

27th Sunday After Pentecost

The Holy and All-praised Apostle Andrew the First-Called

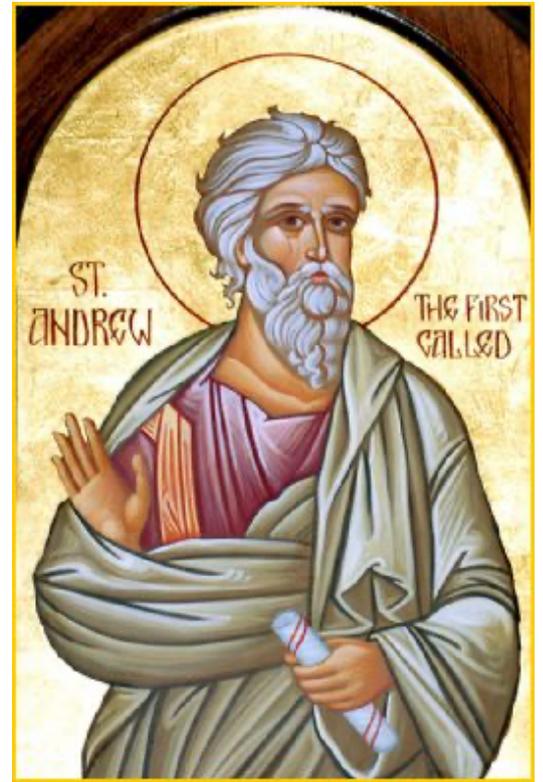
30 November / 13 December

Resurrection Tropar, Tone 2: When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendour of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, Glory to Thee!

Troparion of St Andrew tone 4: As the first-called Apostle/ and brother of their leader/ entreat the Master of all/ to grant peace to the world, O Andrew,/ and great mercy to our souls.

Resurrection Kondak, Tone 2: Hell became afraid, O Almighty Saviour, seeing the miracle of Thy resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee! And the world, O My Saviour, praises Thee forever.

Kontakion of St Andrew tone 2: Let us praise the divine leader and namesake of courage,/ first-called disciple and Peter's kinsman./ For as of old Christ called to him so he now calls to us:/ Come, we have found the Desired One.



Matins Gospel V

for Sunday: Eph . 6:10-17

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, And having shod your feet with the preparation of the gospel of peace; Above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

PUT ON THE WHOLE ARMOUR OF GOD, THAT YOU MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL

He does not speak against the fighting, nor against the hostilities, but against the 'wiles.' For this enemy is at war with us, not simply, nor openly, but by 'wiles.' To use 'wiles' is to deceive and to take by artifice or contrivance ...and stratagems in the case of those who seduce us. I mean something like this. The Devil never proposes to us sins in their proper colours ...Our conflict is with one skilled in the arts of war ...'For you were once darkness' (Eph. 5:8); so naming that wickedness which is in this present life; for beyond it, it will have no place, not in Heaven, nor in the world to come ...By 'evil day' he means the present life, and also calls it 'this present evil world' (Gal. 1:4) ...How then, you may say, are we to wrestle with the darkness? By becoming light. How with the spiritual hosts of wickedness? By becoming good ...No, if we have a mind, neither will we wrestle at all, for it is because we choose it, that there is a struggle, since so great is the power of Him who dwells in us, as He said, 'Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy (Luke 10:9). All power He has given us, both of wrestling and of not wrestling. It is because we are slothful, that we have to wrestle with them ...Then let us trample under foot the power of the devil; let us trample under foot our sins, I mean everything that pertains to this life: wrath, lust, vainglory, every passion.

St. John Chrysostom. Homily XXII on Ephesians IV. B#57, pp.159-162.

for the Apostle: I Cor . 4:9-16

GOSPEL: ST. LUKE 13: 10-17

Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound--think of it--for eighteen years, be loosed from this bond on the Sabbath?" And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

OUGHT NOT THIS WOMAN ...WHOM SATAN HAS BOUND ...FOR EIGHTEEN YEARS, BE LOOSED FROM THIS BOND ON THE SABBATH?

