

## 5<sup>th</sup> Sunday After Pentecost

### Royal Martyrs of Russia

4 / 17 July

**Resurrection Tropar, Tone 4:** When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

**Tropar of the Holy Martyrs of Russia, Tone 5:** Meekly didst thou endure the loss of thine earthly kingdom, the bonds and divers sufferings inflicted upon thee by those opposed to God, and didst bear witness for Christ even unto death, O great passion-bearer, divinely crowned Tsar Nicholas; wherefore, Christ God hath crowned thee in the heavens with a martyr's crown, together with thy queen, thy children and thy servants. Him do thou beseech, that He hath mercy upon the Russian land and save our souls.

**Resurrection Kondak, Tone 4:** My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

**Kondak of the Holy Martyrs of Russia, Tone 6:** Thou didst strengthen the hope of the martyred Tsar, his Tsaritsa and children, and it took flight to Thy love, proclaiming beforehand their future rest. Through their prayers, O Lord, have mercy on us.



**Vespers:** Wisd. 3:1-9; III Kings 8:22-23, 27-30; Isa. 61:10-11, 62:1-5

**Matins Gospel V**

**Epistle: for Sunday: Rom. 10:1-10**

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, "Who will ascend into heaven?" " (that is, to bring Christ down from above) Or, "Who will descend into the abyss?" " (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

#### **SEEKING TO ESTABLISH THEIR OWN RIGHTEOUSNESS, THEY HAVE NOT SUBMITTED TO THE RIGHTEOUSNESS OF GOD**

Observe how adroitly he favours them in the word, and yet shows their unseasonable obstinacy ...These things he says to show that it was from a petulancy and love of power that they erred, rather than from ignorance ...For if Christ be 'the end of the Law,' he who does not have Christ, even if he seems to have righteousness, does not have it. But he who has Christ, even though he may not have properly fulfilled the Law, has received the whole. For the end of the physician's art is health ...He who does not know how to heal, though he may seem to be a follower of the art, comes short of everything: so is it in the case of the Law and of faith ...For what was the object of the Law? To make man righteous. But it did not have the power, for no one fulfilled it ...But to this end Christ gave a fuller accomplishment through faith. Be not then afraid, he says, as if you are transgressing the Law by having come over to the faith. For only then do you transgress it, when for the sake of the Law you do not believe in Christ.

*St. John Chrysostom. Homily XVII on Romans X. B#54, pp. 472- 473.*

for the Martyrs: Romans 8: 28-39

## GOSPEL: ST. MATTHEW 8:28 - 9:1

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. So He got into a boat, crossed over, and came to His own city.

### THE DEMONIACS

The Gospel reading for last Sunday taught us a lesson on the deep humility of the Roman Centurion, who came to ask Christ for the healing of his servant. But today's Gospel does not give us a lesson of what we should do, but rather shows us what we should avoid, what we should not do. This shows us the striking reality of the existence of the power of evil. In our time such a reality doesn't even require proof. Every day, every newspaper tells about a whole list of crimes which simply cannot be explained without recognising that the person is possessed by an external, evil power.

Today's Gospel draws a terrible picture for us: two demoniacs came out from the tombs, "exceeding fierce, so that no man might pass by that way" (Mt. 8:28). Christ permitted the demons to enter into a huge herd of swine. The possessed ones were healed, but the whole herd of swine jumped from the precipice into the sea. What a terrible force! A real, overt force of evil! But here is the last verse of the Gospel: "And, behold, the whole city came out to meet Jesus" (Mt. 8:34). And now you expect to find something gladdening: the whole town has united in order to meet the Lord. You want to think that it was faith that united them, that they, as once did the Samaritans, would ask the Lord to remain with them, would thank Him for His healing, for the salvation of two of their townspeople, and also for freeing them from the danger present when passing that way. And what happened? Yes, they asked the Lord, but not to stay with them, but rather to "depart out of their coasts!" (Mt. 8:34).

