



## 13<sup>th</sup> Sunday After Pentecost

### Commemoration of the Miracle of St Michael the Archangel at Colossae

6 / 19 September

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

**Troparion of the Archangel Michael tone 4:** Michael Prince of the armies of heaven,/ thou didst over-shadow the Church like a cloud raining waters of immortality./ Thou didst preserve it as another ark and turn rivers aside with thy spear,/ to the glory of the Faith and the rejoicing of the faithful.

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

**Kontakion for St Michael tone 2:** Supreme Leader of God's armies and minister of the divine glory,/ prince of the Bodiless Angels and guide of men,/ ask what is good for us and great mercy,/ as supreme Leader of the Bodiless Hosts.

#### Matins Gospel II

##### Epistle: Corinthians 16:13-24

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints-- That you also submit to such, and to everyone who works and labours with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand--Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

##### LET ALL THAT YOU DO BE DONE IN LOVE

'Let all be done in love:' since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up; they would not have said, 'I am of Paul, and I of Apollos' ...In the beginning, too, he mentions this man, saying, 'I also baptized the house of Stephanas, and now he speaks of him as 'the first-fruits' not only of Corinth, but also of all Greece ...He implies that together with their faith, they also showed forth a most excellent life, in every way proving themselves worthy ...And not only from this, but from another topic he likewise indicates their piety: i.e., from their having filled their whole house with godliness ...And he did not say merely, 'by fellow-helpers,' but added, 'whatsoever direction they give, obey' ...If there is anyone like them, let him also have the same advantage.

*St. John Chrysostom. Homily XLIV on I Corinthians XVI, 2, 3. B#56, p. 264.*

For the Archangel: Heb. 2:2-10

##### Gospel: Matthew 21:33-42

The Lord said this parable: "There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvellous in our eyes'?

## PARABLE OF THE HOUSEHOLDER WHO PLANTED THE VINEYARD

"It will be hard for a rich man to enter the Kingdom of Heaven," said Christ to His disciples. If you recall, last Sunday these same words appeared at the end of the Gospel reading. A young man approached Christ and asked, What should I do in order to inherit the Kingdom of Heaven? Then the Lord answered him: Fulfill the commandments. And when the young man said that he had already done this, then the Lord, seeing his heart, said: Give away whatever you have. But the young man was rich, and for him his riches were the power that gave him status in society, and therefore he bent his head and walked away. Here Christ said to His disciples: "Truly I say unto you, it will be hard for a rich man to enter the Kingdom of Heaven" (Mt. 19:16-23).

How is this? Why? If you take today's Gospel reading, then you will see why. The parable for today tells us how the Lord planted a vineyard and sent his slaves to work in this vineyard (Mt. 21:33-42). And he gave them everything needed for their lives. But the slaves enjoyed living and labouring in this vineyard so much that they began to feel that the place belonged to them. More and more they began to consider as their own all the prosperity which they were able to get from the grapes which grew so abundantly in the vineyard that did not belong to them; and they gradually began to forget the owner of the vineyard. The Lord gave them everything necessary for their maintenance, for their life, but they began to take it for granted. They had a different understanding: they had the opportunity to use the vineyard and all the beauty of these earthly goods which God gives to man. This captivated them so much, that they completely forgot, or better to say, they did not give a thought to the fact that all this was temporary; and that years would pass, and the hour would come when they would have to leave; and everything in the vineyard would remain here, but they would depart. You see, something different was required of them: while cultivating the vineyard, they should have cultivated also that which was given to man.

And what was actually given to man? A human being has a body which requires food, drink, motion, rest—the things that we call the life of the body. But man also has a spirit which always strives for the ideal. And no matter how good our earthly life might be—and it can be so good that it couldn't be better, as if nothing else existed—in a human heart will always stir that which cannot be satisfied by things surrounding us. And sadness will appear, and the conscience will say that he did not do the right thing, because the image of God is in every human being, in his spirit; and the spirit also requires life.