Mark, I pray, how variously and suitably in each case, He introduces His pleas for the breaking of the sabbath. So first in the case of the blind man, He does not so much as defend Himself to them when He made the clay: and yet then also they were blaming Him. But the manner of the creation was enough to indicate the Lord and Owner of the law. Next, in the case of the paralytic, when he carried his bed, and they were finding fault, He defends Himself, now as God, and now as man, as man, when He says, "If a man on the Sabbath day receives circumcision, that the law should not be broken' ...'are you angry at Me, because I have made a man completely well on the Sabbath day?' (John 7:23). As God again, when He says, 'My Father works hitherto, and I work' (John 5:17). But when blamed for His disciples, He said, 'Have you not read what David did' (Cf Matt. 12-3,4) ...He also brings forward the priests ...

And the other evangelist (Mark) says that He also looked about on them when asking these questions, so by His very eye He might win them over; but not even so did they become better ...None of these things made them meek, rather while the man was healed, they became worse by his health. For His desire was indeed to cure them before him, and He tried innumerable ways of healing, both by the things He did in their presence, and by His words, but since their malady was incurable after all, He proceeded to the work. They had received no injury, yet they went about to slay Him. So great an evil is envy. For it is ever warring, not only against strangers, but even against our own. And Mark says, they took this counsel with the Herodians.

St. John Chrysostom. Homily XL on Matthew XII, 1,2. B#54, pp. 259-260.

for the Apostle: John 1:35-51

Saints of the week

30 November / 13 December — Nativity Fast — The Holy Apostle Andrew, the First-Called - He was the son of Jonah and brother of Peter, born in Bethsaida and a fisherman by profession. He was first a disciple of St John the Baptist, but, when John pointed to the Lord Jesus and said: 'Behold the Lamb of God' (Jn. 1:36), St Andrew left his first teacher and followed Christ. After that, Andrew brought his brother Peter to the Lord. After the descent of the Holy Spirit, it fell to the lot of the first of Christ's apostles, St Andrew, to preach the Gospel in Byzantium and Thrace, then in the lands along the Danube, in Russia and around the Black Sea, and finally in Epirus, Greece and the Peloponnese, where he suffered. In Byzantium, he installed St Stachys as its first bishop; in Kiev he raised the Cross on high and prophesied a Christian future for the Russian people; in Thrace, Epirus, Greece and the Peloponnese, he brought many people to the Faith and gave them bishops and priests. In the city of Patras he performed many wonders in the name of Christ and brought many to the Lord, among whom were the brother and wife of the imperial governor, Aegeatus. Aegeatus, infuriated by this, put Andrew to torture and then crucified him. While he was still alive on the cross, the Apostle of Christ taught the Christians who were gathered round him. The people wanted to take him down from the cross, but he would not let them. Finally, the Apostle prayed to God and a strange radiance surrounded him. This light lasted for half an hour and, when it disappeared, the Apostle gave his holy soul into God's hands. Thus the first-called Apostle, who first of the twelve Great Apostles came to know the Lord and followed Him, finished his earthly course. St Andrew suffered for his Lord in the year 62. His relics were translated to Constantinople, but his head was later taken to Rome and one hand to Moscow. In the 3rd century some of his relics were taken by a monk, Regulus, to Scotland and given to Oengus, King of the Picts on the eve of a mighty battle in 747 and that night the king and his army saw a huge St. Andrew's Cross blazed in fire across the face of the heavens; so they went forth to battle and triumphed. After this St. Andrew became the Patron Saint of Scotland. His remains were taken to the ancient Pictish city of Muckcross and deposited there. That city is the modern St. Andrews. St. Frumentius, Enlightener of Abyssinia;

St Tudwal, bishop in Wales & Brittany - A Welsh monk Saint Tudwal (died c. 564) was one of the seven founder Saints of Brittany. He travelled to Ireland to learn the scriptures, then became a hermit on what is now called Saint Tudwal's Island East. St Tudwal later emigrated to Brittany, settling in Lan Pabu with 72 followers, where he established a large monastery. Tudwal was made Bishop of Tréguier on the insistence of Childebert I, king of the Franks. Tudwal is shown in iconography as a bishop holding a dragon.

Tropar of St Tudwal, tone 1: Having left thy native Wales/ thou didst serve God in Brittany, O Father Tudwal,/ and both by thy zealous preaching and thy piety thou didst win souls for Christ./ Wherefore we hasten to thee, O radiant Hierarchy,/ that thou wouldst intercede for us that our souls may be saved.

