

17th Sunday After Pentecost

Leavetaking of The Universal Exaltation of the Precious and Life-giving Cross

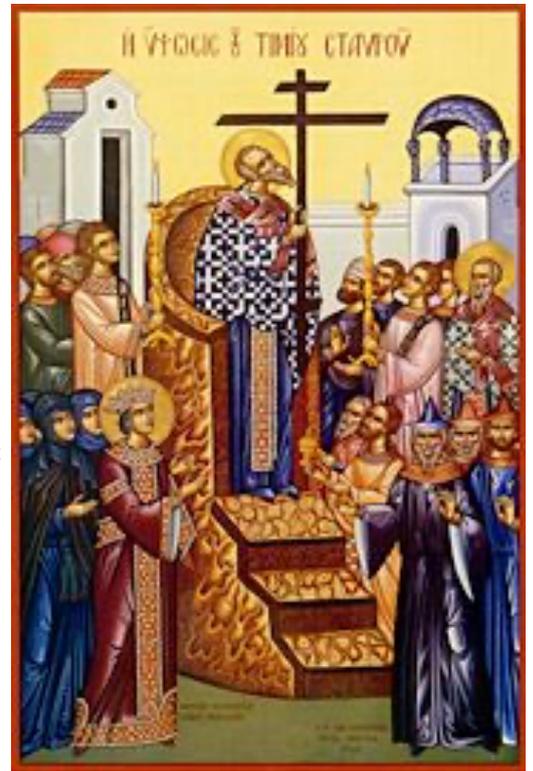
21 September / 4 October

Resurrection Tropar, Tone 8: Thou didst descend from on high, O Merciful One! / Thou didst endure the three-day burial / to free us from our sufferings! / O Lord, our Life and Resurrection, glory to Thee.

Troparion tone 1: O Lord, save Thy people/ and bless Thine inheritance./ Grant victory over their enemies to Orthodox Christians,/ and protect Thy people with Thy Cross.

Resurrection Kondak, Tone 8: By rising from the tomb Thou didst raise the dead and resurrect Adam/ Eve exults in Thy Resurrection, / and the world celebrates Thy rising from the dead, O Greatly Merciful One.

Kontakion tone 4: O Christ our God Who wast voluntarily lifted up on the Cross,/ grant Thy mercies to Thy new people named after Thee./ Gladden with Thy power Orthodox Christians/ and give them victory over their enemies./ May they have as an ally that invincible trophy, Thy weapon of peace.



Matins Gospel VI

Epistle: Galatians 2:16-20

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

This passage is extremely important to the Christian worldview, and is difficult to understand. The Epistle to the Galatians is itself often called an epistle of freedom. In it stands in greatest relief the New Testament's new [teaching] regarding the relationship between man and God.

To repeat, the principal concept in this passage is "justified by faith... and not by the works of the law." Let us examine two principal terms: "faith" and "works of the law." "Works of the law" may be understood either in the narrow, literal sense, or in a broader sense. Literally, it is the obeying of formal requirements of the *ustav*, the legal/liturgical requirements of the Law of Moses, the strict following of the Torah, of the Judaic law - and such an understanding of the meaning of the excerpt would be entirely correct. The Apostle Paul had as his immediate goal to proclaim that those who believed in Christ were freed from the prescriptions set down in the Old Testament.

However, we can understand the works of the Law in the broader sense of general demands of external, ritual piety, not only in the Jewish synagogue, but in the Christian Church as well. To take such an approach would be correct as well. In that instance, the message of the cited passage would be addressed directly to us: there are no religious rites or regulations that, divorced from faith, can guarantee us salvation.

Actually, the entire order of Christian life teaches that the main work of personal salvation rests not in external signs of piety, but in the inner recesses of our heart. However, here a great difficulty is presented. The passage is often cited by Protestants as a basic principle to justify their fundamental divergence from Orthodoxy. The matter has to do with the premises upon which soteriology (teachings on salvation) rests.

