

22nd Sunday After Pentecost

Great Martyr Demetrius & Commemoration of the Great Earthquake at Constantinople in 740 AD

26 October / 8 November



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 tone 3: O victorious Demetrius,/ thou wast a protection for the world and an invincible soldier of Christ./ Thou didst inspire Nestor to humble Lyaios./ Intercede with Christ our God to save us.

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 tone 2: God has give thee invincible strength, O Demetrius,/ and hast tinged the Church with thy blood and kept thy city un-harmed,/ for thou art its foundation.

Matins Gospel XI

for the Earthquake: Heb . 12:6-13, 25-27

for Sunday EPISTLE: Galatians 6:11-18

See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

I HAVE WRITTEN TO YOU WITH MY OWN HAND!

He has written the whole letter himself, which was proof of great sincerity. In his other Epistles he himself only dictated, another wrote, as is plain from the Epistle to the Romans, for at its close it is said, 'I Tertius, who write the Epistle, salute you' (Rom. 16:22) ...And this he did by necessity, not merely from affectation, but in order to remove injurious suspicion ...What is the meaning of 'to make a fair show in the flesh?' It means to be esteemed by men. As they are reviled by the Jews for deserting the customs of their fathers, they desire, he says, to injure you, so they may not have this charged against them, but vindicate themselves by means of your flesh. His object here is to show that they did not act this way from respect to God.

St. John Chrysostom. Chapter VI Commentary on Galatians. B#57, pp. 45-46.

for the Great Martyr: II Tim . 2:1-10

THE GOSPEL: LUKE 16:19-31

The Lord said this parable: "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, Desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, For I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

LAZARUS & THE RICH MAN

This day is appointed the reading of the parable of the Rich man, and Lazarus. This parable is only given in St. Luke. We should understand that sometimes the Evangelists spoke about the same things, sometimes, they didn't. Part of the reason why this was done was because they were individual human beings, and they gave their own imprint to the gospel they wrote. Also, we can see better see the marvelous agreement of the gospels, because we can see how they were written in different styles, and with a different temperament, but when they speak of the same stories, they agree. They only have a little bit different perspective. But after all, two people can look at the same event, and both can have a true perspective. They just see different things in the event. This should make us want to read more, knowing that every gospel is different. Each story rendered is different. Sometimes all four gospels may give the same story, other times only three, or two, or one. This should make us want to read more, and I admonish you — READ. Read the Gospels. Read what is necessary for your salvation, all the Holy scriptures: the Gospels, the Epistles, the Old Testament and the Psalter. Read all these things for your salvation. You should do this every day. At least read the daily readings.

This parable, like all parables, has a literal meaning, and an allegorical meaning. Our Lord spoke in parables in order to convey a deeper meaning to those who wish to look into it, to those who are willing to struggle and try to learn. Those who just see the surface meaning lose out on the benefit that our Lord has intended for them.

This parable is particularly rich in meanings, MANY meanings. It speaks of the Jews and the Gentiles, Lazarus being the Gentiles, and the Rich man being the Jews. He makes several comparisons, and basically says that the Gentiles are at the threshold of salvation — they were laying at the gate of the rich man. We also learn about the righteous and the unrighteous, how we are to act and how we are not to act. We see the endurance of Lazarus and the greediness and lack of compassion of the rich man. We learn something about how you are to act if you are rich, and something about how you are to act if you are poor. Also, we learn something about what it will be like in the next life, especially for the damned. When I read what the rich man says, I am terrified. We see how it will be in the next life, both for the rich and the poor, that is, those who are rich in God, otherwise known as poor in spirit. We just read about that didn't we? We also learn something about rewards and punishments in this parable.

Oh, yes, indeed, we will be rewarded or punished, depending on how we live our life. This is true! It is only recently, in the past few hundred years, that this heresy has come about that tries to remove responsibility from a man. Oh yes, we have plenty of responsibility. Our Lord tells us on every page of the Gospels how we are to act, how we are to live, and if we do not try to live in that way, yes, we will be judged. We can see something of this judgment in this parable. Lastly, at the end of this parable, we hear about the word of God and it must be listened to. If we don't listen to that, we cannot be expected to be convinced by any other means, even if a man would rise from the dead.