Here is the most terrible passage in this Gospel. First the demons were in two possessed men. Later, we saw them in an entire herd of swine. And then, a whole town — possessed. With what? With the passion for profit. According to Jewish law, raising pigs was unlawful, sinful. But it made money, and huge amounts of money. And here an entire herd perished. And the people seemed to be saying to the Lord: "You have only set foot on our land and have caused us such a terrible loss. What will happen next if you stay here any longer? You will ruin us completely! We see, we understand your greatness: even the devils are obedient to you! But what does that do for us? What do the two healed men matter to us? We don't need your miracles. We need thousands, millions of dollars. You are not for us. Go away, go away at once."

Brothers and sisters, let us examine our soul. Doesn't the same thing happen with us? Some kind of passion takes possession of us, but Christ becomes an obstacle. And in our soul, we whisper the same terrible words: "Go away from us." May the Lord keep us from this! May our words directed to Him always be: "Come to us and never leave us."

*The One Thing Needful - Archbishop Andrei*

for the Martyrs: John 15:17-16:2

The Divine meaning of suffering can be understood only through the help of grace. For this, the Lord consoles His sorrowful disciples and all of us, sending us "the Comforter... even the Spirit of truth" Who "will guide you into all truth" (John 15:26, 16:13).

The Holy New Martyrs of Russian are close to us in time and in spirit, the spirit in which we were raised, which we have assimilated to the best of our abilities. Today, the iconostasis of our church contains relics of the Holy Martyrs Elizabeth and Barbara, who are particularly close to us. Holy Grand Duchess Elizabeth was a princess of Darmstadt, who left her homeland and found a new one, both spiritual and physical. In the terrible years of persecution, her cell-attendant, the Russian novice Barbara, joined her, and they proceeded towards martyrdom together.

Martyrdom is the same thing as Christianity. These two words have the same meaning. Hatred against Christ and His followers should not surprise us. It is natural, it was foretold by the Lord Himself, Who said: "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

What sort of disciples would we then be, if we did not follow the footsteps of our Teacher? The Lord forewarned us that we should not be tempted if we are to suffer for Him. And we suffer, every one of us, in our own measure, it was not only the New Martyrs, to whom our church is dedicated, and the martyrs of all times, who suffered, but even we, for only then are we truly Christians.

Doubt will creep into the soul weak in faith, doubt in the power of the Savior. But this doubt enters when a person accepts salvation and the work of the Savior not from a spiritual but from a material point of view. Had the Lord given us eternal life here on earth, undying life, had He preserved us from persecution and suffering, many multitudes would follow Him. But how would they follow Him? Not from love, but for their own advantage. The work of salvation would then be observed from a utilitarian point of view, any free will for mankind would be excluded. Our world and contemporary man are in every way subjected to mechanization, preferring robots, fearing and hating expressions of the free will of man, and so represses it in every dictatorial form we know. Why did they so savagely act out against this will in Russia in the beginning of the last century, and in other places even to this day? Because free will bears witness to the Creator.

We are recognized as His disciples from the love which we have for each other. This love is founded upon love for God. What kind of love would it be if it were the result of force? Evil in this world so surrounds the person who has left God as the source of love, that such a person despises all that is Divine, and first of all God-bearers and Christ-bearers, that is, those who truly fulfill love for God, for Christ, those who fulfill His testaments by their free will and love for Him.

For those who have stepped away from unity and communion with God, evil becomes their divine, as it was written: "whosoever killeth you will think that he doeth God service" (John 16:2). Yes, such murder is demanded by the evil god, the god of this world. The very sight of a righteous soul is intolerable for the sinner. That is why the followers of Christ will be persecuted. It is said: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). A life of good deeds of a Christian shames the filthy life of a lover of sin. The Lord Himself foretold: "If they have persecuted me, they will also persecute you" (John 15:20), and moreover, they shall "cast out your name as evil" (Luke 6:22), and "And ye shall be hated of all *men* for my name's sake" (Luke 21:17).

The name of Christ, the name of the Christian irritates those who hate God. We must carry this name with dignity, and not take the name of "Christian" lightly. Only in such a state will we easily endure our *podvig*. We must prepare ourselves for *podvig* while loving Christ, and loving the sufferings He sends us. Reading the Lives of the Saints, learning of and pondering their sufferings, we come to accept the notion of the necessity of suffering, and we make sorrow and pain natural for ourselves. How important is it for us to know who the New Martyrs and Confessors of Russia were, whose spiritual children we all are! But we are a small flock. Yet how many apostles were there? Twelve, upon whom a host of Pharisees rose up against, with chains, dungeons, slander, insults, beatings, lethal dangers and death itself. But they were prepared for this, and said "For we cannot but speak the things which we have seen and heard" (Acts 4:20). They bore witness not only in word but by their lives, of Him who gave them life, Christ.