In brief, Protestant soteriology rests on the teaching that we are saved only by faith, that no works help in that work of salvation. Over the course of almost 2000 years, Orthodoxy has been saying something different. For our salvation, it is not only faith that is necessary, but also personal effort, i.e. "good works." The importance of this problem, this divergence, is obvious even on cursory examination. After all, it is not only Protestant theology, but mankind's general, most prevalent religious self-determination today looks something like this: I believe, but God is in my soul. Why should I go to church, repent, and fast? I can pray internally and God will hear me. This would appear to be entirely consonant with the words of Apostle Paul just cited. However, it only appears to be so. Let us consider more attentively what such faith is, and whether it can even be called faith, or merely a declaration of faith. Here is the typical Protestant assertion: I believe, and therefore, I am

already saved! Here, it becomes obvious that faith itself has been replaced with the manifestation "I believe." I.e. we are dealing not with faith, but with words about faith.

Is faith but a matter of words alone? Faith, like hope and love, is a person's internal state; it is essential that it be manifested in his behavior and works. The Lord Himself asks, "How can you say that you love God, but hate your brother?" How can we say that we have hope in the general resurrection, the mercy of God and eternal life, while we ourselves go around despondent and exhausted by temporary sorrows and misfortunes experienced in our vanity-filled lives? How will we be able to say, "I believe, O Lord, but for our salvation we do not need your providential activity, do not need repentance, do not need the Commandments. I believe in Thee, but just don't approach me, don't enter into me in the Eucharistic Mystery!" It was precisely this delusion that the Apostle James had in mind when he wrote his Epistle, whose meaning can be briefly summarized in the powerful phrase "faith without works is dead." Thus, if faith is alive in us, it must be manifested in our lives; the soul's striving toward God must be an actual striving, an activity and not just a declaration.

Our analyses lead to a conclusion: From today's reading, we should clarify for ourselves at least two important conditions: First of all, without personal faith of the heart, no formal rituals will, in and of themselves, open to us the path to the Kingdom. Second, faith that is not manifested in life, faith without actual union with Christ in the Holy Mysteries, without following Him according to His Commandments, is not faith, but empty words about faith. Thus, works without faith are nothing, and faith without works is dead. These are the two poles of human delusion; between them lies the Royal Path of Christian freedom.

Priest Nikolai Kim

Epistle: Corinthians 6:16 – 7:1

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you." "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

YOU ARE THE TEMPLE OF THE LIVING GOD

He uses opposites which themselves cannot admit of their opposites: light and darkness' ...Do you bear God within you and run to them, God, Who has nothing in common with them? And in what way can this deserve forgiveness? Bear in mind Who walks and Who dwells in you ...But what is filthiness of the flesh? Adultery, fornication, lasciviousness of every kind. And what of the soul? Unclean thoughts, as gazing with unchaste eyes, malice, deceits, and whatsoever such things there are ...Do you realize the greatness of the prize? It is both to be delivered from what is evil, and to be made one with God ...What promises? That we should be temples of God, sons and daughters, have Him indwelling, and walking in us, be His people, having Him for our God and Father...

Gospel: Mark 8:34 – 9:1

34: And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35: For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37: Or what shall a man give in exchange for his soul? 38: Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. 9: 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Meditation

What is the most important investment you can make with your life? Jesus poses some probing questions to challenge our assumptions about what is most profitable and worthwhile. In every decision of life we are making ourselves a certain kind of person. The kind of person we are, our character, determines to a large extent the kind of future we will face and live. It is possible that some can gain all the things they set their heart on, only to wake up suddenly and discover that they missed the most important things of all. Of what value are material things if they don't help you gain what truly lasts in eternity.

Neither money nor possessions can buy heaven, mend a broken heart, or cheer a lonely person. Jesus asks the question: *What will a person give in exchange for his life?* Everything we have is an out-right gift from God. We owe him everything, including our very lives. A true disciple gladly gives up all that he has in exchange for an unending life of joy and happiness with God. God gives without measure. The joy he offers no sadness or loss can diminish. The cross of Christ leads to victory and freedom from sin and death.

Gospel: Matthew 15: 21-28

Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she

said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

THE CANAANITE WOMAN

In today's Gospel the Holy Church shows us the application of this talent in deeds, in life. A talent is given to us to fulfill the commandments, but sin prevents us from fulfilling the commandment. A struggle ensues, in which we acquire the qualities of Christ. Today's Gospel shows us one of these qualities. This is the most profound humility of the Canaanite woman.