The Parable begins "There was a certain rich man." A certain rich man — he doesn't even have a name. But wouldn't that be the way it would be? The scripture says about such a man, who is rich only in things in the temporal world, but poor in virtue, "Let his posterity be cut off; and in the generation following let their name be blotted out." And the Lord says also, "a froward heart shall depart from me: I will not know a wicked person." And then our Lord says, when He is speaking of the Judgment, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. ". Isn't that what happened to the rich man? He saw Abraham and he knew he was thrust out, and he was a man with out a name anymore. He was a man that God knew not. "His remembrance shall perish from the earth, and he shall have no name in the street," so says the Prophet Job. God help us, that we would not be like that, that we would have a name when eternity dawns. This man had no name anymore.

And he was " was clothed in purple and fine linen, and fared sumptuously every day." There are two meanings here. The Jews were clothed with the law, and God's grace toward them, and it is not sin to be clothed with purple and fine linen, and to fare sumptuously on the teaching of God, but it is a sin to be luxurious, or to not appreciate what God has

given us. And that is the rich man. He had plenty enough to spare, and as we see later on in the parable he KNEW Lazarus. After all, when he was in hell, he certainly could call him by name, but he never bothered while he was on the earth to even cast a glance at him.

“And there was a certain beggar named Lazarus”, it says. Ah, this man HAS a name. God knows him. God knows him WELL. Lazarus also represents the Gentiles, and they indeed were beggars at the time, because they were as yet outside of the kingdom. The kingdom had not been revealed to them yet, and they were beggars. “Their remembrance is unto generation and generation,” that is the man who follows Christ, and he will have a name. That’s why Lazarus was named, and the rich man, the rich man who people would fawn over in this life, was nameless, faceless, without an identity anymore in the next life.

And it says that Lazarus “was laid at his gate, full of sores.” Again there are two meanings. This gate — the Gentiles are laying by the gate, about to enter into the kingdom of heaven, right at the threshold of salvation. Harlots and tax collectors are entering into the Kingdom, and the Pharisees and the Sadducees didn't know it, because they were too arrogant to see. They thought that their purple and fine linen would last into the next age, and indeed, it would not.

And we also have another meaning to think about here. Who is laid at our gate? Is there a beggar at our gate, whether he be a beggar for clothing, a beggar for money, or a beggar for salvation, a beggar for comfort, a beggar for consolation? Who is laid at our gate? We had better know. The rich man was without excuse, concerning this man Lazarus, because he knew him. He saw him at his gate every day, and he ignored him.

Also, these sores, what are they? They are sins. Lazarus was blessed, but he certainly was a sinner like you and I. The rich man was wretched, and he also was a sinner, but Lazarus' sins were on the outside of his skin. His sores were there, so the dogs came and licked them, and comforted him. The rich man's sins were internal. They were not out to be purged, to be cauterized, and so he died in his sins. Confess your sins, while you can, so that you need not confess them when there is no forgiveness.

And so, when it says that “the dogs came and licked his sores.”, what are we to understand by this? Do you see how ALONE the man was? He had no comfort. The DOGS came to lick his sores. No one else came, ONLY the dogs. He had to endure much, didn't he? Do you see the greatness of his soul? The scripture does not come right out and say how great a man he was, but can you see, can you infer? Look at what he endured — coldness, nakedness, hunger, paralysis, loneliness, dejection, and also to see the warmth of the house of the rich man, and to see all the foodstuffs being brought in, and not to have anything to eat! And not to be warm. He endured much indeed, and the scriptures show that he did not complain one whit.

“The beggar died, and was carried by the angels into Abraham's bosom.”. This beggar, he died, and to the world, it was a non event. Someone had to grab him, because after all, he would start to smell, and throw him somewhere, into some potter's field. No one came to pray for him. No one cared. No one knew him. The rich man might have noticed after two or three weeks, “Oh the beggar is not there anymore. I don't have to step over him anymore. That's good.” His death was of no consequence. It did not cause a ripple in the life of that time.

But he did NOT die alone, and his death was a matter of great rejoicing in the heavens, because the angels escorted him into Abraham's bosom. What does it say about those that die who are righteous, and the appearances, both in this world, and the REAL appearances in the next? Solomon says, “But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, And their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised “Lazarus' wounds were a little bit of chastisement mind you. Don't look at the appearances, look at the truth! And “they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.”