Bodily, the vineyard workers were all right, but the spiritual life they twisted and lived according to the flesh. And through this the conscience was suppressed. The conscience did exist but it was covered up. And here is proven what was said to the young man: it is hard for someone who trusts in riches to enter the kingdom of Heaven. Eyes are closed, conscience is darkened. Outwardly, he appears to be in a good state, but inwardly conscience is tormenting and tormenting. No hopes, no comfort. And so the human being tries everything. He says to himself: I will go to a resort, will go travelling, will create for myself all comforts. I will arrange my family life, will have children. I will enjoy myself. But here, at best, old age will come; but at worst—sickness. When these critical days come, nothing can appease. No matter how much earthly beauty or how many earthly goods we have — conscience will torment us. This is what today's parable expresses. The slaves even killed the heir so as not to give up the enjoyment of the vineyard. But banishment from the vineyard still occurred. How? This is what we call suffering of conscience which nothing can appease. Anguish—anguish with no way out.

So today's Gospel in a way supplements last week's Gospel and says to us: Brothers, take care that this doesn't happen to you, that the earthly beauty in which we live does not change into this vineyard of the parable! What do we need this vineyard for, these villas, automobiles, if our heart is being torn apart? Let us start to live according to the Beatitudes, and then our heart will be filled with peace, love, the breath of paradise. And with this fullness of heart, we will pass over into Eternal Life. But if we do not understand ourselves, we will be like the Jews. The Jews awaited the messiah who, according to the understanding of the Talmud, must be the ruler of the world and conquer everyone under the yoke of the Jews. And they waited for such a messiah. And when Christ appeared—Who had all the powers: He calmed the sea, He filled five thousand people with five loaves of bread, and healed sicknesses—in their understanding of that time it would have been impossible to find a better commander for the Jewish army. There would be no need for a commissary, food stocks, first aid stations, or hospitals. Christ could do everything. And they waited...to see what would happen next.

And Christ ascended a mountain and for the first time started to speak publicly: Blessed are the poor in spirit, blessed are those who weep, blessed are the meek, those who are persecuted (Mt. 5:3-11). The Jews expected power, might; but Christ spoke about poverty, meekness, sufferings. Of course, the Jews had to turn away. Christ was speaking about something quite different from what they were expecting—not about dominion. What if one followed in His footsteps? What would happen? They were bewildered.

What will happen will be exactly what we need: there will be peace of heart with which it is easy to go through this life and not fear to enter Eternal Life.

*The One Thing Needful - Archbishop Andrei*

For the Archangel: Luke 10:16-21

## Saints of the Week

**6 / 19 September - Commemoration of the Miracles of the Holy Archangel Michael** - There was in Phrygia a place called Chonae (plunging), not far from Hierapolis, and in that place there was a miraculous spring of water. When the Apostle John the Theologian, together with Philip, was preaching the Gospel in Hierapolis, he looked at this place and foretold that a spring would gush forth in it, a spring of healing water from which many would be restored to health, and that the place would be visited by Michael, the great archangel of God. This prophecy was very soon fulfilled: a spring of water appeared, which became known far and wide for its miraculous power. A pagan in Laodicea had a dumb daughter, which caused him great grief, but the Archangel Michael appeared to him in a dream and urged him to take his daughter to this spring, that she might be restored to health. The father immediately obeyed, took his daughter and there encountered many people who had come to seek deliverance from various ills. They were all Christians. The man asked how he should seek healing, and the Christians told him: 'In the name of the Father, and of the Son, and of the Holy Spirit, you must beg the Archangel Michael.' The father made his petition accordingly and dipped his daughter in the water, and the girl began to speak. Then this pagan was baptised along with his daughter and his whole household, and built a church to the Archangel Michael over the spring. Later, a young man called Archippus settled there. Pagans did him much malicious harm, for they did not want such power to be felt from a Christian holy place and many people be drawn to it. In their wickedness, they altered the course of a nearby river, so that it inundated the church and the spring. But, at the prayers of Archippus, the Archangel Michael appeared and opened a fissure in the rock at the end of the church, through which the flooding river plunged. So the place was saved, and became known as Chonae — plunging — from the river's plunge through the opened fissure. St Archippus lived there in asceticism till the age of seventy, and entered peacefully into rest in the Lord. The Holy Martyr Romulus and the 11,000 soldiers; St Eudoxius; Our Holy Father David;

**St. Bega, virgin, first abbess of Copeland in Cumbria** – of Irish royalty. Her family arranged her marriage to the Prince of Norway. Bega wanted to devote her life and virginity to the Lord, refused the arrangement, and fled. It is said that she was carried across the sea to the coast of Cumberland by riding on a clod of earth. She lived as an anchoress in Cumberland for many years, being fed by the birds in the woods. Saint Oswald of Northumbria, on a raid to dispel some highwaymen, convinced her to enter a convent for her own safety. She agreed, and took the veil from Saint Aidan of Lindisfarne and founded a monastery which later was named after her. As Abbess she was known for her generosity to the poor and oppressed who came to the abbey for assistance.

