

14th Sunday After Pentecost

Afterfeast of the Nativity of the Theotokos &

Ss. Joachim and Anna

9 / 22 September

Resurrection Tropar, Tone 5: Let us, the faithful; praise and worship the Word, / Co-eternal with the Father and the Spirit, / born for our salvation from the Virgin; / for He willed to be lifted up on the cross in the flesh, / to endure death, / and to raise the dead / by His glorious Resurrection!

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.

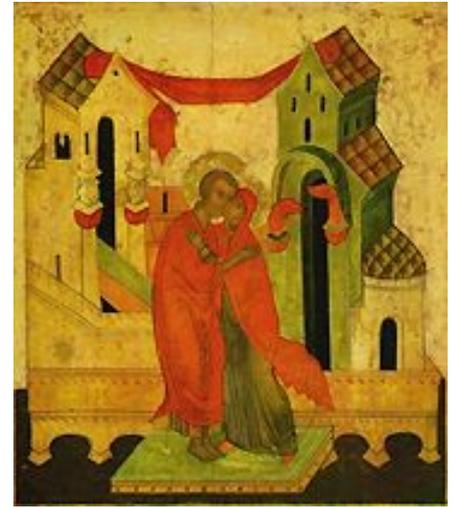
Troparion of Ss Joachim and Anna tone 2: We celebrate the memory of Thy righteous forebears / and through them we entreat Thee, O Lord, to save our souls.

Another Troparion of Ss Joachim and Anna tone 5: Let us sing praises to Joachim and Anna, / the couple honoured by God / (and they are His kinsmen). / They have borne for us the Maiden / who in a manner beyond understanding / gave birth to Him Who though fleshless / became incarnate to save the world. / With her they intercede for our souls.

Resurrection Kondak, Tone 5: Thou didst descend into hell, O my Saviour, / shattering its gates as Almighty, / resurrecting the dead as Creator, / and destroying the sting of death. / Thou hadst delivered Adam from the curse, O Lover of Man, / and we cry to Thee, O Lord, save us.

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.

Kontakion of Ss Joachim and Anna tone 2: Anna rejoices, released from her barrenness, / and nurses her most pure child. / She calls all people to glorify Him / Who gave the Virgin Mother to mankind from her womb.



Matins Gospel III

Epistle for the Sunday before the Exaltation: Gal . 6:11-18

Epistle: Corinthians 1:21 - 2:4

Now He who establishes us with you in Christ and has anointed us is God, Who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

WHO ALSO HAS SEALED US AND GIVEN US THE SPIRIT IN OUR HEARTS AS A DEPOSIT

Again, from the past He establishes the future. For it is He Who establishes us in Christ (that is, who does not suffer us to be shaken from the faith which is in Christ) and He Who anointed us and gave the Spirit in our hearts. How will He not give us the future things? For He gave the principles and the foundations, and the root and the fount (to wit the true knowledge of Him, the partaking of the Spirit) how will He not give the things that come of these? ...And what is 'anointed,' and 'sealed?' He gave the Spirit, by Whom He did both these things, making at the same time prophets and priests and king, for in old times these three ranks were anointed ...For we are both to enjoy a kingdom and to be made priests by offering our bodies for a sacrifice (for he says 'present your members a living sacrifice to God') and moreover we are constituted prophets too: for 'the things eye has not seen, nor ear heard,' (I Cor. 2:9) these have been revealed to us. And in another way, too, we become kings: if we have the mind to get dominion over our unruly thoughts, for such a one is a king and more than one who wears a diadem.

St. John Chrysostom. Homily III on II Corinthians I, 4, 5. B#56, pp. 289-290.

for the Saints: Gal . 4:22-31

Gospel: St. Matthew 22: 1-14

The Lord said this parable: "The kingdom of heaven is like a certain king who arranged a marriage for his son, And sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding." ' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

THE WEDDING FEAST

In His parables, our Lord often used common and familiar events and situations to teach eternal truths. Today, in the Gospel, we heard how He used the occasion of a wedding to teach about the Kingdom of God. This wedding in the parable was larger than life in that it was the marriage of the King's son. In order to properly celebrate the wedding the King made a great feast to share the joy of that event with his friends. A wedding is indeed a joyous event – it marks a great beginning for two people who leave behind their former separate lives and embark on a single life together. The wedding marks the beginning of the marriage – and a marriage is a life long journey of two people working out their salvation together. Almost every marriage begins with joy – but the question then is how to keep the joy of the wedding throughout the whole of the marriage.