So it is with the righteous when they die. The world sees a false picture, but we know the truth.

What is Abraham's bosom? Of course, it is salvation. And our Lord made that comment because part of the reason he said this parable was in order to show the Jews their foolishness. And they got the message. This is one of the reasons they hated him so much, because they saw what He was saying in this parable — that they were unbelievers, and of course, the bosom of Abraham would be understood by the Jews to be salvation. After all, He said to them in another place, “I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom,” the Jews, those who did not understand, those who did not WANT TO LIVE according to what they had learned, “shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” The East and West represents the Jews and the Gentiles, the Greek, and everyone else. Salvation was being made manifest for everyone, and it was before the eyes of these proud Jews, and they DIDN'T SEE IT.

Then it mentions the rich man in this parable. “The rich man also died, and was buried..” Period. He died alone, brothers and sisters. Oh, I am sure there was a great fanfare. I am sure there was a GREAT funeral for him, and there were orations about him, and he was buried with great pomp and circumstance. And there were probably paid mourners who were weeping, and playing their horns, as the Jews were wont to do to show how much they loved him. And yet, so many of those people that were saying those things were rejoicing, because after all, he probably was hated by his servants. There were probably people who owed him money and thought, “Now this is wonderful. Now that he has died, I don't owe him

anymore. I am sure glad he died before me." And there was probably someone who said "Ah ha! I can take what he had, and add it to my larder, because he is gone now, and I can appropriate his goods."

David says, "Their graves shall be their houses, unto eternity." This is not the mansion that our Lord speaks of. That's the house that I want to live in. "Their graves shall be their houses, unto eternity." The Lord will say to him, "Your feasting is finished, your name is blotted out of the book of life. And I DON'T know you." And that is what happened to the rich man.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Oh yes, there are actual torments, and these torments are, shall we say, the "would-ofs" the "could-ofs" and the "should-ofs." We will know what we should have done when we die. May it be that we will rejoice, because God will say, "Well done, thou good and faithful servant." He is far off. He sees Abraham AFAR off, in brightness. He is in murk, and he sees the light AFAR off. He is FAR removed. And He sees Lazarus. Notice that Lazarus does not see him. Lazarus was in bliss. He did not see him. Those in the light have trouble seeing into the darkness, don't they? But the people in the dark can see into the light. Lazarus was unencumbered by the knowledge of the Rich man's situation.

Don't let the Devil trick you now. I think one of the tricks that he has, especially for people that are converts, living in an unorthodox country, and where we have family, perhaps children, our spouse, brothers, sisters, parents that are not of the Orthodox faith or are even far away from anything even remotely resembling Christianity is this. We worry and we fret about them, and wonder, what will it be like when we die. I have had this temptation, wondering how can I be happy if I know that my father or mother is not in heaven. Well, in heaven, you will have understanding, because all things will be revealed. You will be at peace. You will understand then. You don't understand now, but you will understand then. Now we cannot fully understand. So don't let the Devil trick you. Save your soul, because if you don't save your soul, how can you help anyone to save theirs? And pray also for your mother and your father, your sister and your brother.

And the rich man, or we know him as the poorest wretch don't we? says, "send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He who denied even a crumb to Lazarus is denied even a drop of water for his tongue. What a state he is in now! Instead of music, he hears groaning. Instead of the lust of the eyes and the pride of life, he is in darkness. Instead of drinking and carousing, and eating to his fill, he has thirst, and hunger, burning thirst. Instead of gaiety he has despair. This is the state of the man!

The Words of the Law were in his mouth. He was a Jew! I am sure that he went to synagogue, and that he said some prayers, and gave some alms for appearances sake, but the things he said, that he didn't believe, they burn him now! That's what is burning his tongue, you know. That is why his tongue is so hot, and parched, because he didn't do what he said. He said he believed something, but he didn't really, because he did not act like it.

The Lord says some things about these people, who are knowledgeable, but do not do His commandments, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. These wise men, so called, are those who trust in their riches, and their gaiety, and their feasting, and have not compassion, and their wisdom, and their prudence is hid in HADES, and their name is FORGOTTEN. The Lord says to us on every page of the scripture, "Why call ye me, Lord, Lord, and do not the things which I say? And the rich man is exactly like this kind of person: "He that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." And that house was forgotten.