1 / 14 December — Nativity Fast — The Holy Prophet Nahum - Born of the tribe of Simeon in a place called Elkosh, on the further side of the Jordan, he lived seven hundred years before Christ and foretold the fall of Nineveh two hundred years after the Prophet Jonah. The people of Nineveh had repented after hearing Jonah's preaching, and God had protected them and not destroyed them. But, with the passage of time, they came to forget God's mercy and turned again to evil. Nahum foretold their doom, warning them that, if they showed no repentance, they would receive no protection. The entire city was so utterly destroyed by earthquake, flood and fire that its location is no longer known. Holy Nahum lived for forty-five years before going to his rest in the Lord, leaving us a small book of his true and genuine prophecies. St. Philaret the Merciful.

2 / 15 December — Nativity Fast — The Holy Prophet Habakkuk - The son of Sappan, of the tribe of Simeon, he prophesied six hundred years before Christ, in the time of King Manasseh, and foretold the devastation of Jerusalem. When Nebuchadnezzar, King of Babylon, attacked Jerusalem, Habakkuk went into the land of the Ishmaelites, whence he returned to Jerusalem and made his living working on the land. One day, when he was carrying lunch to the workers in the fields, an angel of the Lord suddenly appeared to him and said: 'Go, carry the meal that thou hast into Babylon, unto Daniel who is in the lion's den.' Habakkuk replied: 'Lord, I never saw Babylon, neither do I know where the den is' (Daniel 14:33 in the Greek text. It is omitted in the Hebrew Bible, and is to be found in the Apocrypha under Bel and the Dragon). Then the angel seized him by the hair and carried him straight to Babylon, over an immense distance, to the lion's den where Daniel had been cast by King Cyrus because he would not worship idols. 'O Daniel, Daniel,' cried Habakkuk, 'take the dinner which God hath sent thee!' And Daniel took it and ate. Then the angel of God again took hold of Habakkuk and carried him back to his field in Judea. Habakkuk preached and prophesied about the liberation of Jerusalem and the coming of Christ. He entered into rest in great old age and was buried at Keilah. His relics were discovered during the reign of Theodosius the Great. The Holy Martyr Myrope; St Uros, King of Serbia; Our Holy Father Athanasius, Recluse of the Kiev Caves; St Jesse.

3 / 16 December — Nativity Fast — The Holy Prophet Zephaniah (Sophonias) - Born on the mountain of Savarat and of the tribe of Simeon, he lived and prophesied in the seventh century before Christ, in the time of Josiah the pious King of Judah, and was a contemporary of the Prophet Jeremiah. With his great humility, pure mind and constant striving after God, he was found worthy of seeing into the future. He foretold the day of the wrath of God and the punishment of Gaza, Ashkelon, Ashdod, Ekron, Nineveh, Jerusalem and Egypt. He looked upon Jerusalem as 'a filthy, polluted and oppressing city ... her princes within her are like roaring lions; her judges are evening wolves ... her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the Law (Zeph. 3:1-4). Foreseeing the coming of the Messiah, he cried out with rapture: 'Sing, O daughter of Sion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem!' (3:14). This seer of secrets and mysteries went to his rest in the place where he was born, there to await the general Resurrection and his reward from God. St John the Silent (the Hesychast); The Hieromartyr Theodore, Archbishop of Alexandria; Our Holy Father Theodulus; Our Holy Father Sava of Storozhev;

