

10th Sunday After Pentecost

St Emilian the Confessor, Afterfeast of Transfiguration

8 / 21 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: When Thou wast transfigured on the mountain, O Christ our God,/ Thou didst show Thy glory to Thy disciples as far as they could bear it./ Let Thy everlasting light illumine also us sinners/ through the intercessions of the Mother of God./ Giver of Light, glory to Thee.

Troparion of St Emilian tone 3: In confessing the Faith thou didst proclaim the doctrines of Orthodoxy/ and wast unjustly exiled for rebuking the wicked king./ O righteous and glorious Emilian/ who art the boast of Cyzicos,/ pray to Christ our God to grant us His great mercy.

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 St Emilian tone 3: The Church for which thou didst suffer, O Emilian,/ hymns and glorifies thee./ For thou wast a champion of the Trinity,/ and so we venerate thy memory./ Deliver thy servants from all assaults of the enemy.

Matins Gospel X

Epistle: 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

8 / 21 August - Dormition Fast - SAINT EMILIAN THE CONFESSOR, BISHOP OF CYZICUS - Emilian served as bishop in Cyzicus during the reign of the nefarious Emperor Leo the Armenian, the iconoclast. Since he did not want to submit to the decrees of the emperor concerning the removal of icons from the churches, Emilian and other Orthodox bishops were banished into exile. He spent five years in exile, enduring much pain and humiliation for the sake of Christ. Emilian died in the year 820 A.D. and took up habitation among the citizens of heaven.

SAINT MYRON, MIRACLE-WORKER AND BISHOP OF CRETE - At first, Myron was married and engaged in farming. Myron, gladly and abundantly distributed the fruits of his land to needy people. At one time, he encountered unknown thieves stealing wheat from his threshing floor. Not telling them who he was, St. Myron helped the thieves fill the sacks, lift them on their backs and to escape. Because of his exceptional virtues, Myron was ordained a presbyter and after that consecrated a bishop. He was a great miracle-worker and performed many good and mighty works in the name of the Lord Jesus. Myron died about the year 350 A.D. in the hundredth year of his life.

THE HOLY NEO-MARTYRS TRIANDAPHYLLUS AND SPASO - Triandaphyllus was born in Zagora and Spaso was born in Radoviste in the Diocese of Strumica. They were both Slavs. Both were young and simple men. But their love for Christ was more precious to them than this world or this life. They gave their lives and did not betray Christ. They suffered at the hands of the Turks for the Faith of Christ: Triandaphyllus in Constantinople in the year 1680 A.D. and Spaso in Thessalonica in the year 1794 A.D.

9 / 22 August - Afterfeast of the Transfiguration - Dormition Fast - Wine & Oil Allowed — The Holy Apostle Matthias -

Epistle: The Acts of St. Apostles 1:12-17 & The Gospel According to St. Luke 9:1-6

Tropar of St. Matthias, Tone 3: Thy divine Spirit choose thee to fill the twelve-numbered rank of the apostles, O glorious one. And with them thou didst proclaim the kenosis of the Word, and wast made wondrous, O Apostle Matthias. Therefore, intercede for them that honour thee, that they be granted forgiveness of sins and great mercy.

Kondak of St. Matthias, Tone 4: Like the rays of the sun hast thy word gone forth unto all the world, and it enlighteneth with grace the Church of the nations, O wondrous Apostle Matthias.

Born in Bethlehem of the tribe of Judah, he was a pupil of St Simeon the Host of God in Jerusalem. When the Lord began preaching the Kingdom of God, Matthias was among those who loved the Lord with all their hearts, heard His words and saw His works with delight. Matthias was at first included among the seventy, lesser apostles of Christ, but, after the Lord's Resurrection, because the place of Judas the betrayer fell vacant, the apostles chose this Matthias by lot in Judas's place as one of the twelve Great Apostles (Acts 1: 23) . Receiving the Holy Spirit at Pentecost, Matthias began to preach the Gospel, first in Judea then in Ethiopia, where he suffered greatly for the sake of Christ. It is held that he preached also in Macedonia, where they tried to bind him, but he became invisible to his tormentors and thus escaped danger. When he was imprisoned, the Lord appeared to him, gave him courage and set him free. He finally returned to work in Judea. There he was arrested and taken for trial before Ananias the High Priest, before whom he fearlessly witnessed to Christ. Ananias (the same who had earlier killed the Apostle James) condemned Matthias to death. They took Matthias out and stoned him to death, then cut off his head with an axe (the Roman way of executing those condemned to death. The hypocritical Jews used this method on the dead man, to prove to the Romans that he had opposed Rome). So died this great apostle of Christ, and went to the eternal joy of his Lord

