey.

St. Dunchaid O'Braoin, abbot of Clonmacnoisen - Born in Westmeath; died at Armagh, 988. Saint Dunchaid was an anchorite until 969, when he was chosen abbot of Clonmacnoise Monastery. In his old age he retired to Armagh, where he died

17 / 30 January — Fast Day - Our Holy Father Antony the Great - He was an Egyptian, born about 250 in a village called Quemen-el-Arons near Heracleopolis. After the death of his rich and noble parents, he shared his inherited possessions with his sister, who was still in her minority, made sure that she was cared for, gave away his half of the inheritance to the poor and, at the age of twenty, consecrated himself to the life of asceticism that he had desired from childhood. At first he lived near his own village but then, in order to escape the disturbance of men, went off into the desert, on the shores of the Red Sea, where he spent twenty years as a hermit in company with no-one but God, in unceasing prayer, pondering and contemplation, patiently undergoing inexpressible demonic temptations. His fame spread through the whole world and around him gathered many disciples whom he, by word and example, placed on the path of salvation. In eighty-five years of ascetic life, he went only twice to Alexandria: the first time to seek martyrdom during a time of persecution of the Church, and the second at the invitation of St Athanasius, to refute the Arians' slanderous allegations that he too was a follower of the Arian heresy. He departed this life at the age of 105, leaving behind a whole army of disciples and followers. And, although Antony was unlettered he was, as a counsellor and teacher, one of the most learned men of his age, as also was St Athanasius the Great. When some Hellenic philosophers tried to test him with literary learning, Antony shamed them with the question: 'Which is older, the understanding or the book? And which of these is the source of the other?' The shamed philosophers dispersed, for they saw that they had only book-learning without understanding, while Antony had understanding. Here was a man who had attained perfection insofar as man is able on earth. Here was an educator of educators and teacher of teachers, who for a whole eighty-five years perfected himself, and only thus was able to perfect many others. Full of years and great works, Antony entered into rest in the Lord in the year 356. St. Anthony teaches: "Learn to love humility, for it will cover all your sins. All sins are repugnant before God but the most repugnant of all is pride of the heart. Do not consider yourself learned and wise; otherwise, all your effort will be destroyed and your boat will reach the harbour empty. If you have great authority, do not threaten anyone with death. Know, that according to nature, you too are susceptible to death and that every soul sheds its body from itself as the final garment." In Byzantium there existed an unusual and instructive custom during the crowning of the emperors in the Church of the Divine Wisdom [St. Sophia]. The custom was that when the patriarch placed the crown on the emperor's head, at the same time, he handed him a silk purse filled with dirt from the grave. Then, even the emperor would recall death and to avoid all pride and become humble. The Holy Emperor Theodosius the Great; The Holy Martyr George the New of Ioannina;

St. Nennius - One of the Twelve Apostles of Ireland, he was a disciple of St. Finian. The only other thing known about him is that he was born in Ireland..

18 / 31 January — St Athanasius the Great, Archbishop of Alexandria - Born in Alexandria in 296, he had from childhood an inclination to the spiritual life. He was a deacon with Archbishop Alexander and accompanied him to Nicaea, to the First Ecumenical Council in 325. At this Council, Athanasius became famed for his learning, his devotion and his zeal for Orthodoxy, and contributed very greatly to the containing of the Arian heresy and the strengthening of Orthodoxy. After the death of Alexander, Athanasius was chosen as Archbishop of Alexandria. He remained in his archiepiscopal calling for more than forty years, although he was not on the archiepiscopal throne the whole time. He was persecuted by heretics through almost the whole of his life, particularly by the Emperors Constantius, Julian and Valens, by Bishop Eusebius of Nicomedia and many others, and by the heretic Arius and his followers. He was forced to hide from his persecutors in a well, a grave, private houses and the deserts. Twice he was forced to flee to Rome. Only just before his death did he have a peaceful period as a good shepherd with his flock, which truly loved him. There are few saints who have been so callously slandered and so criminally persecuted as St Athanasius. But his great soul endured all with patience for the love of Christ and at last emerged victorious from all these terrible and lengthy struggles. He often went to St Antony for advice and moral support, revering him as his spiritual father. He suffered greatly for the truth, until the Lord gave him rest in His kingdom as His faithful servant, in the year 373; St Maxim, Archbishop of Wallachia; Saint Leobardus of Marmoutier (Gaul), hermit.

St. Dermot, abbot - (also known as Diarmaid) - 6th century. Ruins of six churches can be seen on Inchcleraun (Innis Clothran) in Lough Ree, where Saint Dermot founded a monastery. His burial site there became a pilgrimage centre. It is believed that Dermot was a native of Connaught and of royal blood.