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**September - Forefeast of the Nativity of the Theotokos - The Holy Martyr Sozon** - Born in Lycaonia, Sozon was a shepherd and lived by the Law of God, teaching his brothers and sisters, and his friends, his devout faith. He learned in a vision that he would suffer martyrdom for Christ. At that time, there was a great persecution of Christians near the city of Pompeiopolis on the part of Maximian, the governor of Silicia. In the city, there was a golden idol which was worshipped by the pagans. Sozon left his sheep, went to the city, entered the pagan temple and knocked an arm off the golden idol, melting it down and giving the gold to the poor. There was a great outcry in the city because of this, and the pagans began to search for the guilty man. That no-one else should suffer for his action, Sozon went to the governor and declared himself to be a Christian and the performer of that act. The torturers first beat him, then chained him to a tree and flogged him with iron flails. When he was at his last breath, they cast him into the flames, where holy Sozon gave his soul to God. He suffered in about 304. His relics were found to be wonderworking, and a church dedicated to him was built over them. The Holy Apostles Euodus and Onesiphorus; The Holy Martyr Euppsychius; St John, Archbishop of Novgorod; One of the feasts of St. Dunstan, archbishop of Canterbury.



**8 / 21 September - The Nativity of the Most Holy Mother of God** - Epistle: Phil. 2:5-11 & Epistle: St. Luke: 10:28-42 & 11:27-28) The Holy Virgin Mary was born of her aged parents, Joachim and Anna. Her father was of the tribe of David and her mother of the tribe of Aaron, and so she was of royal blood from her father and priestly blood from her mother. By this, she foreshadowed Him who would be born of her as King and High Priest. Her parents were already old and had no children, and, because of this, were ashamed before men and humble before God. In their humility, they prayed with tears that God would bring joy to their old age with the gift of a child, as He had once given joy to the aged Abraham and Sarah, giving them their son Isaac. God, almighty and all-seeing, gave them a joy far exceeding all their expectations and their wildest dreams, for He gave them not just a daughter, but the Mother of God; He illumined them not only with temporal joy but with eternal. God gave them just one daughter, who later gave them just one grandson—but what a daughter and what a grandson! Mary full of grace, blessed among women, the temple of the Holy Spirit, altar of the living God, table of living bread, ark of God's holy things, tree of the most delicious fruits, glory of the human race, praise of

womanhood, fount of virginity and purity—this was the daughter given by God to Joachim and Anna. Born in Nazareth, she was after three years taken to the Temple in Jerusalem, whence she returned again to Nazareth and shortly afterwards heard the tidings of the holy Archangel Gabriel concerning the birth of the Son of God, the Saviour of the world, from her most pure and virginal body. The Feast of the Kalishto Icon of the Mother of God; The Feast of the Pochaevev Icon of the Mother of God;

**Troparion of the Mother of God tone 4:** Thy birth, O Mother of God,/ has brought joy to all the world;/ for from thee arose the Sun of Righteousness, Christ our God,/ Who, having dissolved the curse, has given His blessing,/ and having abolished death, has granted us life eternal.

**Kontakion of the Mother of God tone 4:** Joachim and Anna were freed from the reproach of childlessness/ and Adam and Eve from the corruption of death, O Immaculate One, by thy holy nativity./ And thy people, redeemed from the guilt of sin,/ celebrate thy birth by crying to thee:/ The barren woman gives birth to the Mother of God and the nurse of our life.