A mother was begging for the healing of her daughter. She cried after the Lord: "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a demon" (Mt. 15:22). Now see how the Lord tested her. At first, He did not answer her a word. Even His disciples could not bear it. Approaching Him, they asked Him: "Send her away, for she crieth after us" (Mt. 15:23). But here, the Lord not only continued not to pay any attention to her, but simply pushed her away. "I am not sent but unto the lost sheep of the house of Israel" (Mt. 15:24).

Doesn't the same happen to us? At first, the Lord seems not to hear our prayer, and then through the circumstances of our life, seemingly pushes us away. And how many of us stop our prayer at this point. But not the Canaanite woman.

Approaching, she bowed to Him and said: "Lord, help me" (Mt. 15:25). And the Lord? He compared her straight-out with a dog: "It is not meet to take the children's bread, and to cast it to dogs" (Mt. 15:26). It is impossible to put a human being lower. And she agreed. "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table" (Mt. 15:27).

Here is accomplished the victory of humility; here crumbles the illusory wall between the Lord and the Canaanite woman. "O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was made whole from that very hour" (Mt. 15:28).

"Yet the dogs eat of the crumbs which fall from their masters' table." These words of the woman have passed through all the centuries, reaching us this day; and they give hope to all those who are completely without hope. It is up to us to profit from them or neglect them. Can we humble ourselves as that woman humbled herself? The talent is given to us; and if so, that means—yes, we can! The only thing is that we must want to accept such a measure of humility.

Brothers and sisters! Let us accept it! Then we will hear the answer of the Lord: "Be it done unto thee even as thou wilt!"

The One Thing Needful - Archbishop Andrei

Saints of the week

21 September / 4 October - Apodosis of the Exaltation of the Cross - The Holy Apostle Codratus. One of the Seventy, he was a disciple of the Great Apostles. He preached the Gospel in Athens, and was at first bishop in Athens after St Publius, and then in the city of Magnesia. He was very learned in the secular disciplines and rich with the grace of the Holy Spirit. His biographer says of him: 'He was as a morning star among clouds', the clouds being the darkness of Hellenic paganism, lacking the light of devotion, and the holy Apostle Codratus shone to them—the Hellenes—as a great light, illumining the darkness, casting down the foul sacrifices and destroying demonic temples by his prayers. But darkness always hates the light, and the pagans hated holy Codratus. They first stoned him, as the Jews had earlier stoned St Stephen, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God. St Codratus wrote a defence of Christianity and gave it to the Emperor Hadrian. This defence acted so strongly upon the pagan Emperor that he decreed that Christians should not be persecuted without special cause. Holy Codratus suffered in about 130. He was buried in Magnesia, the place of his passion. The Hieromartyr Hypatius, Bishop of Ephesus, and Andrew the Priest; St Dimitri, Bishop of Rostov; Martyr Metropolitan Theophan (Tuliakov) of Nizhni- Novgorod (1937).

22 September / 5 October - The Hieromartyr Phocas, Bishop of Sinope. He exercised himself from his youth in all the Christian virtues. As bishop in his birthplace, the town of Sinope on the shore of the Black Sea, he strengthened the devout in their faith by his divine example and words, and brought many idol-worshippers to the true Faith. The stony-hearted pagans were filled with wrath against holy Phocas, and the Lord foreshowed to him in a vision his death by martyrdom. Phocas saw a shining dove fly down from heaven, carrying in its beak a beautiful wreath of flowers which it laid on his head, and a voice came from the dove: 'My cup is full, and it is for thee to drink it!' From this vision, the man of God learned that he must very soon suffer for Christ. He was not afraid, but, with thanksgiving to God, prepared himself for torture. Soon after this, the Governor, Africanus, took Phocas for interrogation and inflicted harsh tortures upon him: his whole body was beaten black and blue and torn with wounds, and, after imprisonment, he was thrown into boiling water, in which this courageous soldier of Christ finished his earthly course and entered into the joy of his Lord. He suffered in the time of the Emperor Trajan (98-117); The Holy Prophet Jonah; The Holy Martyr Phocas the Gardener; Our Holy Father Cosmas of Zographou; St Peter the Merciful; The Holy Priest Jonah; The 26 Martyrs of Zographou Monastery on Mt. Athos, martyred by the Latins.

