

13th Sunday After Pentecost

Holy Hieromartyr Eutyches

24 August / 6 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.

Tropar of St Eutyches tone 4: O disciple of the holy Apostles, thou wast a teacher of godliness/ and didst openly proclaim the incarnation of the Word./ Thou didst suffer as a martyr and confirm the word of Faith by thy miracles./ O Hieromartyr and Father Eutyches/ pray to Christ our God for our souls.

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.

Kondak of Eutyches tone 3: Thou wast a successor of the Apostles and an example to bishops O Eutyches who didst die as a martyr./ Thou didst shine like the sun and illuminate all,/ dispelling the darkness of godlessness./ Wherefore we venerate thee as Christ's divine servant.



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.

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

Saints of the Week

24 August / 6 September - The Hieromartyr Eutyches - one of the lesser apostles, born in Sebastopol, he was a disciple and friend of the Apostles John the Theologian and Paul. Although he was not included in the Seventy, he was called an apostle by virtue of having been a disciple of the great apostles, and because he showed true apostolic zeal in the service of the Gospel. Consecrated as a missionary bishop, St Eutyches travelled widely, having an angel as a companion, and he also received heavenly bread from an angel while in prison. When his body was flayed with serrated iron rods, his blood ran down mingled with a sweet myrrh. He was thrown into the flames and before wild beasts, and was finally beheaded with the sword in Sebastopol; The Holy Martyr Tation; The Holy Martyr Syra; Our Holy Father Arsenius of Komel; St George Limniotes.

25 August / 7 September - The Holy Apostle Titus - One of the Seventy, he was born in Crete and educated in Greek philosophy and poetry. Led by a dream, he read the Prophet Isaiah and came to doubt all Hellenic learning. Hearing of Christ the Lord, he went to Jerusalem with some other Cretans, and himself heard the words of the Saviour and saw His mighty works. His youthful heart clave utterly to Christ. He was later baptised by the Apostle Paul, whom he served in the works of the Gospel as a son serves his father. Paul loved Titus so greatly that he sometimes called him his son (Titus 1:4), and sometimes his brother (II Cor. 12:18). Titus travelled widely with the great Apostle of the people, and was by him made Bishop of Crete. At the time of Paul's suffering in Rome, Titus was there, and buried the body of his teacher and spiritual father. He then returned to Crete, where he had great success in baptising the pagans, and wisely governed the Church to great old age. He entered into rest at the age of ninety-four; .The Holy Apostle Bartholomew - Today is the commemoration of the translation of St. Bartholomew's relics, while his main feast falls on June 11th. When this great Apostle was crucified in Ourbanopolis in Armenia, Christians took his body and buried it in a leaden coffin. When numerous miracles had been wrought over the Apostle's grave, especially healings of the sick—which led to an increase in the number of Christians—the pagans took the coffin containing Bartholomew's relics and cast it into the sea. At the same time, they threw in four other coffins with the relics of four martyrs: Papias, Lucian, Gregory and Acacius. By God's providence, the coffins did not sink, but floated, carried by the waves, to various places: Acacius's to the city of Askalon, Gregory's to Calabria, Lucian's to Messina, Papias's to another place in Sicily and Bartholomew's to the island of Lipara. By some mysterious revelation, the Bishop of Lipara, Agathon, learned of the approach to Lipara of the relics of St Bartholomew. Agathon, with his clergy and people, went out to the shore and awaited the coffin with great joy. On that occasion, many of the sick were healed by the holy Apostle's relics. They were placed in the church of St Bartholomew and lay there until the time of Theophilus the Iconoclast (about 839), then, when the Moslems threatened the Liparites, the Apostle's relics were taken to the town of Benevento. Thus God glorified His apostle by miracles, both during his lifetime and after his death; the Holy Confessors of Edessa; St. Menas, Patriarch of Constantinople; at York the translation of the relics of St. Hilda of Whitby (680).