The Holy New Martyrs and Confessors knew the power of Christ, they saw the truth and could not hide it. They endured sufferings and tribulations in silence, silence with rebuked their torturers, while others denounced them in word, as First-Martyr Stephen did, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

Even now, many, many people resist God, resist the Lord Christ and the Holy Spirit. But true Christian zeal does not look upon the multitude of those who have power on earth and the power to commit untruth. True Christian zeal pays no heed to threats and danger, true Christian zeal is aimed at one thing only: to speak the truth, clear to all who deceive, so that they do not cunningly overcome the simple of heart. The blood of the New Martyrs and Confessors of Russia displayed the beauty and power of the Russian Church. The patience exhibited in tribulations will shine like the sun. The soul approaching perfection can invite even the winds, as we read in the Old Testament: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out" (Song of Songs 4:16).

Divine wisdom knows that the aroma of good works increases many-fold when it is set into motion through tribulation. Tribulations awaken the predisposition to *podvig* inherent in man. The good works of many saints remain hidden. Without being subject to external trials, they lived their lives in silence, in seclusion, in the desert. But the *podvig* of the New Martyrs became our common legacy, they are the lessons and guidance for our lives.

*Metropolitan Mark of Berlin*

### **Saints of the Week**

**4 / 17 July — The Royal Martyrs** - In April of 1918, Tsar Nicholas and his family and faithful servants were transferred to Ekaterinburg by the now victorious Bolsheviks. There they spent three hellish months of psychological torture? and yet they all retained their inward calm and state of prayer, so that not a small number of their tormentors were softened by these valiant Christian strugglers. As Pierre Gilliard, the French tutor to the Tsarevich Alexis recalled: "The courage of the prisoners was sustained in a remarkable way by religion. They had kept that wonderful faith which at Tobolsk had been the admiration of their entourage and which had given them such strength, such serenity in suffering. They were already almost entirely detached from this world. The Tsaritsa and Grand Duchesses could often be heard singing religious airs, which affected their guards in spite of themselves." Gradually these guards were humanized by contact with their prisoners. They were astonished at their simplicity, attracted by their gentleness, subdued by their serene dignity, and soon found themselves dominated by those whom they thought they held in their power. The drunken Avdiev found himself disarmed by such greatness of soul; he grew conscious of his own infamy. The early ferocity of these men was succeeded by profound pity." When this would happen, the inhuman Bolsheviks would replace the guards who had been so touched with crueller and more animalistic ones. Seldom being allowed to go to church, they nevertheless nourished their souls with home prayers and greatly rejoiced at every opportunity to receive the Divine Sacraments. Three days before their martyrdom, in the very house in which they were imprisoned, there took place the last church service of their suffering lives. As the officiating priest, Fr. John Storozhev, related: "' It appeared to me that the Emperor, and all his daughters too, were very tired. During such a service it is customary to read a prayer for the deceased. For some reason, the Deacon began to sing it, and I joined him? As soon as we started to sing, we heard the Imperial Family behind us drop to their knees' (as is done during funeral services)? Thus they prepared themselves without suspecting it, for their own death?in accepting the funeral viaticum. Contrary to their custom none of the family sang during the service, and upon leaving the house the clergymen expressed the opinion that they 'appeared different' as if something had happened to them." Finally, after midnight on July 4, 1918, the entire family, with their doctor and two faithful servants, was brought to the basement of the house of their confinement under the pretext of moving them once again. There they were brutally and mercilessly murdered, the children as well as the adults, under the cover of darkness? for "men loved darkness rather than light, because their deeds were evil" (John 3:19). The Tsar was shot as he stood forward to defend his family. Tsaritsa