23 September / 6 October - The Conception of the Honourable, Glorious Prophet, Forerunner and Baptist John — On this day are celebrated God's mercy, His wondrous act and His wisdom: His mercy towards the devout and righteous parents of St John, the aged Zacharias and Elisabeth, who had all their lives begged a child of God; the wonder of the conception of John in Elisabeth's more-than-aged womb; and the wisdom of the dispensation of man's salvation. For John, God had a specially great plan: that he should be a prophet and the forerunner of Christ the Lord, the Saviour of the world. Through His angels, God revealed the birth of Isaac to the childless Sarah, and of Samson to the childless Manoah and his wife, and of John the

Baptist to the childless Zacharias and Elisabeth. Through His angels, God revealed the birth of those for whom He had a special plan. How could children be born of aged parents? If someone is curious to find out, let him not ask men, for men do not know, nor does natural law (it being beyond natural law), but let him turn his gaze to the power of almighty God, who made the whole world from nothing and who, for the creation of Adam, the first man, used no parents, either young or old. Instead of being curious, let us thank God that He often reveals to us His power and mercy and wisdom beyond the natural law, by which we would otherwise be fettered and, without these special wonders of God, would fall into despair and forgetfulness of Him. The Holy Martyr Iraida; The Holy New Martyr Nicolas Pantopoulos (The Grocer); The Holy New Martyr John;

St. Adamnan, abbot of Iona and biographer of St. Columba (627-704) - he was born in Co. Donegal and became a monk in one of St. Columba's monasteries in Ireland. He was a biblical scholar and teacher. who moved to Iona under abbot Segene, whom he succeeded in 679. He became famous both as a writer and as a leading protagonist in Northern Ireland of the Roman system of calculating Easter. In 686 he came to Northumbria to obtain from his former pupil King Aldfrith the release of sixty Irish prisoners. captured during the reign of Egrith (670-85). In 688 St Adamnan visited St. Ceolfrith of Wearmouth, who converted him from the Iona tradition of Easter calculation and other practices. In 692 he took part in Irish synods and conventions as the ruler of Iona's monasteries in Northern Ireland. Then and in 697 he met with considerable success, pleading for the acceptance of the Easter dates which were kept by Rome and virtually all the Church in the West. At the Synod of Birr (697) he persuaded leading clerics and laymen to adopt the Law of Adamnan (Cain Adamnan) which protected women by exempting them from going to battle and insisting that they be treated by all as non-combatants. Boys and clerics were similarly protected and provision was made for effective sanctuary. These rules the first example of their kind came to be accepted all over Ireland. St. Adamnan's principal work was the Life of his relative Columba, founder of Iona. This influential portrait of a charismatic pioneer is one of the most vivid Lives to be produced in its time. He also wrote a work on the Holy Places of Palestine, compiled from information provided by the French bishop Arculfus. who had been shipwrecked in western Britain. After Adamnan's death, Iona accepted the Roman Easter in 716.

24 September / 7 October - The Holy Protomartyr Thecla, Equal to the Apostles — Thecla was born in Iconium of eminent pagan parents. She was betrothed at the age of eighteen to a young man, at the time that the Apostle Paul came to Iconium with Barnabas to preach the Gospel. Listening to Paul for three days and nights, Thecla turned utterly to the Christian faith and vowed to live in virginity. Her mother, seeing that she shunned her betrothed and thought no more of marriage, first talked to her and then beat her and starved her. Finally, she gave her over to the judges and demanded, wicked mother that she was, that Thecla be burned. The judge threw her into the flames, but God preserved her unharmed. Thecla then became a follower of the Apostle Paul, and went with him to Antioch. Attracted by Thecla's beauty, an elder of the city attempted to take her by force, but Thecla tore herself out of his grasp. The elder denounced her to the governor as a Christian who was averse to marriage. The governor condemned her to death and threw her to the wild beasts, but the animals would not touch the body of this holy virgin. Amazed at this, the governor asked: 'Who are you, and what is the power that you have in you, that nothing can do you harm?' Thecla replied: 'I am a servant of the living God.' Then the governor let her go free, and she began to preach the Gospel and succeeded in bringing many to the true Faith, among whom was an eminent and honoured widow, Tryphena. After this, St Thecla, with the blessing of the Apostle Paul, withdrew to a solitary place near Seleucia. She lived a long time there in asceticism, healing the sick with miraculous power and in this way bringing many to Christianity. The doctors in Seleucia were jealous of her and sent some young men to assault her, hoping that, in losing her virginity, she would lose also her miraculous power. Thecla fled from these insolent young men and, when she saw that they would catch her, prayed to God for help in front of a rock, and the rock opened and hid the holy maiden and bride of Christ. This rock was her hiding-place and her tomb. St Chrysostom says of this wonderful Christian heroine and saint: 'I seem to see this blessed virgin going to Christ with virginity in one hand and martyrdom in the other.' St Stephen, King of Serbia, the First-Crowned (Simon the Monk); St David; The Holy Prince Vladislav.