26 August / 8 September - The Holy Martyr Adrian and his wife Natalia - Husband and wife, they were both of noble and wealthy families in Nicomedia. Adrian was the governor of the Praetorium and a pagan, and Natalia was a secret Christian. They were both young, and had lived in wedlock for thirteen months in all before their martyrdom. When the wicked Emperor Maximian visited Nicomedia, he ordered that the Christians be seized and put to torture. There were twenty-three Christians hidden in a cave near the city. Someone handed them over to the authorities and they were cruelly flogged with leather whips and staves, and thrown into prison. They were then taken from prison and brought before the Praetor for their names to be noted . Adrian looked at these people, tortured but unbowed, peaceful and meek, and he put them under oath to say what they hoped for from their God, that they should undergo such tortures. They spoke to him of the blessedness of the righteous in the Kingdom of God. Hearing this, and again looking at these people, Adrian suddenly turned to the scribe and said: 'Write my name along with those of these saints; I also am a Christian.' When the Emperor heard this, he asked him: 'Have you lost your mind?' Adrian replied: 'I haven't lost it, but found it!' Hearing this, Natalia rejoiced greatly, and, when Adrian sat chained with the others in prison, came and ministered to them all. When they flogged her husband and put him to various tortures, she encouraged him to endure to the end. After long torture and imprisonment, the Emperor ordered that they be taken to the prison anvil, for their arms and legs to be broken by hammers. This was done and Adrian, along with the twenty-three others, breathed his last under the vicious tortures. Natalia took their relics to Constantinople and there buried them. After several days, Adrian appeared to her, bathed in light and beauty and calling her to come to God, and she peacefully gave her soul into her Lord's hands.

Prayer to the Holy Martyrs of Christ - Adrian and Natalia: O sacred couple, holy martyrs of Christ Adrian and Natalia, blessed spouses and valiant athletes! Harken unto us who beseech you with tears, and send down upon us all that is profitable for our souls and bodies; and entreat Christ God, that He have mercy upon us and deal with us according to His mercy, that we not perish in our sins. Yea, O holy martyrs, accept ye our cry of supplication, and by your intercessions deliver us from famine, pestilence, earthquake, flood, fire, hail, the sword, invasion of aliens and civil strife, from sudden death and from all misfortune, grief and pain, that ever strengthened by your supplication and mediation, we may glorify the Lord Jesus Christ, to Whom is due all glory, honour and worship, with his unoriginate Father and His all-holy Spirit, unto the ages of ages. Amen. Our Holy Father Tithoes: St Zer-Jacob; The Miracle of the Most Holy Mother of God in

The miraculous renewals of icons was first witnessed in the Convent in Harbin on the first Tuesday of Great Lent in 1925. A dark Icon of the Mother of God "of the Akathist" suddenly became light. A priest was asked to serve a Moleben before the renewed Icon, but when he expressed doubts as to whether the Icon had in fact been dark, it quickly became dark again. Abbess Moscow in 1395 Rufina commented that the Icon darkened again due to the "soot of unbelief," but she prophesied that before the renewal of Russia the Icon would once again be renewed. Another miracle of God's Mercy was manifested in the Convent on August 26, 1925 (o.s.), the Feast of the Icon of the Vladimir Mother of God. An Icon of the Vladimir Mother of God was miraculously renewed in Abbess Rufina's hands. In 1924 a pious and elderly lady gave the old and damaged Icon to the Convent, remarking to the novice who accepted it that she couldn't throw it away in spite of its condition. Abbess Rufina accepted the Icon and placed it in a prominent place in the Church, which at that time had few icons. Because of its condition many people complained, and so the Icon was moved to a corner of the Altar. Even there, however, the presence of the Icon was criticized by the clergy. On the Feast day of the Icon, when several people were to be released from prison, Abbess Rufina decided to bless them with the Icon. She requested that the Icon be brought from the Altar and when Mother Ariadna handed it to her, it quickly began to lighten, the way that fog scatters in the sunlight, and became cleaned of the dust and dirt that time had settled upon it. Holding the Holy Icon in her hands, Abbess Rufina exclaimed, "Look, look, a miracle is taking place. The Icon is being restored!" After only a few minutes the Icon looked as though it had just been painted. The face of the Mother of God was lightened, the tin covering was brightened, and the halo above the face of the Virgin radiated a flowing light. This miracle occurred at 2 p.m. An hour later a Moleben was served by one of the hieromonks of the Convent, who only a few days

earlier, had recommended that the Icon be burned and the ashes thrown into the river. With tears he begged forgiveness from the Mother of God. This miracle strengthened the Sisters in their faith that the Mother of God was Herself directing their lives invisibly, and was watching over their spiritual progress. Seeing in this miracle an indication from the Mother of God as to what the Convent should be called, Metropolitan Meletius blessed the changing of the name of the Convent to the Vladimir Icon of the Mother of God. On April 26, 1926 there was a fire at the Convent and one Icon, that of God the Sabaoth, was miraculously preserved and renewed. A flow of miraculous healings began to occur from that Icon as well as from the Icon of the Vladimir Mother of God. The apparition of these obvious signs of God's Mercy, began to be widely known, not only among the Russian population, but among the Chinese as well, not only in the city of Harbin, but along the whole territory of the Chinese Eastern Railroad.