And Abraham said to him, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Abraham said to him, SON! Ah, this is a person who was in the church, this is one of those tares that grew up. Oh yes, there will out and out pagans in hell, and idol worshippers, and yet, there will also be those who call themselves Christians, those who call themselves good Jews. Abraham recognized, "Yes, you are one of us, and I call you Son, but that doesn't do you any good now, because the place of torment is reserved for those who do not do the commandments, whether they are sons, or aliens".

And He says that " that thou in thy lifetime receivedst THY good things." In English, we really cannot see this distinction, but in the Slavonic, and Greek, this word "receivest" has a connotation of "receive because of what you have done." What does it say in the other scriptures today, in the usual reading for venerable fathers, men who fasted and prayed, and became great Saints? St. Paul says "He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully." He reaped what he sowed, because he sowed nothing. So he had nothing. He was naked in the next life, and without comfort.

And likewise, Lazarus received evil things in this world, evil in appearances! But our Lord has something to say about that in the other Gospel as well, because He says, "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled," not NOW, but in the kingdom you will be filled! Be patient! "Blessed are ye that weep now: for ye shall laugh," and run to and fro, like sparks among the stubble.

So Lazarus had evil things and the rich man had those things that he thought were good things. And he made a trade, like Esau made. He traded a pot of lentils for his birthright, is what he did. He made the choice. He decided what he wanted, and we indeed can make that choice also, brothers and sisters. We can decide, when we want our good things? Do we want them now, or do we want them in the kingdom? You can have good things now, according to your abilities, you can have

everything you want. But you will have nothing in the Kingdom if you only pursue temporal happiness now. Lazarus punishment was only for a moment, only for a short time. He suffered grievously for only a short period, and then he had eternal life.

And Abraham then says to the rich man, to explain to him why he has no help, no comfort, no chance: "between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Oh yes, hell is permanent and real! And I tell you, the gulf was made by the rich man. He dug his own pit, and jumped into it, and he has no recourse after jumping into that pit. And see what he understood? The rich man knew what he had done! The rich man repented, he wanted to make amends. He was not a man with absolutely no good feelings whatsoever.

He said, " I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. His memory is all preserved! He remembers his brothers. He remembers how they act. He knows Lazarus. He knows Abraham, and yet he had never met the man! He never met him at all, because he never cared about the things he said, did he? The senses in the next life are finer and stronger. We see and we understand more, we calculate more quickly in the next life, when we are unencumbered by the flesh. Indeed, even those in Hell have finer senses, so that they can more exquisitely feel their pain. Do you see how terrifying this is? All their passions are still preserved, but there is no fulfillment for their passions. His thirst for liquor will never be fulfilled, his thirst for women, for song, all of it will go unfulfilled and will GNAW at him, and hurt him, and cut him, for eternity! "Their worm dieth not, and the fire is not quenched.," it says in the scripture. And that is the worm, brothers and sisters! Our passions are the worm! They will eat at us, unless we exorcise them now, so that we will be unencumbered by them. And in the next life, every knee shall bend, and all things shall be made known. Those in Hades, they will know, they will see Father Abraham, and this will make their pain even more real and more exquisite.

And Abraham says to him, " They have Moses and the prophets; let them hear them" (the word of God). "And he said, Nay, father Abraham." He knew his brothers because he was one of them. " but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.." And the Jews certainly heard this, and it angered them, and just increased their foment, and their desire to put him to death.

Why is it some men will not be "persuaded," whether by the Word of God, or even obvious miracles? Certainly most people here in America would say they "believe" in God, and even call themselves Christians, and yet so many are not really "persuaded" to live as Christians. Why is this so? It is because they do not understand that the Christian life is a moral life, with moral change and amendment a necessity. The rich man, like so many in this life, said he believed, but did not change. He was not compassionate. His wallowing in luxury dulled his senses, and he perished in worldly splendor. Lazarus, the blessed one, endured with patience and was saved. May God help us to endure all things, and to change ourselves to be like Him, to love, to be patient, eventually to see Him in paradise.

