

10th Sunday After Pentecost

Martyrs Photius and Anicetas & Afterfeast of the Transfiguration

12 / 25 August

Resurrection Tropar, Tone 1: When the stone had been sealed by the Jews; / while the soldiers were guarding Thy Most Pure Body; / Thou didst rise on the third day, O Saviour, / granting life to the world. / The Powers of Heaven therefore cried to Thee O Giver of Life: / glory to Thy Resurrection O Christ! / Glory to Thy Kingdom; / Glory to Thy Dispensation, O Thou who lovest mankind.

Troparion of the Feast Tone 7 : Thou wast transfigured on the mount, O Christ God,/ revealing Thy glory to Thy disciples as far as they could bear it./ Let Thine everlasting light shine upon us sinners/ through the prayers of the Theotokos, O Giver of Light, glory to Thee.

Troparion of the Martyrs Photius and Anicetas Tone 3 : United in the Faith, your nearness of kinship/ was made radiant by your divine struggles,/ O blessed Martyr Anicetas and Photius servant of Light./ Pray that those who hymn your holy contest/ may be granted the forgiveness of their sins.

Resurrection Kondak, Tone 1: As God, Thou didst rise from the tomb in glory, / Raising the world with Thyself. / Human nature praises Thee as God, for death has vanished. / Adam exults O Master, Eve rejoices, for she is freed from bondage, and cries to Thee; / Thou art the Giver of Resurrection to all, O Christ.

Kontakion of the Feast Tone 7: Thou wast transfigured on the mountain, O Christ our God,/ and Thy disciples beheld Thy glory as far as they were capable,/ that when they should see Thee crucified,/ they might know that Thy suffering was voluntary/ and might proclaim to the world/ that Thou art indeed the reflection of the Father.

Kontakion of the Martyrs Photius and Anicetas Tone 3 : When godly Photius saw thee contesting in the stadium,/ O Athlete Anicetas,/ he joined thee in the struggle and victoriously suffered all the torments./ Together with him intercede with Christ our God/ that He deliver us from all dangers.



Matins Gospel X

Epistle: I Corinthians 4: 9-16

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonoured! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labour, working with our own hands. Being reviled, we bless; being persecuted, we endure; Being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

GOD HAS DISPLAYED US, THE APOSTLES...

WE HAVE BEEN MADE A SPECTACLE TO THE WORLD, TO ANGELS AND TO MEN

There is a great depth of meaning and severity implied in his saying, 'us', and not even with this was he satisfied. He also added his dignity, hitting them vehemently: 'us the Apostles,' who are enduring such innumerable ills, who are sowing the word of godliness, who are leading you to this severe rule of life ...But what does 'unto angels' mean? It is possible to 'become a spectacle unto men,' but not so to angels when the things done are ordinary, but our wrestlings are such as to be worthy even of angelic contemplation ...We are driven about and persecuted, but you enjoy security and are much waited upon ...He sets himself against the noble and those who plumed themselves with external advantages ...We take no account of human things nor yet of any outward pomp, but we look only to God ...In God's sight men not only commit adultery and fornication, but many have dared and still dare to do other things much more dreadful ...Things even far less than these we fear to do before men: but in God's sight we fear no longer. From this, in fact, all the world's evils have originated: because in things really bad we do not reverence God but men.

St. John Chrysostom. Homily XII on I Corinthians IV, 5, 6, 7. B#56, pp. 66-67.

Gospel Matthew 17: 14-23

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, And they will kill Him, and the third day He will be raised up."

HEALING THE POSSESSED YOUTH

As last Sunday's Gospel told us about a storm on the Tiberian Sea, in the same way today's Gospel also tells us about a storm, only about a storm which is even more terrible. Back then, there were waves on the sea, but here. . .listen to what the father of the youth said to Christ: "Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water" (Mt. 17:15). There, Peter got out of the boat in which the other Apostles were sailing. Notice that Christ did not send him as He sent all the disciples across the sea. But Peter himself, filled with the rapture of faith at seeing Christ walking upon the waves, asked for permission to do the same. And what happened? He doubted and started to drown. And Christ said to him, "O thou of little faith, wherefore didst thou doubt?" (Mt. 14:31).