The Holy Martyr Antony - Anthony was a citizen of Alexandria. Brought before the pagan prince, he freely confessed his faith and was tortured, flogged and scrapped but he would not deny Christ. Finally, he was thrown into a fire and, from the midst of the fire, he spoke to the people: "My beloved brethren, do not be a slave to the body but rather concern yourself more about the soul which is given to you by God and is kindred to God and to the heavenly hosts." And so, instructing his people and burning in the fire, Anthony gave up his holy soul to God.; The Holy Martyrs Julian and Marcian, and others with them.

10 / 23 August - Afterfeast of the Transfiguration - Dormition Fast — The Holy Martyrs Laurence the Archdeacon (who was broiled to death under Decius) and Pope Sixtus, and others with them -

When Pope Stephen was killed, St Sixtus was installed in his place. Sixtus was an Athenian, first a philosopher and later a Christian. At that time, the Roman bishops were being killed one after the other in such quick succession that to be made Bishop of Rome was tantamount to a death sentence. The Emperor Valerian was determined to stamp out Christianity, and Pope Sixtus was quickly brought to trial with two of his deacons, Felicitus and Agapitus. When they were being taken off to prison, Laurence said to the Pope: 'Where are you going, Father, without your son? Whither, O Bishop, without your archdeacon?' The Pope consoled him with the prophecy that he would undergo yet greater suffering for Christ, and follow him very soon. And indeed, as soon as Sixtus and the two deacons had been beheaded, Laurence was arrested. He had been inspired to set in order both his own affairs and those of the Church. As treasurer, he had taken all the Church's valuables to the house of a widower, Cyriacus. At that time, he healed Cyriacus of terrible pains in the head by the touch of his hand, and restored the sight of a blind man, Crescention. Thrown into prison, Laurence there healed an elderly prisoner, Lucillus, of blindness and baptised him. Seeing this, the warder, Hippolytus, also received baptism, and later suffered for Christ. As Laurence would not deny Christ, but strongly counselled the Emperor Valerian to abandon his false gods, he was beaten on the face with stones and on his body with scorpions (chains with poisoned teeth). A soldier, Romanus, who was present at the torture, came to belief in Christ and was immediately beheaded. They finally put Laurence on an iron grid and lit a fire underneath. Roasting in the fire, Laurence gave thanks to God, and mocked the Emperor for his paganism. When he had given his pure and heroic soul to God, Hippolytus took his body by night, first to the house of Cyriacus and then to a cave, where he buried it. St Laurence suffered, together with the others, in 258; St Hiron.

11 / 24 August - Afterfeast of the Transfiguration - Dormition Fast - The Holy Martyr Euplus -

a deacon from Catania in Sicily. The Emperor Diocletian sent a commander, Pentagurus, to Sicily to exterminate any Christians that he found there. Pentagurus did not find a single Christian, for they had hidden from the persecutor and did not show themselves. Then someone accused Euplus of taking a book to some secret Christians and reading to them. This book was the holy Gospel. He was therefore soon taken for trial, and, with the book hung round his neck, put in prison. After seven days of imprisonment and hunger, he was put to torture. When they whipped him with iron flails, Euplus mockingly said to the torturing judge: 'You fool; don't you see that these tortures are, to me, like a cobweb? If you can, find other, harsher tortures, as these are like

playthings.' Finally, they led Christ's martyr to the scaffold. Then St Euplus opened the holy Gospel and read from it to the people for a long time. Many turned to the Christian faith, and St Euplus was beheaded, in the year 304, and went to the heavenly Kingdom. His wonderworking relics lie in a village near Naples called Vico della Batonia;

