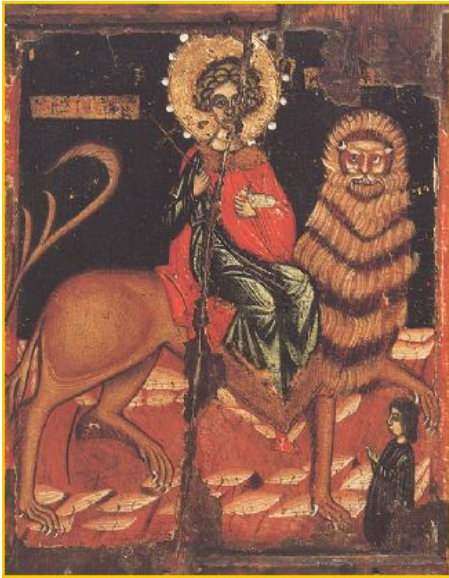


13th Sunday After Pentecost & Martyr Mamas & St. John the Faster

2 / 15 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 St Mamas tone 3: Holy descendant of martyrs,/ thou didst eagerly follow their steps;/ while preaching the Saviour's Name thou wast fulfilled in contest./ Wise and glorious Mamas,/ pray to Christ our God to save us.

Troparion of St John the Faster tone 4: Anointed by the Holy Spirit,/ thou didst serve God like an earthly angel,/ O Shepherd and Hierarch John./ Thou didst unify thyself through fasting/ and grant cleansing to those who eagerly run to thee.

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 of St Mamas tone 3: Shepherd thy people in lifegiving pastures/ with the staff given thee by God./ And crush the invisible enemies beneath the feet of those who praise thee./ For all in danger have thee/as a fervent intercessor, O holy Mamas.

Kontakion of St John tone 4: Thou didst become like thy namesake the Forerunner, John, for thou wast radiant with fasting and purity,/ Christ has made thee a worthy shepherd of His flock;/ beseech Him to save those who venerate thee.

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 Martyr: Rom . 8:28-39

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 Martyr: John 15:1-7

Saints of the Week

2 / 15 September - The Holy Martyr Mamas — He was born in Paphlagonia of eminent Christian parents, Theodotus and Rufina, who were thrown into prison for the name of Christ. In the prison, Theodotus was the first to die, and Rufina, after giving birth to a son, soon followed her husband, and the new-born child was left in the prison beside the bodies of his parents. God the Provider sent His holy angel to a noble widow, Ammia, whom the angel told in a dream to go to the prison and take the child. Ammia asked the city governor's permission to bury the dead and take the child into her own home. The child was dumb until the age of five, and then his first word was 'Mama', because of which he was given the name Mamas. At school, he showed an unusual brightness, and, being brought up at home in a Christian spirit, did not conceal his faith but confessed it before his contemporaries, mocking at the idols. In the time of the Emperor Aurelian, there was a vicious persecution of Christians, and the pagans did not spare even Christian children. Mamas was fifteen years old when he was taken before the Emperor. The Emperor told him to deny Christ only with his lips. To this Mamas replied: 'I shall not deny my God and King Jesus Christ either in my heart or with my lips.' The Emperor ordered that he be beaten, burned with torches and finally thrown into the sea, but an angel of God saved him and took him to a high mountain near Caesarea. There he lived in solitude and prayer, and fierce wild beasts were tamed by his holiness. He was eventually found there by the persecutors and put again to torture. Overcoming both the power of fire and the fierceness of wild beasts, holy Mamas was stabbed with a trident by a pagan priest. He thus gave his holy soul to the God to whom he had remained faithful in all his sufferings. Many of the sick have been healed by his relics. St John the Faster, Patriarch of Constantinople; St Eleazar; The Feast of the Kaluga Icon of the Mother of God.

3 / 16 September - The Hieromartyr Anthimus - Born in Nicomedia, he was brought up from childhood as a true Christian. 'His body was mortified, his spirit humble; jealousy was uprooted, anger tamed, sloth banished.... he had love for all and was at peace with all, had a good understanding with all, was filled with zeal for the glory of God and was open to all.' It is not surprising that a man of such virtues was made a bishop. St Anthimus worked as a bishop in Nicomedia at the time of a harsh persecution of Christians under the two wicked Emperors Diocletian and Maximian. Streams of Christian blood were spilled, especially in Nicomedia. One year, on the feast of the Nativity of Christ, twenty thousand martyrs were burned in one church (see Dec. 28th). This happened during Anthimus's episcopate. The persecution did not end with this, but continued, and many Christians were thrown into prison and kept there for torture and death. St Anthimus withdrew to a village, Omana, not to escape death but to be able thence to strengthen his flock in the path of martyrdom, that none should draw back through fear. One of his letters to the Christians in prison was seized and taken to the Emperor Maximian. The Emperor sent twenty soldiers to find Anthimus and take him. The grey-beard, discerning this, went out to meet the soldiers, brought them into his house as his guests and only then revealed that he was Anthimus. The soldiers, amazed at his kindness, urged him to hide, and said that they would tell the Emperor that they had been unable to find him, but Anthimus replied that he dared not allow God's Law to be violated by a lie in order to save his life. So he set out with the soldiers. On the way, all the soldiers came to faith in Christ and were baptised by Anthimus. Brought before the Emperor, Anthimus was submitted to harsh and long-drawn-out torture, and was finally beheaded with an axe. He glorified God and entered into rest in the Lord at the beginning of the fourth century. The Holy Martyr Vasilissa; St Joannicius, Archbishop and first Patriarch of Serbia; Our Holy Father Theoctistus.