And what about today's Gospel? In today's Gospel, the father of the possessed son brought him first to the disciples of Christ. The power to cast out devils and to heal sicknesses had been given to them; this seemed to go along with their obedience. And yet they could not heal him. And when the father in deep grief related this to the Lord, Christ in anger exclaimed: "O faithless and perverse generation. . .how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him.... Then came the disciples to Jesus apart, and said, Why could we not cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. How be it this kind goeth not out but by prayer and fasting" (Mt. 17 17-21).

This is what faith means! But where do we find this faith? Only in the Church. The Apostles, sailing in the boat in obedience to Christ, despite the storm, did not doubt. Their boat had sides which protected them from the pressure of the waves; it had a bottom which separated them from the water; it had a rudder which guided it. In the same way the ship of the Church has everything which is needed to sail over the sea of life, through its storms, to the other shore of Eternal Life. As in the boat the bottom is its foundation, so in the ship of the Church, the foundation is the teaching of Christ which points out the way to life through the Beatitudes (Mt. 5:3-11). Poverty of spirit, weeping for sins (that is, repentance), meekness, hunger and thirst for righteousness, mercifulness, purity of heart, peacemaking, suffering for the truth—this is the foundation of the Church ship. And its sides are the Apostolic rules. This is everything which Christ has passed on to His Apostles, which for the most part is again based on Holy Scripture, and partially is kept in the treasury of Church Tradition.

And what treasure is being carried by the ship of the Church? These are the seven Sacraments of the Church which all have their foundation in Holy Scripture. The Book of the Acts of the Apostles relates to us about the ordination of priests and deacons from which comes our Sacrament of the Priesthood (Acts 6:3, 5-7). In His first appearance after the Resurrection, Christ breathed on the Apostles and said, "Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted" (Jn.20: 22-23). Here is the foundation of the Sacrament of Confession. The words of Christ at the Last Supper, "Do this in remembrance of Me" (Lk. 22:19); and all the chapters from John where it speaks about the Bread of Life—this is the establishment of the Sacrament of Communion (Jn. 6:32-58). The teaching of the Apostle Paul about the relationship between husband and wife speaks of the holiness of the Sacrament of Marriage (1 Cor.7:2-17;Eph. 5:22-33). In the Epistle of James instructions are given about the anointing of the sick one with oil and about the prayer of faith for him (James 5:14-15). And so with all the sacraments. And still more: all Church establishments come from the Lord Himself Here in today's Gospel it tells about the necessity of fasting and prayer. And this is Christ Who says it to His disciples. In the Orthodox Church there is nothing invented by man or added; but neither is there anything subtracted, abbreviated from the teaching of Christ and His Apostles.

"I believe in one, holy, Catholic and Apostolic Church." Another Catholic and Apostolic Church does not exist on earth. So let us treasure our Church-ship. Let us never abandon it. It has everything for us. It also has this wonderful faith which even moves mountains, and with such faith nothing will be impossible. It will lead us through the storms of life and will bring us to the shore of Life Eternal.

Saints of the Week

12 / 25 August - Afterfeast of the Transfiguration – Dormition Fast - The Holy Martyrs Anicetas and Photius - the Emperor Diocletian at one time visited the city of Nicomedia with the evil intention of utterly exterminating the Christians there. But, when he began his merciless torture of the Christians, St Anicetas, one of the governors of the city, presented himself before him and courageously confessed before the Emperor his faith in Christ the Lord, God incarnate in the flesh for our salvation. Anicetas also denounced the worship of idols as that of deaf and dumb stones, unworthily worshipped by ignorant men. The furious Emperor commanded that his tongue be cut out, but Anicetas, by the power of God, continued to speak. Then a lion was let loose on him, which fawned about him. At that moment, the Temple of Hercules fell down. Photius, a kinsman of Anicetas', seeing the wonders and his kinsman's endurance, embraced him, confessed that he himself was a Christian and cried out to the Emperor: 'You should be ashamed, you idolater; your gods are nothing!' The Emperor ordered that he be beheaded immediately, but the executioner, lifting up his hand against St Photius, gave himself a blow with his sword and died. After harsh torture, the two of them were thrown into prison, where they remained for three years. They were then taken out and thrown into an enormous burning furnace. Many other Christians, men, women and children, went into the flames voluntarily after them, and the prayers of the Christians were heard rising from the flames, thanking God for their death by martyrdom. They all suffered in about 305. St Anicetas and St Photius are invoked in the prayers at the blessing of oil and water; The Hieromartyr Alexander, Bishop of Comana:

St. Muredach (Murtagh), first bishop of Killala & founder of Innismurray, of Ireland - Muredach was an "old man", perhaps a presbyter or priest, in Saint Patrick's household. At the conclusion of his mission to the West Patrick left his companion to be bishop in W. Sligo and Mayo. One tradition says that at the end of his life he went to live as a hermit on the island of Innismurray. We pray for companionship, for those who are lonely, and we give thanks for those who go to unfamiliar places in the service of Christ's mission. We pray also for the faithful members of the church in Co. Mayo and the north west of Co. Sligo especially as they welcome visitors at holiday time. Powerful God, whose power holds us and leads us in the service of Christ and whose ear hearkens to our needs: like Muredach of Patrick's household, may we find Christ in the hearts of all that love us and in the mouth of friend and stranger. We ask this in Jesus' Name.

13 / 26 August - Apodosis of the Transfiguration- Dormition Fast - St Tikhon of Zadonsk- born in 1724 in the village of Korotsk, in the Novgorod region, into a simple, peasant family, he received the monastic habit at the age of thirty-four and very soon, because of his asceticism and spiritual wisdom, was given higher and higher service until he was consecrated Bishop of Voronezh. He served as bishop for a little under seven years and then, because of ill-health, retired to the monastery of Zadonsk and entered into rest there in 1783. His wonderworking relics are kept there to this day. A great ascetic of the Russian Church, he was a rare shepherd, a man of prayer and the writer of beautiful spiritual works. In his wisdom, his holiness and asceticism, he could be counted an equal of the great Fathers of the Orthodox Church of former times. Because of the many witnessed miracles that were performed over his relics, he was first proclaimed a saint by the people, and then officially by the Church in 1861.

Tropar, Tone 8: From thy youth thou didst love Christ, O blessed one, / and thou wast a model to all in word, life, love, spirit, faith, purity, and humility. / Wherefore, thou hast now taken up thy dwelling in the heavenly mansions / where, as thou standest before the throne of the Most Holy Trinity, / O Saint Tikhon, pray that our souls be saved.

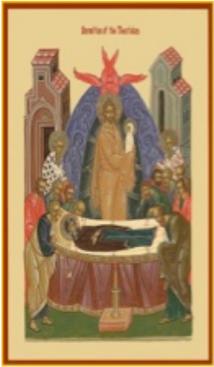
Another Tropar, Tone 4: Instructor of Orthodoxy, teacher of piety, / preacher of repentance, zealot for Chrysostom, / most good shepherd, new luminary and wonderworker of Russia, / thou didst keep thy flock well, / and by thy writing hast thou instructed us; / wherefore being adorned by the Chief Pastor with the crown of incorruption, / do thou pray to Him that our souls be saved.

Kondak, Tone 8: O Successor of the apostles, / adornment of hierarchs, teacher of the Orthodox Church; / pray to the Lord of all to grant peace to the world, and to our souls great mercy.

Read what St. Tikhon has to say on perpetual repentance and correction of life: Death walks invisibly behind us, and the end will overtake us when we least expect it. Abide in perpetual repentance, then, and be prepared for departure at all times and in every place. The wise servant always watches and waits till his master calls him. You, too, should watch and wait till Christ your Lord calls you, for He calls everyone through death. Then always be in your life what you wish to be at death. Always live piously and work out your salvation with fear and trembling (cf. Philip. 2:12). Always and everywhere proceed with caution and guard yourself, lest you be deprived of eternal salvation, which Christ our Lord obtained for us with His Blood and death, and so shall we have a blessed end.