**Ss. Ina, king of Wessex, restorer of Glastonbury, & his queen Ethelburga. (8th c.)** - He was a son of the underking Cenred and ascended the West-Saxon throne in 688, a year before the death of his predecessor Caedwalla. For thirty-seven years he ruled over a turbulent and war-like people, and by virtue of a varied genius was equally successful as a warrior and legislator. His first efforts were directed towards establishing internal peace, and in the fifth year of his reign he drew up a set of laws which regulated the administration of justice and fixed the legal status of the various elapses of his subjects. With the exception of the Kentish laws this code is the earliest extant specimen of Anglo-Saxon legislation, and for that reason is of particular interest. When matters in his own realm had been adjusted, Ina turned his attention to Withred, King of Kent, and at the head of a formidable army demanded weregild (compensation) for the death of Mul (for Mollo), brother of Caedwalla. Withred paid the full compensation—thirty thousand pounds of silver—and admitted the supremacy of the West-Saxon over all the country held by the English south of the Thames. By successive conquests, Ina added several districts to the western provinces of his domain, and after a bitter war conquered Geraint, King of Cornwall, and built a fortress on the Tone, at the site of the present Taunton. Throughout his entire reign was particularly solicitous for the welfare of religion and religious establishment, founding many monasteries and endowing those already in existence. The Abbey of Glastonbury was erected by him, with the funds, it is thought, which came from the weregild collected from Withred. Other monastic establishments which were recipients of his bounty were those at Malmesbury, Wimborne, Nursling, Tisbury, Waltham, and Sherborne. Worn out by his long rule, Ina determined to abdicate in favour of Æthelheard and Oswald, and to make his peace with God. In pursuance of this project, he convened the Witenagemot and formally announced his abdication. With his wife he proceeded to Rome, to watch and pray at the tomb of the Apostles in the guise of a poor and pious pilgrim. While there he founded a hospice or home for English pilgrims, in the district known as Burges Saxonum, the modern Borgo. Some historians trace the foundation of the English College at Rome back to this hospice. The memory of the hospice still lives in the Church of San Spirito in Sassia, formerly S. Maria in Saxia; it is thought that King Ina and his Queen Ethelburga, lie buried in this church or in the atrium of St. Peter's. They died blessing God that they had been allowed to lay their dust in the consecrated soil of Rome.

**9 / 22 September - Fast Day - Afterfeast of the Nativity of the Theotokos — Ss Joachim and Anna - St Joachim** was of the tribe of Judah, and a descendant of King David. Anna was the daughter of Matthan the priest, of the tribe of Levi as was Aaron the High Priest. This Matthan had three daughters: Mary, Zoia and Anna. Mary was married in Bethlehem and bore Salome; Zoia was also married in Bethlehem and bore Elisabeth, the mother of St John the Forerunner; and Anna was married in Nazareth to Joachim, and in old age gave birth to Mary, the most holy Mother of God. Joachim and Anna had been married for fifty years, and were barren. They lived devoutly and quietly, using only a third of their income for themselves and giving a third to the poor and a third to the Temple, and they were well provided for. Once, when they were already old and were in Jerusalem to offer sacrifice to God, the High Priest, Issachar, upbraided Joachim: 'You are not worthy to offer sacrifice with those childless hands.' Others who had children jostled Joachim, thrusting him back as unworthy. This caused great grief to the two aged souls, and they went home with very heavy hearts. Then the two of them gave themselves to prayer to God that He would work in them the wonder that He had worked in Abraham and Sarah, and give them a child to comfort their old age. God sent them His angel, who gave them tidings of the birth of 'a daughter most blessed, by whom all the nations of the earth will be blessed, and through whom will come the salvation of the world.' Anna conceived at once, and in the ninth month gave birth to the holy Virgin Mary. St Joachim lived for eighty years and Anna for seventy-nine, and they both entered into the kingdom of God. Commemoration of the Third Ecumenical Council; The Holy Martyr Severian; St Theophanes, Confessor and Fester; St Nicetas the Man of God.;