Fr Seraphim Holland

for the Great Martyr: John 15:17-16:2

Saints of the week

26 October / 8 November - The Holy and Great Martyr Dimitrios, the Myrrh-gusher of Thessalonica - This glorious and wonder-working saint was born in the city of Salonica of well-born and devout parents. Begged of God by these childless parents, Dimitrios was their only son and was, because of this, most carefully cherished and educated. His father was the military commander of Salonica, and, when he died, the Emperor made Dimitrios commander in his place. In doing this, the Emperor Maximian, an opponent of Christ, particularly recommended him to persecute and exterminate the Christians in Salonica. Dimitrios not only disobeyed the Emperor: he openly confessed and preached Christ the Lord in the city. Hearing of this, the Emperor was furious with Dimitrios and, at one time, on his way back from a war against the Sarmathians, went to Salonica especially to look into the matter. The Emperor, therefore, summoned Dimitrios and questioned him about his faith. Dimitrios proclaimed openly before the Emperor that he was a Christian, and, furthermore, denounced the Emperor's idolatry. The enraged Emperor cast him into prison. Knowing what was awaiting him, Dimitrios gave his goods to his faithful servant, Lupus, to give away to the poor, and went off to prison, glad that suffering for Christ was to be his lot. In the prison, an angel of the Lord appeared to him and said: 'Peace be with thee, thou sufferer for Christ; be brave and strong!' After several days, the Emperor sent soldiers to the prison to kill Dimitrios. They came upon the saint of God at prayer, and ran him through with their spears. Christians secretly took his body and gave it burial, and there flowed from it a healing myrrh by which many of the sick were healed. A small church was very soon built over his relics. An Illyrian nobleman, Leontius, became sick of an incurable illness. He ran prayerfully up to the relics of St Dimitrios and was completely healed, and in gratitude built a much larger church in place of the old one. The saint appeared to him on two occasions. When the Emperor Justinian wanted to take the saint's relics from Salonica to Constantinople, a spark of fire leapt from the tomb and a voice was heard: Leave them there. and don't touch!', and thus the relics of St Dimitrios have remained for all time in Salonica. As the defender of Salonica, St Dimitrios has many times appeared and saved the city from calamity, and there is no way of counting his miracles. The Russians regarded St Dimitrios as the protector of Siberia, which was overcome and annexed by Russia on October 26th, 1581. Our Holy Father, the Martyr Joasaph; Commemoration of the Great Earthquake in Constantinople (740);

St. Cedd, bishop of the East Saxons - Cedd belonged to a family of brothers, and all six of them were chosen by King Oswald of Northumbria to be trained by St. Aidan to be monks and missionaries. This was in 635, when Aidan came from the monastery of Iona in Scotland to become bishop of King Oswald's kingdom. One of St. Cedd's brothers was St. Chad, who was the first bishop of York and then bishop of Lichfield. In 653, Peada, king of the Middle Angles, asked Aidan's successor at Lindisfarne for a bishop for his diocese, and St. Finan chose four monks from Lindisfarne to evangelize Peada's people. Later, the king of the East Saxons, whose chief city was London, also asked for a bishop, and Finan called Cedd to Lindisfarne and consecrated him bishop of London. Cedd founded three monasteries of his own, the best known being Lastingham, where he died of the plague in 664. St. Bede has a beautiful story of Cedd's founding of Lastingham: Cedd spent forty days in prayer and fasting in a remote spot given to him by King Ethelwald. In 664, Cedd was present at the Synod of Whitby and was a member of the Irish party, those wishing to retain the Irish date for Easter. But when the synod decided in favour of the Eastern date, Cedd accepted the decision, not wanting to cause any further disunity in the English churches. After the Synod of Whitby, a plague struck England, and Cedd was among those who died from the plague. At the news of his death, thirty monks came from London to spend their lives where their founder had died. But they, too, caught the plague and were buried near the little chapel that had been erected in Cedd's memory. Cedd was the second bishop of the city of London; the first was Mellitus, who came with St. Augustine and later became archbishop of Canterbury. Mellitus was driven from the see by the king of the East Saxons in 616, and London was without a bishop until Cedd's arrival about 654. Thought for the Day: St. Cedd was trained by a saint and he himself trained others to holiness. A good teacher teaches mostly by what he is; and, if he is a good teacher, the things that are important to him become important to those he teaches. Good teachers fashion the souls of others by contact with their own soul; S. Edfrith, bishop of Lindisfarne.