St. Lucius -in the days of Good King Lucius came a revival. Llewrug Mawr, Llewrug the Great (grandson of Saint Cyllinus and great-grandson of Caractacus), nicknamed Lleiver Mawr or the great luminary (hence his latinised name of Lux or Lucius), was king in Britain in the middle and towards the end of the 2nd century. He increased the Light that the first missionaries, the disciples of Christ, had brought, by sending emissaries to Eleutherius, Bishop of Rome, requesting him to send missionaries to Britain. The Welsh Triads tell us that Eleutherius, in response, sent Dyfan and Fagan, Medwy and Elfan, all of them British names, in AD 167. These missionaries journeyed through Britain and came to Glastonbury. There, God leading them (wrote William of Malmesbury), they found an old church built, as 'twas said, by the hands of Christ's disciples, and prepared by God Himself for the salvation of souls, which Church the Heavenly Builder Himself showed to be consecrated by many miraculous deeds, and many Mysteries of healing... And they afterwards pondered the Heavenly message that the Lord had specially chosen this spot before all the rest of Britain as the place where His Mother's name might be invoked. They also found the whole story in ancient writings, how the Holy Apostles, having been scattered throughout the world, St. Philip coming into France with a host of disciples sent twelve of them into Britain to preach, and that there, taught by revelation they constructed the said chapel which the Son of God afterwards dedicated to the honour of His Mother; and, that to these same twelve, three kings, pagan though they were, gave twelve portions of land for their sustenance. Moreover, they found a written record of their doings, and on that account they loved this spot above all others, and they also, in memory of the first twelve, chose twelve of their own, and made them live on the island with the approval of King Lucius. These twelve thereafter abode there in divers spots as anchorites - in the same spots, indeed, which the first twelve inhabited (traditionally in huts round the wonderful Chalice Well at the foot of St. Michael's Tor). Yet they used to meet together continuously in the Old Church in order to celebrate Divine worship more devoutly; just as the three pagan kings had long ago granted the said island with its surroundings to the twelve former disciples of Christ, so the said Phagan and Deruvian (Dyfan) obtained it from King Lucius

for these their twelve companions and for others to follow thereafter. And thus, many succeeding these, but always twelve in number, abode in the said island during many years up to the coming of St. Patrick, the apostle of the Irish.

St. Birinus, (600-50) - Ordained in Rome. Bishop in Genoa, Italy. Sent by Pope Honorius I as a missionary to Britain in 634. Preached with the pagan West Saxons where he had great success, converting King Cynegils and many of his subjects. Bishop of Dorchester, England. Founded many churches in the region. Known for a great devotion to the Eucharist.

4 / 17 December — Nativity Fast –The Holy and Great Martyr Barbara - This famous follower of Christ was betrothed to Him from her early years. Her father, Dioscorus, was a pagan in the city of Heliopolis in Egypt, and was famed for his wealth and standing. Dioscorus shut up his only daughter, who was both intelligent and beautiful, in a high tower, surrounded her with all possible comforts, gave her a host of attendants, set up idols for worship and built her a bathroom with two windows. As she gazed through the windows of the tower upon the earth below and the starry sky above, Barbara's mind was opened by the grace of God, and she came to know Him as the one, true God and Creator, although she had no human teacher to bring her to the knowledge of Him. Once, when her father was away from the city, she came out of the tower and, by God's providence, met some Christians who told her about the true Christian faith. Barbara's heart was set on fire with love for Christ. She had a third window cut in the bathroom as a symbol of the Holy Trinity, and traced a Cross with her finger on one wall of it, which etched itself deep in the stone as if cut by a chisel. A spring of water gushed forth from the bathroom floor from her footprint, and it later gave healing from sickness to many. When Dioscorus found out about his daughter's faith, he beat her harshly and drove her from the tower, chasing after her to kill her, but a cliff opened and hid Barbara from her irate father. When she appeared again, Dioscorus took her to Marcian, the governor of the city, who handed her over for torture. The innocent Barbara was stripped and beaten until her entire body was covered in bloody wounds, but the Lord Himself appeared to her in the prison with many angels, and healed her. A certain woman, Juliana, beheld this and conceived a desire for martyrdom herself. Both of them were fearfully tortured and taken around the city to be mocked, then their breasts were cut off and much blood flowed from them. They were finally led out to the place of execution, and Juliana was slain by soldiers while Barbara was killed by her own father. On the same day, lightning struck Dioscorus's house, killing both him and Marcian. St Barbara suffered in 306, and her wonderworking relics are preserved in Kiev. Greatly glorified in the Kingdom of Christ, she has appeared many times down to our own days, sometimes alone and sometimes in the company of the most holy Mother of God..