27 August / 9 September – Fast Day - Our Holy Father Pimen the Great - an Egyptian by birth and a great Egyptian ascetic. As a boy, he visited various spiritual teachers and gathered proven experience as a bee gathers honey from flowers. Pimen once begged the elder Paul to take him to St Paisius. Seeing him, Paisius said: 'This child will save many; the hand of God is on him.' In time, Pimen became a monk and drew two of his brothers to monasticism. Their mother once came to see her sons, but Pimen would not allow her in, asking through the door: 'Which do you want more: to see us here and now, or in the other world in eternity?' Their mother went away joyfully, saying: 'If I will see you for certain there, I don't need to see you here.' In the monastery of these three brothers, governed by the eldest, Abba Anoub, the rule was as follows: at night, four hours were passed in manual work, four hours in sleep and four in reading the Psalter. The day was passed, from morning to noon, in alternate work and prayer, from mid-day to Vespers in reading and after Vespers they prepared their meal, the only one in the twenty-four hours, and this usually of some sort of cabbage. Pimen himself said about their life: 'We ate what was to hand. No-one ever said: "Give me something else", or "I won't eat that". In that way, we spent our whole life in silence and peace.' He lived in the fifth century, and entered peacefully into rest in great old age. The Holy Martyr Phanurius - who he was and when he lived is not known, but he is much venerated in Rhodes and Crete. In 1500, he appeared to some people on the island of Rhodes, where he also showed wonders of healing. There is found there an old icon of him, in which he is depicted as a young soldier holding a cross in his right hand and a burning candle in his left. St Phanurius is also much venerated in Egypt. There is a tradition that his mother was a great sinner, whom not even he could convert. But his filial love for his mother was great beyond measure, and he prayed more for his mother's salvation than his own. When the pagans stoned him to death for Christ, St Phanurius prayed to God: 'For the sake of these my sufferings, Lord, help all those who will pray to Thee for the salvation of Phanurius's sinful mother.' In Egypt, many Christians pray thus: 'O Lord, save Phanurius's mother and help me, a sinner' —and many receive help through this prayer. Our Holy Father Pimen of Palestine: St Hosius of Cordova: The Hieromartyr Kuksha, and Pimen the Faster; St. Caesarius, bishop of Arles (543).

28 August / 10 September - Our Holy Father Moses the Negro - An Ethiopian, he was at first a robber and the leader of a robber band, but he then became a penitent and a great ascetic. As a slave, Moses escaped from his owner and became a robber. Because of his great physical strength and recklessness, the robbers chose him as their leader. Suddenly his conscience was filled with remorse and repentance for the crimes he had committed. He left the band, went to a monastery and gave himself entirely to obedience to his spiritual father and to the rule of the monastery. He made great use of the teaching of Saints Macarius, Arsenius and Isidore. Later, he withdrew to solitude in a cell, where he gave himself utterly to physical labour, prayer, vigils and pondering on God. Tormented by the demon of lust, he confessed to his spiritual father, Isidore, and received from him the advice to fast as much as possible, and never to eat his fill. When this proved to be of no help, he, at the elder's advice, began to keep night-vigils and to pray standing; he then got into the way of carrying water from a distant well for the older monks. After six years of terrible striving, St Isidore finally healed him miraculously of the lustful thoughts, imaginings and dreams visited on him by the demon. He was ordained priest in old age. He founded a monastery of his own, and had seventy-five disciples, himself living to the age of seventy-five. He foresaw his own death, and one day told his disciples to flee, as barbarians were coming to attack the monastery. When his disciples urged him to flee as well, he told them that he must perish in the attack, for he had himself at one time done violence, according to the words: 'all they that take the sword shall perish with the sword' (Matt. 26:52). So he stayed, with six of his brethren. The barbarians came and ran them through. One of the brethren, hiding nearby, saw seven shining wreaths descend upon the seven martyrs. Abba Moses used to say, "Secret withdrawal (from work) maketh dark the mind, but or a man to endure and to persevere in his works maketh light the mind in our Lord, and it strengtheneth and fortifieth the soul." and " These four things lead to fornication: eating and drinking, oversleeping, negligence and decoration of clothes." "If you want to repent to God, beware of living in luxury, for this stimulates all passions and dispels the fear of God from the heart." The uncovering of the relics of St. Job of Pochaev; Our Holy Father Sava of Pskov and Krypetsk; The Assembly of all the Men of God of the Kiev Caves.