27 October / 9 November - The Holy Martyr Nestor - At the time of the martyrdom of St Dimitrios the Outpourer of Myrrh, there was in Constantinople a young man, Nestor, who had learned the Christian faith from St Dimitrios himself. At that time, the Emperor Maximian, an opponent of Christ, ordered various games and amusements for the people. The Emperor's favourite was a Vandal called Lyaeus, a man of Goliath-like size and strength. As the imperial gladiator, Lyaeus challenged men every day to a duel and slew them, and this blood-letting of his delighted the blood-lust of the idolatrous Emperor. He built a special arena, like a terrace on pillars, for Lyaeus's duels. Underneath this terrace were planted spears with sharp cutting-edges pointing upwards. When Lyaeus had overcome someone in the duel, he would push him from the terrace above onto the whole forest of prepared spears. The pagans stood around with their Emperor, and were delighted when some poor wretch writhed in torment on the spears until he died. Among Lyaeus's innocent victims were a large number of Christians, for, when there was a day when no-one came forward voluntarily to duel with Lyaeus, then, by the Emperor's orders, Christians were compelled to fight with him. Seeing this horrifying enjoyment of the pagan world, Nestor's heart swelled with pain and he resolved to go himself to the arena of the gigantic Lyaeus. He first went to the prison where St Dimitrios was kept, and asked his blessing to do this. St Dimitrios blessed him, signed him with the sign of the Cross on forehead and breast, and said to him: 'You will overcome him, but you will suffer for Christ.' The young Nestor then went to Lyaeus's arena. The Emperor was there with a large crowd, and they all bewailed the probable death of the young Nestor, trying to dissuade him from fighting Lyaeus, but Nestor crossed himself and said: 'O God of Dimitrios, help me!' With God's help, Nestor overcame Lyaeus, felled him and threw him down onto the sharp spears, where the heavy giant soon found death. Then the whole people shouted: 'Great is the God of Dimitrios!' But the Emperor had lost face before the people, and, mourning his favourite, became filled with wrath against Nestor and Dimitrios, and the wicked Emperor ordered that Nestor be beheaded with the sword and Dimitrios run through with spears. Thus this glorious Christian hero, Nestor, left behind his young, earthly life in 306, and entered into the Kingdom of his Lord.; Our Holy Father Nestor the Chronicler; St. Andrew, Prince of Smolensk; St. Odran, monk of Iona,

St. Ia, virgin of Cornwall - the sister of Saints Ercus (or Euny) and Herygh, Saint Ia, was a holy maiden who came from Ireland to Cornwall—it is said that she sailed on a leaf that grew to accommodate her—and landed and settled at the mouth of the Hayle River where Saint Ives, formerly called Porth Ia, now stands. In Cornwall she erected a cell where she lived the life of prayer and austerities. This version relates that Ia suffered martyrdom in Cornwall at the mouth of the Hayle River.

28 October / 10 November - The Holy Martyr Terence - a Syrian, he suffered for the Christian faith together with his wife, Neonilla, and their seven children - Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice. After many tortures, during which the power of God was shown, they were all beheaded with the sword. The Holy Martyr Paraskeva—Petka; St Arsenius, Archbishop of Pec; St Stephen of St Sava's; St Athanasius, Patriarch of Constantinople; St Dimitri, Bishop of Rostov;

Blessed Hieroschemamonk Feofil, Fool-for-Christ's-Sake, Ascetic & Visionary of the Kiev-Caves Lavra.