25 September / 8 October - The Repose of Our Holy Father Sergius of Radonezh — A great ascetic and light of the Russian Church, he was born in 1313 in Rostov of devout parents, Kiril and Maria. After the death of his parents, Bartholomew —for that was his baptismal name —became a monk and founded the community of the Holy Trinity in the forest of Radonezh. A gentle and meek servant of God, occupied only with labour and prayer, he was made worthy of the gifts of wonder-working for the purity of his heart, raising the dead in the name of Christ. The holy Mother of God appeared to him a number of times. Princes and bishops came to him for counsel, and he gave his blessing to Prince Dimitri of the Don and foretold his victory in Russia's war of liberation against the Tartars. He had insight into men's hearts and into distant events. His community became filled with monks during his lifetime, and has served through the ages as one of the chief centres of spiritual life and of God's miracles. St Sergius entered into rest in 1392. After his death, he appeared a number of times to various people;

Our Holy Mother Euphrosyne — The daughter of a rich and eminent man, Paphnutius, from Alexandria, she was besought of God by her childless parents, who brought their daughter up in the Christian faith. Not wishing to marry, the young Euphrosyne, in order to hide from her father, dressed herself in men's clothing and presented herself to the abbot of a monastery as a eunuch of the Emperor Theodosius with the name of Smaragdus. The abbot received her and placed her under the guidance of the monk Agapetus as spiritual father. By her fasting and prayers, Smaragdus quickly outstripped the other monks in the monastery. When she had spent thirty-eight years in strict asceticism, Paphnutius visited the monastery and the abbot placed him in Smaragdus's care for prayer and counsel. Smaragdus recognised Paphnutius, but Paphnutius did not recognise her. When her father confessed his grief for his lost daughter, Smaragdus told him not to lose hope, for he would see his daughter again once more in this life, and asked him to come again in three days' time. When Paphnutius returned, Smaragdus was on her deathbed. Then the dying monk said to Paphnutius: 'I am Euphrosyne your daughter; you are my father.' Her father could not for a long time collect himself, for sheer astonishment. Then Euphrosyne breathed her last and

her father wept over her. After burying his daughter, Paphnutius remained in the monastery and settled in the cell of his departed, holy daughter. After ten years of asceticism, holy Paphnutius entered into rest in the Lord; Commemoration of the earthquake in Constantinople in 447, when a boy was lifted to heaven and heard the "Trisagion."

St. Finbar (Barry) bishop of Cork, Ireland (c.633) - Son of an artisan named Amergin and a lady of the Irish royal court. Educated at Kilmacahil monastery, Kilkenny, Ireland. Very light hair, which led to the nickname Fionnbharr, "white hair". Made multiple pilgrims to Rome, visiting Saint David of Wales on one trip. Preached throughout southern Ireland, and possibly in Scotland. Hermit on a small island at Lough Eiroe and at Gougane Barra. Founded a school at Eirce. Founded a monastery on the river Lee; it developed into the city of Cork, Ireland. First bishop of Cork. Extravagant miracles were attributed to him. It is said that the sun did not set for two weeks after his death.