The Holy Martyr Hippolytus - Hippolytus was a military supervisor and prison governor in Rome, born and brought up a pagan. When St Laurence the archdeacon was thrown into prison, Hippolytus was ordered by the Emperor to keep a strict eye on this prisoner. Hippolytus saw with his own eyes how Laurence restored the sight of the blind Lucillus and how he healed many other of the sick, and he became a Christian. When St Laurence baptised him, Hippolytus had a heavenly vision and said: 'I see innocent souls in great joy'. He then took Laurence into his own home, and all those in it were baptised, including his old nurse, Concordia; nineteen souls in all. When Laurence was slain for Christ, Hippolytus took the martyr's body by night, wrapped it in a winding-sheet and buried it. This somehow came to the ears of the Emperor Valerian, and, on the third day after Laurence's death, Hippolytus was arrested and taken before the Emperor. Refusing to deny the true Faith, he was struck on the mouth with stones. The Emperor then ordered that he be stripped and flayed. Naked before the Emperor, Hippolytus said to him: 'You have not stripped me, but have begun to clothe me!' They then threw him to the ground and flayed him mercilessly, but Hippolytus only cried out: 'I am a Christian!' The Emperor, hearing that Hippolytus and his whole household were Christians, ordered that they all be brought. Old Concordia said: 'We prefer to die in honour in the Christian faith with our master than to live in dishonour with you.' She was killed first, and then the other eighteen, all before Hippolytus' eyes. Finally, Hippolytus was bound behind a wild horse and dragged hither and thither, until the martyr gave his soul to God; Our Holy Mother, the Empress Irene; Our Holy Father Seridus.

14 / 27 August - Forefeast of the Dormition - Dormition Fast - The Holy Prophet Micah II - of the tribe of Judah and from the village of Morasth, from which he took the name 'the Morasthite', he was a contemporary of the prophets Isaiah, Amos and Hosea, and the Judean kings Jotham, Ahaz and Hezekiah. He denounced the vices of his people and denounced also the prophets who prophesied 'of wine and strong drink'. He foretold the fall of Samaria, which would come about because the city's elders take a bribe and the priests teach for hire, and prophets divine for money. 'Therefore shall Sion for your sake be ploughed as a field, and Jerusalem shall become heaps'. But, of all his prophecies, the most important are those of the Messiah, and especially of the place of His birth. He named Bethlehem as the birthplace of the Messiah, 'whose goings-forth have been from of old, from everlasting' (5:2). It is not known certainly whether this prophet was killed by the Jews or died peacefully (see Jeremiah 26:18-19), but it is known that he was buried in his village, and that his relics were found, together with the relics of the Prophet Habakkuk, in the time of the Emperor Theodosius the Great, by some mysterious revelation received by the Bishop of Eleutheropolis.; The Hieromartyr Marcellus, Bishop of Apamea; St. Fachnan, abbot of Ross Carberry, Cork, Ireland (c. 600)