Hieroschemamonk Feofil, in the world Foma Andreyevich Gorenkovsky, the son of a village priest, was born in a town near Kiev in 1788. He was set apart by God even from his birth, and suffered much in his youth, thereby acquiring great humility. He entered a monastery in 1812, labouring in prayer & obedience for many years. He was tonsured with the name Feodorit in 1821 and in 1822, because of his exemplary monastic life, he was ordained hierodeacon. In 1827 he was ordained hieromonk and appointed steward of the monastery. The demands of this obedience were not in accordance with the desires of Feodorit's heart and he asked to be released from the stewardship. He then took upon himself the great podvig of foolishness-for-Christ's-sake. He took the great schema in 1834 and was renamed Feofil. Feofil always carried with him a Psalter and provisions to give to the poor & needy. He dressed in rags, and his cell was unkempt and full of rubbish. When questioned about this, the blessed one replied that he allowed it "so that everything surrounding me will constantly remind me of the disorder of my soul". He was often ill-treated by his brethren but bore all patiently. In the refectory, he would mix all his food together, both bitter and sweet. "It's the same in life", he would say, "both bitter and sour and salty mixed with sweet and all this must be digested". Later in his life, Feofil received a gift of a small bullock who could be tamed by no-one. Meek & gentle in Feofil's presence, the blessed one had a cart made for it and the creature carried him everywhere. He was found worthy to receive the gift of clairvoyancy & foretold many things which indeed came to pass. As a spiritual father, he could see into the hearts of his spiritual children. He worked many wonders during his life and foretold the time of his death. Having referred to himself in his life as "smelly Feofil", his cell was filled with a beautiful fragrance after his repose in 1853. Many pannikhidas

were served at his graveside after his repose and much has been granted by God through his prayers. Blessed Hieroschemamonk Feofil, pray for us!

29 October / 11 November – Our Holy Mother, the Martyr Anastasia the Roman - She was born in Rome of well-born parents and left an orphan at the age of three. As an orphan, she was taken into a women's monastery near Rome, where the abbess was one Sophia, a nun of a high level of perfection. After seventeen years, Anastasia was known in the whole neighbourhood, to the Christians as a great ascetic and to the pagans as a rare beauty. The pagan administrator of the city, Probus, heard of her and sent soldiers to bring her to him. The good Abbess Sophia counselled Anastasia for two hours on how to keep the Faith, how to resist flattering delusion and how to endure torture. Anastasia said to her: 'My heart is ready to suffer for Christ; my soul is ready to die for my beloved Jesus.' Brought before the governor, Anastasia openly proclaimed her faith in Christ the Lord and, when the governor tried to dissuade her from the Faith, first with promises and then with threats, the holy maiden said to him: 'I am ready to die for my Lord, not once but—oh, if it were only possible!—a thousand times.' When they stripped her naked, to humiliate her, she cried to the judge: 'Whip me and cut at me and beat me; my naked body will be hidden by wounds, and my shame will be covered by my blood!' She was whipped and beaten and cut about. She twice felt a great thirst and asked for water, and a Christian, Cyril, gave her a drink, for which he was blessed by the martyr and beheaded by the pagans. Then her breasts and tongue were cut off, and an angel of God appeared to her and upheld her. She was finally beheaded with the sword outside the city. Blessed Sophia found her body and buried it, and Anastasia was crowned with the wreath of martyrdom under the Emperor Decius (249-251). Our Holy Father Abraham the Recluse and his niece Maria; Our Holy Father, the Martyr Timothy of Esphigmenou; St. Kea, bishop of Devon & Cornwall, St. Odrada, nun (7th c.)

30 October / 12 November - The Hieromartyr Zenobius and his sister Zenobia - From the town of Aegae in Cilicia, they inherited the true Faith and great material wealth from their parents. Inflamed with zeal for the Faith, they, with great love, gave away their riches to the poor. Because they were so open-handed, God shielded these hands from every evil intent by men or demons. The merciful hands of Zenobius, which gave to the poor, were endowed by God with the gift of wonderworking, so that Zenobius was able to heal the sick of every sort of infirmity simply by the touch of his hand, and he was made Bishop of Aegae. At a time of persecution, the judge Licius seized him and said: 'I offer you the two: life and death—life if you bow down to the gods, and death if you do not.' Holy Zenobius replied: 'Life without Christ is not life, but death; and death for Christ's sake is not death, but life.' When Zenobius was put to harsh torture, his sister presented herself before the judge and said: 'I also want to drink this cup of suffering and be crowned with that wreath.' After torture by fire and in boiling pitch, they were both beheaded with the sword in about 285, and thus brother and sister entered into the immortal Kingdom of Christ the King. The Holy Apostles Cleopas, Tertius, Mark, Justus and Artemas; The Holy King Milutin.