29 August / 11 September - Fast Day - The Beheading of the Glorious Prophet, Forerunner and Baptist John - Herod Antipas, son of the Herod who slew the young children in Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil branch of evil stock, put away his lawful wife and took Herodias, his brother Philip's wife, to live with him while Philip was still alive. John the Baptist stood up against this lawlessness and strongly denounced Herod, at which Herod threw him into prison. At the time of some feast at his court in Sebastia in Galilee, Salome, the daughter of Herodias and Philip, danced for the guests. Herod, in his cups and carried away by her dancing, promised her whatever she asked, even to the half of his kingdom. Instructed by her mother, she asked for the head of John the Baptist. Herod commanded that John be beheaded in the prison and his head brought on a platter. John's disciples took the body of their teacher by night and buried it, but Herod tore out John's tongue with a needle and then buried his head in an unclean place. What later happened to John's head is recorded and can be read the Prologue under February 24th. God's punishment was quickly visited upon this group of

evildoers. Prince Aretas, to avenge his daughter's honour, attacked Herod with his army and brought him to his knees. The defeated Herod was condemned by the Roman Caesar, Caligula, to exile first in Gaul and then in Spain. As exiles, Herod and Herodias lived in need and debasement until the earth opened and swallowed them up. Salome, Herodias's daughter, came to a bad end in the river Sikaris (Sula). The death of John took place before the Passover, but its commemoration on August 29th was instituted because it was on this day that a church, that had been built over his grave in Sebastia by the Emperor Constantine and the Empress Helena, was consecrated. In this church were also placed the relics of John's disciples, Eliseus and Audius. Our Holy Mother Theodora of Salonica; The Holy Martyr Vassilia; The Holy Martyr Anastasius;

St. Sebbi, king of the East Saxons (c.694), monk - he became the king of Essex (or the East Saxons) following the conversion of the kingdom by St. Cedd in 664. He ruled at a time when there was relative peace and the realm was under the domination of Mercia, a nearby kingdom. Sebbi abdicated after ruling thirty years and became a monk in London. He died there and was buried in the old St. Paul's.

30 August / 12 September - Afterfeast of the Beheading of St. John the Baptist - Ss Alexander, John and Paul the New, Patriarchs of Constantinople - Alexander took part in the First Ecumenical Council in Nicaea, in place of the aged Patriarch Metrophanes, whom he then succeeded. When certain philosophers tried to dispute with him about faith, he said to one of them: 'In the name of my Lord Jesus Christ, I command you to remain silent!', and the philosopher became dumb from that moment. By his prayers, also, Arius's life was shortened. Alexander died at the age of ninety-eight, in the year 340. St John the Faster governed the Church in the days of the wicked Emperor Anastasius, an Acephalite heretic. He entered into rest in 595. St Paul IV governed the Church for five years and eight months and renounced the throne to receive the Great Habit secretly, to repent of his sins when he first supported the iconoclasts. He was the predecessor of the great Tarasius, and entered into rest in the time of Irene and Constantine, in 784; The Assembly of the Enlighteners and Teachers of Serbia; Our Holy Father Christopher; St Eulalius, Bishop of Caesarea in Cappadocia; At Todi in Umbria, Ss. Terence & Flaccus, martyrs; Translation of the relics of St. Alexander Nevsky.

HYMN OF PRAISE

SAINT JOHN THE BAPTIST

O Saint John, wonderful Baptizer, Of the Savior, you were the glorious Forerunner, You, with your purity, touched human souls And, as an awesome trumpet, from the Jordan resounded From sleep and idle vices, awakening men, When the axe was near to the root. To you I bow, to you I pray: Every temptation, help me to resist. Prophet most powerful, to you I bow, And before you kneel and before you I weep: From your heart, grant me the strength of a lion, From your spirit, grant me angelic whiteness. Grant me your strength that by practice to attain To God be submissive and to rule over myself, To baptize by fasting, to purify by all-night vigils, To sweeten by prayer and heavenly vision, And to every martyrdom, walk without fear With your courage and with a strong faith. O Saint John, God's chosen one, And glorious martyr for supreme justice, You, of whom the godless armies are afraid To my prayers, do not turn a deaf ear, But, strengthen me by your prayers, That as a true candle before the Lord, I stand.

REFLECTION

If you observe how men die, you would see that the death of a man usually resembles his sin. As it is written: "For all they that take the sword shall perish with the sword" (St. Matthew 26:52). Every sin is a knife and men usually are slain by that sin which they most readily committed. An example of this is given to us by Salome, the foul daughter of Herodias who asked for and received from Herod the head of John the Baptist on a platter. Living in Spain in the town of Lerida [Loredo] with the exiled Herod and Herodias, Salome set out one day across the frozen river Sikaris. The ice broke and she fell into the water up to her neck. Icebergs squeezed around her neck and she wiggled, dancing with her feet in the water as she once danced at the court of Herod. However, she was unable either to raise herself up or to drown until a sharp piece of ice severed her head. The water carried her body away and her head was brought to Herodias on a platter as was the head of John the Baptist at one time. Behold how terrible a death resembles the sin committed.