St John Damascene - he was first a minister of Caliph Abdul-Malek, and then became a monk in the monastery of St Sava the Sanctified. For his ardent advocacy of the veneration of icons while still a courtier during the reign of the iconoclast Emperor Leo the Isaurian, he was slandered by the Emperor to the Caliph, who had his right hand cut off. John fell down in prayer before the icon of the most holy Mother of God, and his hand was re-joined to his arm and miraculously healed. When he beheld this wonder, the Caliph repented, but John no longer desired to remain at court as a nobleman, but to withdraw to a monastery. There, he was from the beginning a model of humility and obedience, and of all the works of asceticism prescribed for monks. He wrote the hymns for the Parting of the Soul from the Body, put together the Octoechos, the Irmologion, the Menologion and the Easter Canon, and wrote many theological works of an inspired profundity. A great monk, hymnographer and theologian, and a great warrior for the truth of Christ, Damascene is counted among the great Fathers of the Church. He entered peacefully into rest in about 749, being seventy-five years old; St Gennadius, Archbishop of Novgorod.

5 / 18 December — Nativity Fast - Fish, Wine & Oil allowed — Our Holy Father Sabbas the Sanctified - The unknown village of Mutalaska, in the province of Cappadocia, became famous through this great light of the Orthodox Church, for St Sabbas was born there. He left the home of his parents, John and Sophia, at the age of eight and became a monk in a nearby monastery called 'Flavian's'. After ten years, he moved to the monasteries of Palestine, staying longest in the monastery of St Euthymius the Great (Jan. 20th) and Theoctistus. Euthymius, who had the gift of discernment, foretold that he would be a famous monk and leader of monks, and that he would found a monastery that would be greater than any other of that day. After St Euthymius's death, Sabbas went into the desert, where he lived for five years as a hermit in a cave which an angel of God showed him. After that, when he had become a perfected monk, he began by divine providence to gather round him many desirous of the spiritual life. They very quickly grew in number, so that Sabbas had to build both a church and many cells. Some Armenians also came to him, and he set aside a cave for them, and they celebrated the services there in their own language. When his father died, his aged mother Sophia came to him and he made her a nun and gave her a cell away from the monastery, where she lived in asceticism till her death. This holy father endured many attacks from those close to him, from heretics and from demons. But he overcame them all in these ways: those close to him he won over by his goodness and forbearance, the heretics by an unshakeable confession of the Orthodox faith, and the demons with the sign of the Cross and the invocation of God's aid. He had a particularly severe battle with the demons on the mountain of Castellium, where he founded the second of his seven monasteries. He and his neighbour, Theodosius the Great, are considered to be the greatest lights and pillars of Orthodoxy in the East. Kings and Patriarchs were brought to the right Faith by them, and these holy and wonderful men, strong in the power of God, served each and every man as an example of humility. St Sabbas entered into rest in 532 at the age of ninety-four, after a life of great labour and great reward. Our Holy Fathers, the Martyrs of Karyes; Our Holy Father Nectarius of Bitola; Our Holy Fathers Karion and Zachariah;

St. Justinian, hermit of Wales (560) - Breton noble. Well educated. Priest. Left his country to become a travelling evangelist. Settled on the Isle of Ramsey near southern Wales, living with a pious layman named on Honorius; he moved in on the condition that all the women of the household were sent away. Hermit on the island. Visited Saint David of Wales, who was so impressed with the man's holiness that he gave him hermitages on the mainland and a nearby island. Justinian is listed on very ancient Welsh calendars of saints and martyrs, and the church at Llanstinan is dedicated to him. Once some sailors landed at the island hermitage. They said that Saint David was very ill, and that they had been sent to bring Justinian to the mainland. En route, Justinian discerned that the sailors were actually devils in disguise. The saint recited Psalm 79; the devils

changed to blackbirds and flew, leaving the boat to sail itself safely to shore where Justinian found David in excellent health. Justinian died when he advised his servants that they should apply themselves to their jobs. Goaded by devils, the three of them became enraged, assaulted Justinian, and beheaded him. At the place where the body fell, a spring of healing water emerged from the ground. The killers were struck with leprosy, and lived out their days in the caves and rocks near the hermitage. Justinian had already specified a location for his burial; a church was built over the tomb, and became known as a scene of miracles. Saint David later moved the body to his own church.