19 January / 1 February — Fast Day - Our Holy Father Macarius the Great - He was an Egyptian and one of the contemporaries of St Antony the Great. His father was a priest. He married in obedience to his parents' wishes, but his wife died very soon and he went off into the desert of Scetis, where he spent sixty years in toil and struggle, both physical and spiritual, for the Kingdom of heaven. When he was asked why he was so thin, both when he ate and when he fasted, he replied: 'From fear of God!' He succeeded so greatly in purifying his mind from evil thoughts and his heart from evil desires that God endowed him with abundant wonderworking gifts, such that he even raised the dead from the grave. His humility made men

and demons marvel. A demon once said to him: 'There is only one thing in which I cannot excel you: that is not in fasting, for I never eat, nor in vigils, for I never sleep.' 'Then what is it?' asked Macarius. 'Your humility', replied the demon. Macarius often said to his disciple, Paphnutius: 'Condemn no man, and you will be saved.' He lived for ninety years. Before his death, St Antony and St Pachomius appeared to him from the other world and told him that he would die in nine days' time. And so it came to pass. Cherubim also appeared to him before his death and revealed the heavenly, blessed world to him in a vision, praised his labours and virtues and told him that they had been sent to take his soul to the heavenly Kingdom. He entered into rest in the year 390; Our Holy Father Macarius of Alexandria; St Arsenius, Bishop of Corfu; St Mark, Archbishop of Ephesus; Blessed Theodore, the Fool for Christ of Novgorod;

St. Branwallader (Breward) of Cornwall and the Channel Islands, bishop of Jersey, (6th C.) - the day of the translation of his relics. Saint Branwallader was a Celtic or Welsh monk, who is said to have been a bishop in Jersey. It is believed that Branwallader worked with Saint Samson (f.d. July 28) in Cornwall and the Channel Islands, where he is remembered at Jersey in St. Brelade. He may also have travelled with Samson to Brittany in northern France. In the Exeter Martyrology, Branwallader is described as the son of the Cornish king, Kenen.

St. Nathalan - Born near Aberdeen, Scotland; died 678. Nathalan was a nobleman, who possessed a large estate which he gave to the poor in order to become an anchorite. Nathalan is especially praised for having earned his living by farming, "which approaches nearest to divine contemplation." He fed his neighbours from his produce during times of famine, and found that farming served him as a type of penance. During his pilgrimage to Rome, Nathalan was consecrated bishop by the pope, because of his holiness and proficiency in profane and sacred learning. He took up residence at Tullicht (now in the diocese of Aberdeen), where he built a church, but he continued to use all his revenues for the relief of the poor as he had previously. He continued to earn his livelihood by the work of his hands, while living austerely, and preaching the Gospel. He is also credited with founding the churches at Bothelim and Colle.

St. Catellus of Castellamar E.

20 January / 2 February — Our Holy Father Euthymius the Great - Born in the Armenian town of Melitene near the River Euphrates in 377, of noble and eminent parents, he was their only son. His mother Dionysia had prayed for a child, and had a heavenly vision concerning his birth. He lived in asceticism from his youth, at first in the vicinity of his town, but then, after a visit to Jerusalem at the age of 29, in the Wilderness of Pharan, between Jerusalem and Jericho. He filled his days and nights with prayer and meditation, contemplation and physical toil. Many disciples gathered round him, such as Cyriac the Hermit, Sava the Sanctified, Theoctistus and others. He was, by God's gift, a great worker of wonders: he drove out demons, healed grave illnesses, brought forth water in the desert, multiplied bread and prophesied. He taught his monks the love of hardship, saying: 'If you eat bread that comes not from your own labours, that means that you eat the labour of another'. When one of the younger brethren desired to fast more than others, he forbade him and ordered him to come to the common table, so that he should not become proud through his too-great fasting. He also said that it is not good for a monk to move from place to place, for, he said: 'A tree that is frequently transplanted does not bear fruit.' Whoever desires to do good can do it in the place where he is. On love, he said: 'As salt is to bread, so is love to the other virtues.' He went off into the desert in the first week of the Great Fast and remained there in silence and meditation on God until before Easter. During his lifetime, a great monastery grew up near his cave, which was for centuries as full of monks as a hive of bees. His last command was that there should be loving hospitality to guests in the monastery, and that its gate should never be closed. He entered into rest at the age of 97. Patriarch Anastasius of Jerusalem was at his funeral. The Patriarch waited the entire day while a great mass of people gave the saint the last kiss, and only in the evening was he able to finish the funeral. On the seventh day after his death, Euthymius appeared to his disciple Domitian in light and joy. St Euthymius was a true 'son of light'. He entered into rest in the year 473. The Holy Martyrs Innas, Nirras and Pinnas;

St. Fechin, abbot - was probably born at Luighne (Leyney), Ireland. He was trained by St. Nathy, was founding Abbot of Fobhar, or Fore, in Westmeath, and died of the plague that devastated Ireland in the year 665..