31 October / 13 November - The Holy Apostles Stachys, Amplias, Urban, Narcissus, Apelles and Aristobulus - They were of the Seventy. St Stachys was a helper of St Andrew the First-Called, who made him bishop of Byzantium. He built a church in Argyropolis, and governed his flock with faithfulness and zeal. After sixteen years as bishop, he entered peacefully into rest in the Lord. Amplias and Urban were also fellow-workers with St Andrew, and were made bishop by him, Amplias in Lydda and Urban in Macedonia. They both died as martyrs for Christ the Lord. Narcissus was made Bishop of Athens by the Apostle Philip, and holy Apelles was Bishop of Heraklion in Trachis.

Aristobulus - Born in Cyprus, Aristobulus was the brother of the Apostle Barnabas. He followed the Apostle Paul, who mentions him in his Epistle to the Romans saying, "Greet those who belong to the family of Aristobulus" ([Romans 16:10](#)). When the great apostle appointed many bishops throughout the various parts of the world, he appointed Aristobulus as bishop for the British, that is, England. In Britain the people were savages, heathen and wicked. Aristobulus endured many indescribable tortures, misfortunes and evil among them. They struck and beat him mercilessly, dragged him about the streets, ridiculed and mocked him. Finally this holy man succeeded by the power of the Grace of God. He enlightened the people, baptized them in the name of Christ the Lord, built churches, ordained priests and deacons and, in the end, died there peacefully and entered into the Kingdom of the Lord, Whom he faithfully served.

The Holy Martyr Epimachus – born in Egypt, he lived there in ascetism, and there finished his earthly course a martyr. In imitation of St John the Baptist, he went off as a young man into the desert. In response to his great love for God, the Spirit of God instructed him in all truth and, with no other teacher, taught him how to live the ascetic life. Epimachus discovered how the pagans were torturing and slaughtering the Christians in Alexandria, so, all afire with zeal for the Faith, he went to the city and knocked down the idol. When the pagans began to torture him for this, he cried out: 'Smite me, spit on me, put a crown of thorns on my head and a reed in my hand; give me gall to drink, crucify me and pierce me with a spear. The Lord endured all that, and I want to endure it!' In the vast crowd that was watching the martyrdom of holy Epimachus, there was one woman with a blind eye. She wept bitterly on witnessing the soul-less torture of the man of God, and, when the torturers flayed his holy body, blood spurted from it and a drop fell on her eye. Suddenly she could see, and her blind eye became as whole as the other. Then the woman cried out: 'Great is the God in whom this sufferer believes!' After that, St Epimachus was beheaded and his soul entered into eternal joy, in about 250. ; The Holy Martyr Nicolas of Chios; Our Holy Fathers Spiridon and Nicodemus;

St. Begu, nun of Harkness - reputed by St. Bede to have seen in a vision the death of St. Hilda, the foundress of both Whitby and Harkness.

1 / 14 November - Ss Cosmas and Damian - Unmercenaries and wonderworkers, they were brothers in the flesh and in the spirit, born somewhere in Asia of a pagan father and a Christian mother. After their father's death, their mother Theodota devoted all her time and energy to the bringing-up of her sons as true Christians. God helped her, and her sons grew as two choice fruits and as two holy lamps. They were skilled in medicine and ministered to the sick without payment, and so fulfilled Christ's command: 'Freely have ye received; freely give' (Matt. 10:8). They were so strict in their unpaid ministry to men that Cosmas became greatly enraged with his brother Damian when he took three eggs from a woman, Palladia, and gave orders that, after his death, he should not be buried with his brother. In fact, holy Damian had not taken those eggs as a reward for healing Palladia's sickness, but because she had sworn by the Most Holy Trinity that he should have them. However, after their death in Fereman, they were buried together in obedience to a revelation from God. These two holy brothers were great wonderworkers both during their lifetime and after their death. A farm labourer, on lying down to sleep at one time, was attacked by a snake, which entwined itself around his mouth and stomach. This poor man would have breathed his last in the greatest torment had he not at the last moment invoked the help of Saints Cosmas and Damian. Thus the Lord glorified forever by miracles those who glorified Him here on earth by their faith, purity and mercy. The Holy Martyr Hermenegild the Heir; Our Holy Father, the Martyr James with his disciples James and Dionysius; St Ethelnoth of Canterbury, Holy First Hierarch of the English Church.