**St. Kieran (Ciaran) of Clonmacnois, Ireland (c.545)** - The holy abbot Ciaran was the son of the wagonmaker, Beoit. Beoit was a very good and careful worker, and so he became rich. He and his wife Darerca had five sons and three daughters. Of these sons, four became presbyters and one, a deacon. All three daughters became nuns. This blessed family lived in the province of Meath, but because the local king was greedy and asked for too much tax money, the family moved to Roscommon in the province of Connaught. St Ciaran was born at Roscommon in the year 515. Like other boys his age, the young saint learned to work hard, helping his father, and also working for neighbouring farmers. One of his chores was to herd his family's sheep. Ciaran especially liked this duty, because he could be alone and pray to God in peace. The boy knew many of the psalms by heart, and he loved to chant them as he watched over the flock. The sheep were grazed in a plain called Ai. At that time, the wondrous old man, Saint Diarmat lived on this plain. This holy elder at once saw God's Grace in the young shepherd, and he taught the youth to read the psalms from the book for himself. The two spent many hours together, reading and praying. The elder taught the young saint many things about spiritual struggle, and how to keep himself clean and pure for Christ's sake. When he was old enough, St Ciaran wanted to go to school. In those days, there were no public schools, and the bishops and presbyters taught the students. St Findian had a school at Cluain. Here, he taught the Divine Scripture and the sciences. Saint Ciaran learned quickly, and grew in wisdom and in spirit under his elder. Some of the other students, however, were jealous of the young saint, and they used to torment him and shun him. Ciaran only prayed for them and tried to teach them love and mercy. The students of the school had to take turns working in a flour mill, to help pay for their needs. St Ciaran toiled with meekness and obedience. The saint loved beggars, and from his earliest youth he had sought to help them and give them money, food or clothing whenever possible. He even gave them some of the flour which he ground. As Saint Findian grew older, he called his monks together and announced that when he reposed, Ciaran should take his place as abbot. To this, they all agreed. Meanwhile, St Ciaran got a blessing from his elder to visit some of the holy places of Ireland. He went to Lake Erne to hear the holy words of St Ninned, and from there, the young man went to the sacred isle of Aran. On Aran Island, the monks lived in great poverty and worked very hard. The holy elder, St Enda, was abbot of Aran in those days, and he accepted St Ciaran with joy. The young saint joined the hard labour and prayers of the monks, and he daily grew in God's Grace. From Aran, the saint made his way to Scatterry Island to learn what he could from Saint Senan. The blessed one journeyed around the whole country, learning much from the holy elders, and working and praying with all the monks. Soon, however, many monks came desiring to have St Ciaran as their elder; The saint built a small monastery on Hare Island (called Inis Aingin in

Irish language) which is in Lake Ree. Even though Ciaran was the abbot of this monastery, he served the brothers, and often when a visitor came, Saint Ciaran would wash his feet and serve him like a slave. God worked many miracles and healings through this young saint, and the faithful from all over Ireland began to come to Lake Ree as pilgrims. The saint was sorrowful because of the attention and praises he was receiving, and so after a while, he appointed the holy presbyter Donnan as abbot, and he himself departed to the wilderness of Clonmachnoise. In those days, the elder Diarmat was living in this wilderness in a poor cell. The saint came to this cell and built himself one nearby. He lived here with his old friend and teacher for a long time, and a brotherhood soon grew up around him. St Ciaran became a father of saints, for many of his monks later became wonderworkers. The saint spent many years in struggle and prayer. He travelled throughout Ireland preaching and teaching the rulers and people alike to be merciful and charitable. This holy elder and wonderworker reposed in the Lord on 9 September, in the year of our Lord 550. He was about thirty-five years old; St. Wulfhilda, abbess of Barking, St. Bettelin, hermit of Crowland.

**10 / 23 September – Afterfeast of the Nativity of the Theotokos — The Holy Martyrs Menodora, Metrodora and Nymphodora** - They were three sisters from some place in Asian Bithynia. Brought up in a Christian spirit, they withdrew from the city into the desert, desiring to lift up their minds to God and free themselves from the illusory world, and thus to live their lives in purity and virginity as true brides of Christ. They gave themselves to fasting, prayer and toil, and God adorned them with the gift of wonderworking. When people began to bring the sick to them for healing, they became known against their will. A certain governor, Fronton, heard of them and brought them to trial. Seeing them, the governor was amazed at their beauty, for, although they were nuns and their bodies were withered, their faces were radiant, illumined by an inner peace and the grace of God. The governor at first flattered them and promised to send them to the Emperor, who would give them in marriage to his nobles, but, when he realised that his flattery and promises were having no effect on these brides of Christ the Lord, he ordered that Menodora be put to torture and her sisters be thrown into prison. After harsh torture, the governor cried to Menodora, all wounded and covered in blood: 'Offer sacrifice to the gods!' To this the holy martyr replied: 'Don't you see that I am doing nothing but offer myself in sacrifice to my God?' When she expired under torture, the governor brought out her two sisters and stood them beside Menodora's dead body, and, pointing to it, urged them to deny Christ. As they remained steadfast, he tortured them to death. At that, a thunderbolt fell from the sky and killed the soul-less Fronton and his servants. Christians buried the bodies of these holy martyrs, who suffered some time between 305 and 311, in the time of Galerius, and entered into rest in the Kingdom of Christ. St Pulcheria the Empress; The Holy Apostles Apollos, Lucius and Clement; The Three Holy Women of Constantinople; St. Salvius, bishop of Albi (Gaul); Translation of the relics of Sts Egwin, bishop of Worcester and Ethelwold, bishop of Winchester; St. Frithestan, bishop of Winchester.