4 / 17 September - The Hieromartyr Babylas - This 'great and wonderful man, if one can call him a man', as St John Chrysostom expresses it, was archbishop in Antioch in the time of the wicked Emperor Numerian. This Numerian made a peace-treaty with some barbarian king, who was of better character and a greater lover of peace than himself. As a sign of his sincere desire for a lasting peace, the king gave his little son to be brought up at Numerian's court. One day, Numerian butchered the boy and offered him as a sacrifice to the idols. Still hot from his wicked shedding of innocent blood, this evildoer went to a Christian church to see what was happening there. Holy Babylas was at prayer with the people. He heard that the Emperor was coming with his retinue and intended to enter the church. Babylas stopped the service, went out in front of the church and told the Emperor that, as an idolater, he was not permitted entry to the holy church where the one, true God was worshipped. Speaking of Babylas, Chrysostom says: 'Who else in the world would he fear, having with such authority withstood the Emperor? By this he taught kings not to spread their power further than the measure given them by God, and also showed the clergy how to use their authority.' The shamed Emperor turned back, but planned revenge. The following day, the Emperor summoned Babylas, and began to berate him and bid him offer sacrifice to idols, which the saint, naturally, steadfastly refused to do. The Emperor then bound him with chains and threw him into prison. He also tortured three children: Urban, aged twelve, Prilidian, aged nine and Hippolinus, aged seven. Babylas was their spiritual father and teacher, and they had stayed near him out of love for him. They were the sons of a Christian woman, Christodoula, who herself suffered for Christ. The Emperor first ordered that each child be beaten with the number of blows that totalled his age, and then had them thrown into prison. Babylas, in bonds, was present at the beheading of the children, giving them courage, and then laid his honoured head under the sword. He was buried by Christians in the chains in which he was bound at his death, in one grave with the three children. Their holy souls flew off to the company of heaven, and their wonderworking relics remained to be of support to the faithful, along with the enduring witness of their heroism in the Faith. They suffered in about 283. The Holy Prophet Moses; The Holy Martyrs Marcellus and Cassian; Translation of the relics of Ss. Cuthbert & Birinus, bb, to Durham, England

Icon of the Unburnt Bush - This beautiful Icon calls to mind the burning Bush which Moses saw, but which was not consumed by the flames. The Prophet Moses is also commemorated on this day. On the Icon is a representation of the Mother of God with Her Child. She holds a ladder on which is sometimes represented St John of the Ladder, the ascetic who wrote a great spiritual treatise called "The Ladder." This richly meaningful Icon depicts the Mother of God Who contained within Her Womb the Eternal God Who is Fire, and yet was unconsumed, like the Unburnt Bush. She is a true Ladder by which we ascend

to Heaven, as the Son of God took His Body from Her. The Prophet David is also depicted in the Icon, as the Ancestor of the Most Holy Theotokos and of Christ. He foretold the coming of the Messiah, especially through his Psalms. Many Icons of the Feasts of the Orthodox Church have depictions of David for the fact that his Psalms are used throughout to celebrate the events of our salvation. This icon has been known for its miracles of preservation from fires in Churches and homes.

5/ 18 September - Fast Day - The Holy Prophet Zacharias - He was the father of St. John the Forerunner. Zacharias was the son of Barachias, from the lineage of Abia, of the sons of Aaron. Zacharias was a high priest who held the eighth degree of service in the Temple at Jerusalem. His wife Elizabeth was the daughter of Sophia and sister of St. Anna, who was the mother of the Holy Theotokos. During the reign of King Herod the child-slayer, Zacharias was serving one day at the Temple of Jerusalem according to his turn. An angel of God appeared to him in the sanctuary, and Zacharias had great fear. The angel said to him: Fear not, Zacharias (Luke 1:13), and announced that Elizabeth would bear a son, in answer to their prayers. But both Zacharias and Elizabeth were old. When Zacharias doubted the words of the heavenly herald, the angel said: I am Gabriel, that stand in the presence of God (Luke 1:19). Zacharias was struck dumb from that hour, and could not speak until his son was born and he had written on a tablet: His name is John (Luke 1:63). Then his speech returned, and he magnified God. Some time later, when the Lord Jesus had been born and Herod began to slaughter the children of Bethlehem, he sent men to find and kill the son of Zacharias-for Herod had heard all that had happened to Zacharias, and how John had been born. Upon seeing the soldiers coming, Elizabeth took John into her arms-he was a year and a half old at that time-fled from the house with him, and ran to a rocky and desolate place. When she saw the soldiers following her, she cried out to the mountain: "O mountain of God, receive a mother with her child!" and the rock opened and hid the mother and child. Then Herod, enraged that the child John had not been slain, ordered that Zacharias be slain before the altar. The blood of Zacharias was spilled on the marble and dried solid as stone, and remained as a witness to Herod's evil deed. In the place where Elizabeth hid with John a cave opened, water flowed out of it, and a fruit-bearing palm grew, all by the power of God. Forty days after the death of Zacharias, the blessed Elizabeth died. The child John remained in the wilderness, fed by an angel and protected by God's providence, until the day he appeared at the Jordan; The Holy Martyrs Juventius and Maximinus; Seventy Holy Martyrs; Venerable Athanasius

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.

7 / 20 September - Fast Day - 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 Euodius and Onesiphorus; The Holy Martyr Eupsychius; 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 Pochaev 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.

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.

CONTEMPLATION

Contemplate God's wonderful gift to Solomon (I Kings 3): 1. How the Lord appeared to Solomon in Gibeon, and asked him his desire; 2. How Solomon asked for *an understanding heart*, in order to judge the people and recognize good and evil; 3. How God gave him that which he sought, as well as that which he did not seek.

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.