In today's parable, there were three friends of the King who refused to come to the wedding and their excuses are used by our Lord as a means of teaching us some of the things that stand in the way of our own salvation. However, these same images can also show us three great dangers that can threaten any marriage and rob it of its joy and happiness. Of these friends, one went to his farm, another to his merchandise and a third slew the King's messenger. In the Gospel of Luke, we learn in greater detail what these excuses were for not coming. Luke writes that one went to inspect his land that he had just purchased, another to try his new yoke of oxen and the third had just married a wife. These three things: land (a farm), oxen (merchandise) and a wife, represent our possessions, works and passions and it is these three things that can threaten a marriage.

First there are possessions. In a marriage two people mystically become one and become an icon of the Church which is one but made up of many persons or alternatively an icon of the Holy Trinity, One God in three Persons. We bring all that we are into a marriage and offer it to our spouse. But in our modern times, it seems that even in a marriage there are those who wish to have their own possessions – keeping back a part of themselves from their spouse. Prenuptial agreements to preserve rights to property brought into a marriage, separate bank accounts, dividing up assets into "yours, mine and ours", etc. all of these serve to create division in a marriage because each person only gives a part of themselves. If a marriage is to properly develop and allow the joy of the wedding to grow and multiply, then both of the spouses must give all of themselves, holding nothing back – not themselves nor their possessions. The Apostle Paul points out that in a marriage, not even your body belongs to you anymore, but belongs to your spouse. If even your body is no longer your own, how can you consider your possessions as your own. Only by offering all of oneself to one's spouse can a marriage be fully fruitful bringing forth joy.

Secondly there are our works – or perhaps it is clearer to say our activities, our labors, our recreations: all the things that we do. In a marriage, the old priorities can no longer apply. My job, my hobbies, my recreation, my leisure, even my "me-time" no longer takes priority, but takes second place to my spouse (and eventually to the children that are born of the marriage). What once I did just on my own to please myself or to pursue my own goals; I now share with another. All that I do, I no longer do alone, but I do with my spouse. I cannot neglect my family for my job or my career or to attain my own goals. Rather the family must take priority over my own activities. The growth, development, maintenance, nurturing and care of this new entity – these two who have become one – is now the primary duty before both persons in the marriage. The greatest "activity" of the marriage is to work out your salvation together.

The third great enemy of a successful and joyous marriage is the passions. When we speak of the passions here we are speaking of my wants, my desires, my "needs", my pleasure, and so on. These passions play on the very natural (at least natural to our fallen nature) tendency to seek to satisfy one's self first and foremost. In marriage, however, the self has been sacrificed so that the two might become one, therefore, to continue to pander to the self, to your own wants and desires, sabotages this sacrifice and impairs the development of the marriage and compromises the joy that comes from that union. Marriage is not about self-satisfaction – in fact self-satisfaction has no place in a marriage – rather it is about self-sacrifice. In marriage, one does not destroy the other or absorb the other, but both are sacrificed that something new might be brought into existence. (The children born of a marriage are themselves an icon of this miracle, that something new – a new life of two who have been joined into one – has been created.)

These three enemies: my possessions, my actions and my passions, are the common enemies of every Christian marriage. There is, however, an even more basic necessity for a good and joyful marriage. A strong and sturdy foundation is at the root of every other activity in a marriage. Without a good foundation, any marriage will be endangered. In another parable, our Lord compared two lives, the wise man who built upon the foundation of a rock and the foolish man who built upon sand. The things of this world that too often serve as the foundation of a marriage: lust, loneliness, political or business advantage, greed, a desire for security, a tax advantage and so on are as impermanent and shifting as the sand upon which the foolish man built. As soon as it shifts, the marriage is stressed and sometimes even broken. In order for a marriage to be strong and solid, it must have a solid foundation and the only unchanging and solid rock is our Lord Jesus Christ. A marriage that is built upon anything other than Christ does not have a solid foundation. For this reason, civil marriages – those that are performed outside the Church – are not considered adequate and are not permitted for Christians. In order to have a solid and joy filled marriage, it must begin with and be founded upon the rock of our salvation, our Lord Jesus Christ.

Archpriest David Moser

<https://groups.yahoo.com/neo/groups/propoved/info>

for the Saints: Luke 8:16-21

Saints of the Week

9 / 22 September - 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 Faster; 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 - 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 – Fast Day - 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.

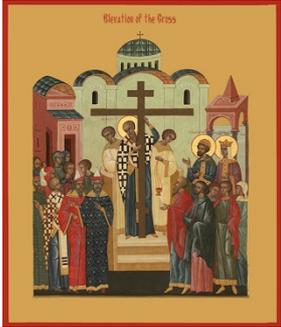
St. Ailbe of Emly - He was the child of a clandestine union. The father, fearing King Cronan, fled before the child was born. The King ordered that the baby be killed but his servants left him near a rock where, it is said, a wolf nursed him. The child was later found by a passerby - Lochan - who gave 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.