15 / 28 August - The Dormition of Our Most Holy Lady the Theotokos and Ever-virgin Mary - The Lord Who, on Mt. Sinai, commanded by His Fifth Commandment: "Honor your father and your mother" (Exodus 20:12), showed by His own example how one should respect one's parent. Hanging on the Cross in agony, He remembered His mother and indicating to the Apostle John, said to her: "Woman behold your son" (St. John 19:26). After that, He said to John: "Behold your mother" (St. John 19:27). And so providing for His mother, He breathed His last. John had a home on Zion in Jerusalem in which the Theotokos settled and remained there to live out the end of her days on earth. By her prayers, gentle counsels, meekness and patience, she greatly assisted the apostles of her Son. Primarily, she spent her entire time in Jerusalem often visiting those places which reminded her of the great events and of the great works of her Son. She especially visited Golgotha, Bethlehem and the Mount of Olives. Of her distant journeys, her visit to St. Ignatius the Theophorus [God-bearer] in Antioch is mentioned, as well as her visit to Lazarus (whom our Lord resurrected on the fourth day), the Bishop of Cyprus, her visit to the Holy Mountain [Athos] which she blessed and her stay in Ephesus with St. John the Evangelist [The Theologian] during the time of the great persecution of Christians in Jerusalem. In her old age, she often prayed to the Lord and her God on the Mount of Olives, the site of His Ascension, that He take her from this world as soon as possible. On one occasion, the Archangel Gabriel appeared to her and revealed to her that within three days she will find repose. The angel gave her a palm-branch to be carried at the time of her funeral procession. She returned to her home with great joy, desiring in her heart once more to see in this life, all of the apostles of Christ. The Lord fulfilled her wish and all of the apostles, borne by angels in the clouds, gathered at the same time at the home of John on Zion. With great rejoicing, she saw the holy apostles, encouraged them, counselled them and comforted them. Following that, she peacefully gave up her soul to God without any pain or physical illness. The apostles took the coffin with her body from which an aromatic fragrance emitted and, in the company of many Christians, bore it to the Garden of Gethsemane to the sepulchre of [her parents], Saints Joachim and Anna. By God's Providence, they were concealed from the evil Jews by a cloud. Anthony, a Jewish priest, grabbed the coffin with his hands with the intention of overturning it but, at that moment, an angel of God severed both his hands. He then cried out to the apostles for help and was healed since declaring his faith in the Lord Jesus Christ. The Apostle Thomas was absent, again according to God's Providence, in order that a new and all-glorious mystery of the Holy Theotokos would again be revealed. On the third day, Thomas arrived and desired to venerate [kiss] the body of the Holy All-pure one. But when the apostles opened the sepulchre, they found only the winding sheet and the body was not in the tomb. That evening, the Theotokos appeared to the apostles surrounded by a myriad of angels and said to them: "Rejoice, I will be with you always". It is not exactly known how old the Theotokos was at the time of her Falling Asleep but the overwhelming opinion is that she was over sixty years of age.

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

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

16 / 29 August - Afterfeast of the Dormition - Translation of The Icon of the Lord Jesus Christ Not-Made-With-Hands - in the time that our Lord was preaching the Gospel and healing every disease and every infirmity among the people, there was in the city of Edessa, on the banks of the Euphrates, a certain Prince Avgar, who was riddled with leprosy. He heard of Christ, the Healer of every pain and sickness, and sent a portrait-painter, Ananias, to Palestine with a letter to Christ, in which he begged the Lord to come to Edessa and heal him of his leprosy. In the event of the Lord's not being able to come, the prince commanded Ananias to paint His likeness and bring it, believing that the portrait would heal him. The Lord replied that he could not come, as the time of His Passion was at hand, and He took a napkin and wiped His face, leaving a perfect reproduction of His most pure face on the napkin. The Lord gave this napkin to Ananias, with a message to say that the prince would be healed by it, but not entirely, and He would therefore send him later an envoy who would rid him of the remainder of the disease. Receiving the napkin, Avgar kissed it and the leprosy fell from his body, with just a little remaining on his face. Later, the Apostle Thaddaeus, preaching the Gospel, came to Avgar, healed him secretly and baptised him. Then the prince smashed the idols that stood at the city's gateway and placed the napkin with the face of Christ above the entrance, stuck onto wood, surrounded with a gold frame and ornamented with pearls. The prince also wrote above the icon on the gateway: 'O Christ our God, no-one who hopes in Thee will be put to shame'. Later, one of Avgar's great-grandsons restored idolatry, and

the Bishop of Edessa came by night and walled-in the icon above the gateway. Centuries passed. In the time of the Emperor Justinian, the Persian King, Chozroes, attacked Edessa, and the city was in great affliction. The Bishop of Edessa, Eulabius, had a vision of the most holy Mother of God, who revealed to him the secret of the icon, walled-in and forgotten. The icon was found, and by its power the Persian army was defeated. The Holy Martyr Diomedes; Our Holy Father Joachim of Osogov; The Holy Martyr Stamatius.

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

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

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

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