26 September / 9 October - The repose of St John the Theologian, Apostle and Evangelist — the son of Zebedee the fisherman and Salome the daughter of Joseph, the betrothed of the holy Mother of God. Called by the Lord Jesus, John immediately left his father and the fishing nets and followed Christ with his brother James. From that time, he was not parted from his Lord until the end. With Peter and James, he was present at the raising of Jairus's daughter and at the Lord's Transfiguration, and laid his head on Jesus' breast at the Last Supper. When all the others had forsaken the crucified Lord, John stayed beneath the Cross with the holy Mother of God. In obedience to the Lord's wish, he was as a son to the holy Virgin Mary, caring for her and serving her, looking after her right up to her falling-asleep. After her Dormition, John went off with his disciple Prochorus to preach the Gospel in Asia Minor, and mainly lived and worked in Ephesus. By his inspired preaching and miracles, he brought many to Christianity and undermined the foundations of paganism. The vexed pagans bound him and sent him to Rome to the Emperor Domitian. He was tortured and flogged before the Emperor, but, when he was unharmed either by the strong poison that he was given to drink or the boiling oil into which he was put, the Emperor was afraid and, thinking he was immortal, sent him into exile on the island of Patmos. On this island, St John brought many to Christianity by his words and miracles, and strengthened the Church of God. He wrote his Gospel and the Revelation there. In the time of the Emperor Nerva, who gave liberty to all the captives, John returned to Ephesus, where he lived for some time, confirming the work that he had earlier begun. He was over a hundred years old when he went to the Lord. When his disciples later opened his grave, they found that his body was not there. Every year, on May 8th, a fine, fragrant dust endowed with healing power rose from his grave. After a long and fruitful life of labour upon earth, this beloved disciple of Christ and pillar of the Church entered into the joy of his Lord, to peace and eternal rejoicing; Our Holy Father Nilus of Calabria.

St. Colman Elo - He was founder and first Abbot of Muckamore, and from the fact of being styled "Coarb of MacNisse", is regarded as Bishop of Connor. He was born c. 555 in Glenelly, in the present County Tyrone, and died at Lynally in 611, 26 September, on which day his feast is celebrated. He studied under his maternal uncle, St. Columcille (Columba), who procured for him the site of a monastery now known as Lynally (Lann Elo). Hence his designation of Colmanellus or Colman Elo.

Tropar of St. Colman Elo, Tone 8: Following in the footsteps of thy renowned kinsman Columba, O Father Colman Elo,/ thou didst bring many in the Celtic lands to Christ by thy preaching and virtuous life./ Pray that we who hymn thee may be given grace to follow in thy footsteps that our souls may be saved.

27 September / 10 October - The Holy Martyr Callistratus — Born in Carthage, he was a Christian from his birth, as his father and grandfather were. One of his forbears, Neochorus, served as a soldier in Jerusalem under Pontius Pilate at the time of the Passion of our Lord and Saviour Jesus Christ. Seeing the many miracles that were wrought at the time of Christ's death, Neochorus came to believe in Him, and was taught the Faith and baptised by the apostles. Returning home, Neochorus took his Christian faith to his own people, like a precious pearl. So, in time, St Callistratus was born, baptised and brought up a Christian. When he went into the army, there was no other Christian in his regiment. One of his companions, seeing holy Callistratus get up at night and pray to God, reported him to the commander, Persentinus, as a Christian —and Persentinus was a harsh torturer of Christians. When he was convinced that Callistratus was indeed a Christian, the commander ordered him to offer sacrifice to idols, which Callistratus immediately refused to do. Then Callistratus was harshly beaten and thrown into the sea, but God's power preserved him, and he emerged from the sea unharmed. Seeing Callistratus's endurance and his miracles, forty-nine soldiers came to believe in Christ the Lord, and they were beaten and thrown into prison along with him. In prison, St Callistratus instructed his companions in the Faith and encouraged them. They showed great courage in suffering, and the Lord showed great power through them. The wicked torturer sent soldiers to the prison at night, and they slew Callistratus and the other forty-nine. They suffered for the truth in 304, and a church was later built over their relics; The Holy Apostles Mark, Aristarchus and Zenas; The Holy New Martyr Aquilina; Our Holy Father Sabbatius of Solovetz;

St. Barrog - Disciple of St. Cadoc, in Wales, also called Barroq and Barnoc. He was a hermit who lived on Barry Island, off the coast of Glamorgan.

Tropar of St. Barrog, Tone 8: Light of the West, inspirer of monastics and boast of ascetics,/ thy radiant life was pleasing to God, O Father Barrog./ Do not reject us in our pitiable state but pray, O Saint,/ that repenting and weeping we may be found worthy of a place in Christ's holy Kingdom.