13 / 26 September - Forefeast of the Exaltation of the Cross - The Consecration of the Church of the Resurrection.

When the holy Empress Helena found the Lord's Cross in Jerusalem, she stayed longer in the city and built churches in Gethsemane, in Bethlehem, on the Mount of Olives and in other places that commemorated the life and work of the Lord Jesus Christ. On Golgotha, where she found the Precious Cross, she began to build an enormous church, under whose roof would be the places both where the Lord was crucified and where He was buried, the holy Empress wanting to bring under one roof the places of His suffering and His glory. But Helena went to the Lord before this magnificent church was completed. It was finished in the same year in which Constantine completed thirty years on the throne, and so the consecration of the church and the Emperor's Jubilee were fixed for the same day, September 13th, 335. At that time, a local Council of bishops was meeting in Tyre. These bishops, with many others, made their way to Jerusalem, to the solemn consecration of the Church of the Resurrection of the Lord. It was then instituted that this day, as a day of victory and triumph for the Church of Christ, should be celebrated every year. The Hieromartyr Cornelius the Centurion; The Holy Martyrs Macrobius and Gordian; The Holy Martyr Ketevana, Queen of Georgia; Our Holy Father Hierotheos.



14 / 27 September - Fast Day - Wine & Oil allowed - The Universal Exaltation of the Precious and Life-giving Cross - Epistle 1 Cor. 1:18-24 & Gospel St. John 19: 6-11, 13-20, 25-28, 30-35 - On this day are commemorated two events connected with the Precious Cross of Christ: the first, the finding of the Cross on Golgotha and the second the returning of the Cross to Jerusalem from Persia. Staying in the Holy Land, the holy Empress Helena decided to look for the Precious Cross of the Lord. An old Jew called Judah was the only person who knew the whereabouts of the Cross, and, under pressure from the Empress, he revealed that the Cross was buried under the Temple of Venus that the Emperor Hadrian had built on Golgotha. The Empress ordered that this idolatrous temple be pulled down, and then, digging deep below it, she found three crosses. While the Empress was in uncertainty about how to recognise which cross was the Lord's, a funeral procession passed by. Then Patriarch Macarius told them to place the crosses one by one on the dead man. When they placed the first and second on him, the dead man remained unchanged, but

when they placed the third on him, he was restored to life. By this, they knew that this was the Precious and life-giving Cross of Christ. After that, they placed it on a sick woman, and she recovered. Then the Patriarch raised the Cross aloft for all to see, and the people sang with tears: 'Lord, have mercy!' The Empress Helena had a silver casing made, and placed the precious Cross in it. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried the Lord's Cross off to Persia, where it remained for fourteen years. In 628, the Greek Emperor Heraclius was victorious over Chozroes and brought the Cross back to Jerusalem with great ceremony. Entering the city, Heraclius was carrying the Cross on his back, but suddenly the aged Emperor was unable to take another step. Patriarch Zacharias saw an angel directing the Emperor to take off his imperial robes and walk beneath the Cross along the way that Christ had walked, barefoot and humiliated as He had been. He passed this vision on to the Emperor, who stripped himself of his raiment and, in poor clothing and barefoot, took up the Cross, carried it to Golgotha and placed it in the Church of the Resurrection, to the joy and consolation of the whole Christian world. St Placilla the Empress; Our Holy Father, the Martyr Macarius of Salonica; Our Holy Mother Maria of Tarsus.

15 / 28 September - Afterfeast of the Exaltation of the Cross - The Holy Martyr Nicetas - Nicetas was a Goth by birth, and a disciple of Bishop Theophilus of the Goths, who took part in the First Ecumenical Council. When Athenarik, Prince of the Goths, began to persecute the Christians, St Nicetas stood before the prince and denounced him for his paganism and inhumanity. Tormented by terrible tortures, Nicetas the more strongly confessed his faith in Christ, and prayed to God with thanksgiving. His mind was unceasingly lifted up to God and immersed in Him, and in his hand beneath his robe he held an icon of the holy Mother of God with the pre-eternal Christ Child standing and holding the Cross in His hands. St Nicetas carried this icon because the holy Mother of God had appeared to him and comforted him. Finally, the torturer threw Christ's martyr into the flames, in which St Nicetas breathed his last; but his body remained untouched by the fire. His friend Marianus took his body from the land of the Goths (Wallachia and Bessarabia) to Cilicia, to the town of Mopsuestia, where he built a church dedicated to St Nicetas and placed the wonderworking relics of the martyr in it. Nicetas suffered and was glorified in 372. Our Holy Father Philotheus; The Holy Martyr Porphyrius; The Holy Martyrs Theodotus, Asclepidote and Maximus; St. Vissarion, Archbishop of Larissa; The Holy New Martyr John of Crete; St. Joseph of Alaverdsk.