**11 / 24 September - Fast Day - Afterfeast of the Nativity of the Theotokos — Canonisation of St. Xenia of St. Petersburg (1978) - Prayer to the Holy Blessed Xenia of Petersburg:** O most simple in thy way of life, homeless on earth but an inheritor of the Heavenly Father, blessed wanderer Xenia! Just as earlier those who fell down before the inscription over thy grave, so now we also, hastening to thee, entreat thee to pray that our steps might be directed, according to the word of the Lord, in the doing of His commandments, and that the soul-corrupting lawlessness sowed by the godless might not prevail over our people, but that we all might yet behold the deliverance of thy city and thy beloved Russian land from the present cruel affliction. O thou who didst hide thyself from the wise of this world, but wast known to God, entreat for us humility, a pledge of meekness and love in our hearts, in prayer faith, in repentance hope, in labours firmness, in afflictions the mercy of healing, and the renewal of our whole life, at least from this time forth; so that glorifying thee, with contrition we may confess the Father and the Son and the Holy Spirit, Trinity One in essence and undivided, unto the ages of ages. Amen. Our Holy Mother Theodora; St Paphnutius the Confessor; Our Holy Father Ephrosynus the Cook; The Holy Martyr Ia; The Holy Martyrs Diodore, Didymus and Diomedes;

**St. Deinol (Daniel), first bishop of Bangor, Wales (584) - Dismissal Hymn (Tone 4):** By thy teaching and pious life thou didst shine forth in the age of Saints, O Hierarch Deinol, and becoming Bangor's first bishop thou wast an instrument of God's grace, leading many to salvation. Pray, O Saint, that we may be led into the Way of Truth that our souls may be saved

**12 / 25 September- Apodosis of the Nativity of the Theotokos - The Hieromartyr Autonomus** - A bishop, he left Italy for Bithynia in Asia during Diocletian's persecution, going to a place called Soreoi, where he brought many to the Christian faith and built them a church dedicated to the Archangel Michael. He stayed in the house of a devout Christian, Cornelius, whom Autonomus ordained priest and then consecrated bishop. Not far from the town of Soreoi was a place called Limnae, entirely inhabited by pagans. St Autonomus went to this place and quickly brought many to the light by the Gospel of Christ. This roused the pagans, and they hurried one day to the church of the Archangel Michael in Soreoi and, during divine service, slew Autonomus in the altar, killing also many other Christians in the church. In the time of the Emperor Constantine, a noble courtier, Severian, built a church over St Autonomus's grave. Two hundred years after his death, St Autonomus appeared to a soldier called John. This soldier dug up the saint's relics and found them to be completely uncorrupt, and many of the sick received healing from them. Thus God glorified him who glorified Him while in the body. The Hieromartyr Cornutus, Bishop of Iconium; The Holy Martyr Julian with his 40 Companions; Our Holy Father Daniel of Thasos; The Holy Martyrs Macedonius, Tatianus and Theodulus.

**St. Ailbe of Emly** - He was the child of a clandestine union. The father, fearing King Cronan, fled before the child was born. The King ordered that the baby be killed but his servants left him near a rock where, it is said, a wolf nursed him. The child was later found by a passerby - Lochan - who gave him to some Britons in the neighbourhood. A tradition held that he went to Rome and was ordained bishop by the Pope. He preached throughout Ireland, and made people "not only Christians but saints." He founded the monastery of Emly which became very important in Munster. A ninth century Rule bears his name. And the wolf? Ailbe was able to save the wolf when he was present at a run at which she was to be killed. She ate from his table from then on.

Tropar of St. Ailbe Tone 4: When Ireland's Enlightener returned to his native land,/ he found thee, O holy Ailbe, preaching the Faith at Emly,/ where at the bidding of an Angel thou hadst built a church./ O wise shepherd of souls and glorious ascetic,/ O friend of animals, and fellow missionary with the illustrious Patrick,/ pray to Christ our God that we might also become bastions of Orthodoxy/ and a shining example to our fellow countrymen,/ drawing them away from ignorance and error/ and into the true Faith that all our souls may be saved.