St. Cawrdaf (Cordrey in English): Cawrdaf is recorded as one of the sons of King Caradog Freichfras. Though the kingdom of the latter appears of have been Gwent & Ergyng, tradition ascribes that he also held sway over areas to the north, between the Wye and the Severn. When his kingdom was divided, upon his death, this region apparently fell to Cawrdaf. It was called Fferreg, though, in later centuries, it was known by the descriptive name of Rhwng Gwy ag Hafren. He was apparently a wise monarch, one of the 'Three Chief Officers' of Britain and counsellor of King Arthur. Nothing is recorded of his reign, but Cawrdaf was a founder of churches, sometimes described as a saint with his feast day on 5th December. His endowments, at Llangowdra (Ceredigion), Abererch (Llyn) and Llangoed (Mon), were, however, not in Fferreg; and it is possible that, in old age, he abdicated in favour of his son, Caw, in order to follow his religious calling. He was supposedly a disciple of St. Illtud. Cawrdaf had several saintly children and though it is unknown how long his descendants remained Kings of Fferreg, they continued for many centuries as two of the leading patriarchal families of Brycheiniog.

Tropar of St. Cawrdaf, Tone 8: O Father Cawrdaf, spurning the transitory glory of temporal power,/ thou didst flee from the world to serve God in monastic seclusion./ Wherefore, O righteous one, pray that we, following thy example by serving God rather than self,/ may be found worthy of eternal salvation.

6 / 19 December — Nativity Fast — St Nicolas the Wonderworker, Archbishop of Myra in Lycia -- This saint, famed throughout the entire world today, was the only son of his eminent and wealthy parents, Theophanes and Nona, citizens of Patara in Lycia. They dedicated to God the only son He gave them. St Nicolas was instructed in the spiritual life by his uncle Nicolas, Bishop of Patara, and became a monk at 'New Sion', a monastery founded by his uncle. On the death of his parents, Nicolas distributed all the property he inherited to the poor and kept nothing back for himself. As a priest in Patara, he was known for his charitable works, fulfilling the Lord's words: 'Let not thy left hand know what thy right hand doeth' (Matt. 6:3). When he embraced a life of solitude and silence, thinking to live in that way until his death, a voice from on high came to him: 'Nicolas, set about your work among the people if you desire to receive a crown from Me.' Immediately after that, by God's wondrous providence, he was chosen as archbishop of the city of Myra in Lycia. Merciful, wise and fearless, Nicolas was a true shepherd to his flock. He was cast into prison during the persecutions of Diocletian and Maximian, but even there continued to instruct the people in the Law of God. He was present at the First Ecumenical Council in Nicaea in 325, and, in his zeal, struck Arius with his hand. For this act, he was removed from the Council and from his episcopal duties, until some of the chief hierarchs had a vision of our Lord Christ and His most holy Mother showing their sympathy with Nicolas. This wonderful saint was a defender of the truth of God, and was ever a spirited champion of justice among the people. On two occasions, he saved three men from undeserved sentences of death. Merciful, trustworthy and loving right, he walked among the people like an angel of God. People considered him a saint even during his lifetime, and invoked his aid when in torment or distress. He would appear both in dreams and in reality to those who called upon him for help, responding speedily to them, whether close at hand or far away. His face would shine with light as Moses' did aforesaid, and his mere presence among people would bring solace, peace and goodwill. In old age, he sickened of a slight illness, and went to his rest in the Lord after a life full of labour and fruitful toil. He now enjoys eternal happiness in the Kingdom of heaven, continuing to help the faithful on earth by his miracles, and to spread the glory of God. He entered into rest on December 6th, 343. St Nicolas, Bishop of Patara - The uncle of the great St Nicolas, he set his nephew on the spiritual path and ordained him priest; The Holy Martyr Nicolas of Karamanos; St Theophilus, Bishop of Antioch; On icons of St. Nicolas, our Lord and Saviour will often be seen on one side with the Gospels in his hand, and the most holy Mother of God on the other with an episcopa stole in hers. This has a twofold historical significance: it denotes firstly, Nicolas's calling to episcopal office, and secondly his vindication and re-instatement following the punishment for his clash with Arius. That very night, several of the fathers had the selfsame vision: how the Lord stood on one side of Nicolas with the Gospels and the Mother of God on the other with a pallium, offering to the saint those marks of rank that had been stripped from him. Seeing this, the fathers were amazed, and quickly returned to Nicolas that which they had taken from him. They began from that time to respect him as a great man, and to interpret his action against Arius not as some senseless rage but as the expression of great zeal for God's truth. Name Day Tsar Nicholas II (1918).