Alexandra was able to make the sign of the Cross before she, too, fell. Amid screams, the children were shot, clubbed and bayoneted, in an act of indescribably brutality. There is evidence that the murders were ritualistic; strange symbols (CANABALISTIC) were found on the walls of the room where the crime took place. Thus ended the life of the gentle, Christ-like Tsar, as a sacrifice for the Orthodox Faith and for the Russian people, both of whom he so fervently loved and believed in. This crime was the beginning of an inhuman bloodbath which left tens of millions dead, the Church in the grip of atheists and Holy Russia entirely unrecognizable. Now it is up to us to pray to the twice-crowned Tsar-Martyr Nicholas and his family to intercede before the throne of God that the sins of the Orthodox might be forgiven. And may our Lord Jesus Christ grant us the strength of faith to follow the example of these true servants of His;

**St. Andrew of Crete** - born in Damascus of Christian parents. He was a mute from birth until the age of seven. When his parents brought him to church and he received Holy Communion, he began to speak. So great is the power of the Divine and Holy Communion. At age fourteen, Andrew went to Jerusalem and was tonsured in the Lavra of St. Sabas the Sanctified. By virtue of his understanding and asceticism, he surpassed many of the older monks and was an example to them. After a while, the patriarch took him as his personal secretary. When the Monothelite heresy began to rage the heresy which taught that the Lord Jesus did not possess a human will but only a divine will the Sixth Ecumenical Council convened in Constantinople in the year 681 A.D. during the reign of Constantine IV [Bearded One]. Theodore, the Patriarch of Jerusalem, was unable to attend the council but sent Andrew as his representative who, at that time, was an Archdeacon. At the council, Andrew displayed his wonderful gift of oratory, his zeal for the Faith and rare prudence. Having assisted in strengthening the Orthodox Faith, Andrew returned to his duties in Jerusalem. Later, he was elected and installed as the Archbishop of the Island of Crete. As an archbishop, he was greatly loved by the people. Andrew was very zealous for Orthodoxy and vehemently eradicated all heresies. Through his prayers he worked miracles. By his prayers, he drove the Saracens from the Island of Crete. Andrew wrote many books of instruction, hymns and canons of which the most renown is the Great Canon to the Birth-giver of God read on Thursday of the Fifth Sunday of the Great Lenten Season. His outward appearance was such that "seeing his face and hearing his words flowing like honey, everyone found pleasure and amended their ways." On one occasion, returning from Constantinople, Andrew foretold his death before he arrived in Crete. And so it happened. When the boat in which he traveled sailed near the island of Mitylene, this beacon of the Church ended his earthly life and with his soul, took up habitation in the Kingdom of Christ in the year 721 A.D., St Martha - the mother of St. Simeon of the Wonderful Mountain;

**St. Finbar of Wexford** - Founded a monastery on the Innis Doimhle (Isle of Crimlen), Wexford, Ireland in the sixth century, and served as its first abbot. His name means white head (Fionnbharr)

Tropar of St Finbar tone 3; O holy Finbar, thou didst labour faithfully/ and gain many disciples who followed thee to Christ./ As thou didst guide souls in thine Irish monastery,/ pray to Christ our God/ to grant us His great mercy.

**5 / 18 July — Our Holy Father Athanasius the Athonite** - born in Trebizond of God-fearing parents, he was early left destitute, but, by the providence of God, a high-ranking army officer took him, removed him to Constantinople and had him educated there. He was beloved by all his contemporaries for his meekness and humility. In their childish games, they appointed one of themselves to be Emperor, another Commander and so forth. Athanasius was always chosen Abbot, as if in prophecy. Finishing his schooling, Athanasius (called Abraham until his tonsuring) retired to Mount Kyminas in Bithynia, where he lived in asceticism as a disciple of the famous Michael Maleinos. Desiring yet stricter asceticism, he moved to the Holy Mountain, to live in silence. Many, desirous of the ascetic life, began to gather round him and he was constrained to build the famous Lavra. The Byzantine Emperors gave him generous help in this, especially Nicephorus Phocas, who himself had the intention of retiring and becoming a monk. Later, John Tzimiskes also gave him great help. Manifold temptations were visited upon Athanasius, from demons and from men, but he, as a valiant soldier of Christ, resisted and overcame them all by his immense humility and unceasing prayer to the living God. Filled with the grace of God, he was found worthy to behold the most holy Mother of God, who miraculously brought forth water from a rock and promised him that she would evermore be the abbess of his monastery. Athanasius surpassed his brethren in work and in prayer, and loved them all with the love of a spiritual father and shepherd. Death came to him suddenly. He, together with six of his monks, had climbed up onto a newly-constructed part of the church to inspect a wall that was in building when the wall fell in and buried them all. So died this great light of monasticism in 1003. He appeared a number of times to his brethren after his death, to console or rebuke them; Our Holy Father, the Martyr Cyprian the New; Our Holy Father Lampadus; Uncovering of the relics of Sergius of Radonezh;