***HYMN OF PRAISE***  
***The Nativity of the Most-holy Mother of God***

O greatly desired and long awaited one, O Virgin, thou hast been obtained from the Lord with tears! A bodily temple of the Most-holy Spirit shalt thou become, And shalt be called Mother of the Eternal Word.

The Burning Bush they called thee, For thou wilt receive within thyself the divine fire: Ablaze with fire but not consumed, Thou shalt bear the Golden Fruit and offer it to the world.

Thou shalt be the Bearer of Him Who bears the heavens, To Whom all of heaven offers up praise! The Miracle of miracles shall come to pass within thee, For thou shalt bear heaven, thou who art ``more spacious than the heavens!"

Thou art more precious to us, O Virgin, than precious stones, For thou art the source of salvation for mankind. For this, may the entire universe glorify thee, O Most-holy Virgin, O white Turtledove!

The King of Heaven shall desire to enter the world, And shall pass through thee, O Beautiful Gate! O Virgin, when thou dost become woman thou shalt bear Christ for us; From thy body, the Sun shall blaze forth.

***REFLECTION***

St. Dionysius the Areopagite writes of the immeasurable joy, the outer and inner radiance, and the indescribable fragrance that he sensed in the presence of the Holy Theotokos when he visited her in Jerusalem. In his zeal, he says that if he had not known the One True God, he would have recognized her, the Holy Virgin Mary, as God. The Holy Virgin made such a powerful and unique impression on men during her earthly life-and she received an incomparably greater power and glory after her physical death when, by the will of God, she was exalted above the heavenly hosts. Her power comes from her ceaseless prayer for the faithful, for all those who turn to her for help. When St. John of Novgorod and his people prayed to her for help against a hostile army, he understood that she was simultaneously praying to the Lord with tears in their behalf, and Novgorod was miraculously saved. As she was compassionate toward her crucified Son, so the Holy Most-pure One is also compassionate toward all those in need, and who turn to her for help. It could be said that the entire earth is covered by the miracles of her mercy. Even today, there lives in Belgrade a café owner (C. J.), who was born in the village of Labuni te (Macedonia) outside Struga. His mother brought him blind to the Monastery of Kali to, where, after the priest prayed over him before the icon of the Holy Theotokos, he received his sight. The first monk at Pochaev saw a fiery pillar extending from earth to heaven, and in that flaming pillar he saw the Holy Theotokos. She was standing on a rock. On the spot where she stood, a spring of healing water sprang forth: even today, it heals many of the sick.

***HOMILY***  
***on the equality of the Son and the Father***

*The Son can do nothing of Himself but what He seeth the Father do* (John 5:19).

Brethren, how are we to understand these words? In the same way as some heretics understood them-that is, that the Son is lesser and weaker than the Father? In no way. The mouths that interpreted these words of the Lord this way spoke blasphemy. We must understand these words as our Holy Fathers understood them-that the Son is equal to the Father in all things; and that, because of their equality of will, love, and wisdom, the Son can do nothing contrary to the Father's will, or contrary to the love of the Father, or contrary to the wisdom of the Father. Thus, the Father cannot do anything contrary to the Son, and the Holy Spirit cannot do anything contrary to the Father or the Son. Everything that the Father wills and loves and thinks, is also willed, loved and thought by the Son and the Holy Spirit. Harmony unequalled; unity undivided; being inexpressible! Therefore, it is obvious that the Son can and will do *nothing of Himself*-nothing of His own accord, nothing without harmony and unity with the power of the Father and the will of the Father. The Lord Himself further witnesses that this interpretation is true by His words: *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will* (John 5:21). Do you see the equality of will and power? That which the Father wills, the Son wills also; that which the Father can do, the Son can also do. Therefore, let no one separate Their Divinity, and thus bring down a curse upon himself. God cannot be divided, and one who tries to divide Divinity-and to lessen one Person and to exalt the other Person-cannot be saved.

O Most-holy Trinity our God, Three in Persons, and One in Essence- Life, Light and Love-look down upon us, and have mercy on us.

***To Thee be glory and praise forever. Amen.***