The Holy Martyr Susanna the Virgin, and others with her - the daughter of a Roman presbyter Gavinius and the niece of Pope Gaius. Gaius and Gavinius were of royal lineage and kinsmen to the then Emperor Diocletian. Emperor Diocletian had an adopted son Maximian Galerius, whom he [Diocletian] wanted to marry Susanna. But Susanna, completely dedicated to Christ the Lord, did not want to hear at all about marriage and particularly not about marriage with an unbaptized man. Those who asked her to marry the emperor's son, the aristocrats, Claudia and Maxima, Susanna converted to the Christian Faith along with their entire household. Enraged by this, the emperor ordered that the executioners take Claudia and Maxima, with their families to Ostia where they were burned alive and their ashes thrown into the sea. However, Susanna was beheaded in the home of Gavinius. The emperor's wife Serena, secretly a Christian, removed Susanna's martyred body at night and honourably buried it, and Pope Gaius converted that house where Susanna was slain into a church and celebrated services there. Shortly following the suffering of this bride of Christ, her father Gavinius and her uncle Pope Gaius also suffered. They all suffered honourably for the Lord and received the wreath of glory in the years 295 A.D. and 296 A.D.

St Niphon, Patriarch of Constantinople - born in Greece. He was tonsured a monk in his youth and, at first, lived a life of asceticism outside the Holy Mountain [Athos] and, after that, on the Holy Mountain in various monasteries, remaining the longest in Vatopedi and Dionysiou. He was loved by all the holy Agiorites as much for his rare wisdom, as well as for his unusual meekness. He became the Bishop of Thessalonica against his will. Two years later, he journeyed to Constantinople on business and there, was elected to the vacant throne of the patriarchate. He was banished by the Sultan to Jedrene where he lived in exile. The Wallachian [Romanian] Prince Radul besought him from the Sultan and named Niphon as archbishop of the Wallachians. Because of Radul's transgressions, Niphon departed Wallachia and returned to Mount Athos to the community of Dionysiou where he lived a life of asceticism until his ninetieth year, when he took up habitation in the Kingdom of God in the year 1460 A.D. He composed the "Prayer of Absolution" read at the Burial Service: [O Lord Jesus Christ, by His divine grace, as also by the gift and power vouchsafed unto His holy Disciples and Apostles, that they should bind and Loose the sins of men: (For He said to them: Receive you The Holy Spirit: whosoever sins you remit, they are remitted; and whosoever sins you retain they are retained. And whatsoever you shall bind or loose upon earth shall be bound or loosed also in Heaven. By the same power, also, transmitted to us from them, this my spiritual child, [Name], is absolved through me, unworthy though I be, from all things wherein, as mortal [He-She] have sinned against God, whether in word or deed or thought and with all [His-Her] senses, whether voluntary or involuntary; whether with knowledge or through ignorance. If [He-She] be under the ban or excommunication of a bishop or if a priest; or has sinned by any oath; or has been bound, as a man, by any sins whatsoever, but has repented him thereof, with contrition of heart: [He-She] is now absolved from all those faults and bonds. May all those things which have proceeded from the weakness of [His-her] mortal nature be consigned to oblivion and be remitted to [Him-Her]: Through His loving-kindness; through the prayers of our Most-holy and Blessed and Glorious Lady Theotokos and Ever-virgin Mary; of all the holy, glorious and all-laudable Apostles and all of the Saints. Amen.]

Our Holy Fathers Basil and Theodore of the Kiev Caves; in Ireland

St. Blane, bishop of Bute (Dunblane) - Bishop and Confessor in Scotland, born on the island of Bute, date unknown; d. 590. His feast is kept on 10 August. He was a nephew of St. Cathan, and was educated in Ireland under Sts. Comgall and Kenneth; he became a monk, went to Scotland, and eventually was bishop among the Picts. There can be no doubt that devotion to St. Blane was, from early times, popular in Scotland. His monastery became the site of the Cathedral of Dunblane. There was a church of St. Blane in Dumfries and another at Kilblane. The saint died in 590. The ruins of his church at Kingarth, Bute, where his remains were buried, are still standing and form an object of great interest to antiquarians; the bell of his monastery is preserved at Dunblane.

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)