**St. Fragan and St.**

**Gwen (Blanche)** - 5th century. During the troubled times following the Roman departure from Britain, Saints Fragan and Gwen became refugees in Brittany, when many churches are dedicated to each of them. They are the parents of Saints Winwaloe, Jacut, Guethenoc, and Gunthiern.

Tropar of Ss Fragan and Gwen tone 4: O noble exiles Fragan and Gwen/ who fled to Brittany in troubled times:/ you established churches to God's praise and glory;/ your children brought joy and gladness to the Breton people./ We praise you, glorious Saints.

**St. Morwenna, patron of Morewenstow, England (6th c.)** – her name means ‘maiden’ in Cornish.

**6 / 19 July — Our Holy Father Sisoës the Great** - an Egyptian by birth, he lived at first in Scetis then, after St Antony's death, settled on the desert mountain on which Antony had earlier lived in asceticism and which was named after him. He learned humility through great struggles with himself, becoming meek and guileless as a lamb. Therefore God gave him the great gifts of healing the sick, driving out unclean spirits and raising the dead. Sisoës lived in the desert for sixty years, and was a fount of living wisdom for all the monks and lay folk who came to him for advice. At the time of his death, his face shone like the sun. The monks stood around him and marvelled at this sight and, when the saint gave up his soul, the whole chamber was filled with a wonderful fragrance. He entered into rest in great old age, in about 429. St Sisoës taught his monks: 'When temptation comes to a man, that man must give himself over to the will of God, and acknowledge that the temptation comes upon him because of his sins. If something good comes to pass, he must acknowledge that it comes about by the providence of God.' A monk asked him: 'How can I please God and be saved?' The saint replied: 'If you desire to please God, withdraw from the world, separate yourself from the earth, leave aside creation and draw near to the Creator, unite yourself to God with prayers and tears, and you will find rest in this world and in the next.' A monk asked

Sisoës: 'How can I acquire humility?' The saint replied: 'When a man learns to regard every man as better than himself, he thus acquires humility.' Ammon complained to Sisoës that he could not memorise the wise sayings that he had read, to be able to quote them in conversation with others. The saint replied: 'It is not necessary. That which is necessary is to acquire purity of mind and to speak from this purity, placing one's hope in God.' The Holy Martyrs Marinus and Martha, with their sons, Audifax and Habakkuk, the Priest Valentine, Cyrinus, Asterius and many others; The Finding of the Relics of St Juliana the Virgin; The Holy Martyr Lucy; St. Monenna, foundress of Killeevy Monastery, Ireland (c.518).

**7 / 20 July — Fast Day - Our Holy Father Thomas of Mt. Maleon** - was a general, famed for his courage and wealth. He was massive of body and a source of fear to his enemies. But, when he came to love Christ more than the world or anything in the world, he left everything and retired to the desert, where he became a monk and gave himself to asceticism. St Elias the Prophet appeared to him, and led him to the mountain called Malea, near the Holy Mountain. There he lived in solitude, alone with God, in unceasing prayer day and night. Although he hid from the world, he could not succeed in concealing himself. Learning of the holiness of his life, people began to go to him, bringing their sick. St Thomas healed them of all ills and weaknesses. When he went to God (in the tenth century), his relics continued to give aid to all who drew near to them in faith; St. Acacius of Sinai, who is mentioned in The Ladder;

**Our Holy Fathers, the Martyrs Epictetus and Astius** - Astius, the only son of his parents, was persuaded to love the Faith of Christ by Epictetus the priest who baptized him and tonsured him a monk. After that they moved from somewhere in the eastern regions of Scythia and settled in the Scythian town of Almirida (now Ramzina) on the mouth of the Danube on the Black Sea. They were tortured and beheaded for the Faith of Christ about 290 A.D. After their deaths, they both appeared in great radiance to the parents of St. Astius, Alexander and Marcellina, who were converted to Christ and who were baptized by Bishop Evangelus who himself, then was beheaded for Christ: "Evangelus, another angel" as is sung about him

**St. Iltyd, founder of the Llantwit abbey in Wales** - (c. 425 to c. 505), the founder of the great school/seminary/abbey of Llan Iltyd Fawr (English, "Llantwit Major") in the west of South Glamorgan. Iltyd was considered the most learned person in Britain, expert alike in Maths, Grammar, Philosophy, Rhetoric and Scripture. One of the *Trioedd Ynys Prydein*, or Welsh Triads, refers to him as one of the "three knights of the Court of Arthur who kept the Holy Grail". In an age when any schooling was available only to a very few privileged people, perhaps Iltyd's seminary was the closest approximation in existence to an institution of higher education. Among Iltyd's pupils were Saints Pol Aurelian (in Latin, *Paulinus Aurelianus*), Samson, Gildas and Dewi (English, *David*).

**8 / 21 July — Appearance of the "Kazan" Icon of the Most Holy Theotokos** - The celebration of the Most-holy Theotokos, in honour of her Icon known as the Kazan Icon, was established in thanks for the saving of Moscow and all Russia from the attack of the Poles in 1612. The late 16<sup>th</sup> and early 17<sup>th</sup> Centuries are known in Russian history as the Time of Troubles. The nation was attacked by Polish armies, who mocked the Orthodox Faith, and who looted and burned churches, towns and villages. By means of deceit, they succeeded in seizing Moscow. In response to the appeal of His Holiness Patriarch Hermogenes (commemorated on May 12) the Russian people rose up in defence of the homeland. The miraculous Icon of the Most-holy Theotokos was sent from Kazan to join the militia led by Prince Dimitry Mikhailovitch Pozharsky. In his "Homily on the day of the appearance of the Icon of the Mother of God in Kazan" (celebrated July 8), Holy Hierarch Dimitry of Rostov (commemorated September 21) said: The Mother of God saves from great misfortunes and evils not only the righteous, but also the sinful, but what manner of sinners? Those, who like the prodigal son, return to their Heavenly Father; who lament [over their sins]; who, like the publican, beat their breasts; who are like the sinful woman that wept at the feet of Christ and washed His feet with her tears; those who, like the thief on the cross, confess Him. The Mother of God looks after such sinners and rushes to help them, and saves them from great misfortunes and evils. Recognizing that the misfortune had been permitted because of their sins, the entire people and militia observed 3-day fast, and turned to the Lord and His most-pure mother for divine help. Their prayers were heeded. Holy Hierarch Arseny (later to become bishop of Suzdal), who was a prisoner of the Poles, sent word that he had had a vision revealing by the intercession of the Most-holy Virgin, God's judgment been had turned to mercy. Inspired by this news, the armies on October 22, 1612 liberated Moscow from the Polish occupiers. The celebration in honour of the Kazan Icon of the Most-holy Theotokos was established in 1649. To this day, that Icon is highly venerated by the Russian Orthodox people;

**The Holy and Great Martyr Procopius** - born in Jerusalem of a Christian father and a pagan mother, at first bearing the name Neanias. After his father's death, his mother brought him up entirely in the spirit of Roman idolatry. When he had grown up, the Emperor Diocletian saw him at sometime and was so pleased with him that he took him to court to serve in the army. When this wicked Emperor launched a persecution of Christians, he ordered Neanias to go with a detachment of soldiers to Alexandria and exterminate the Christians there. But, on the road, there happened to Neanias something similar to that which happened to Saul. At three o'clock in the morning there was a violent earthquake, the Lord Jesus appearing to him and saying: 'Neanias, where are you going, and against whom are you rebelling?' In great fear, Neanias replied: 'Who are you, Lord? I cannot recognise You.' Then a brilliant Cross, as of crystal, appeared in the sky and a voice came from the Cross: 'I am Jesus, the crucified Son of God.' The Lord went on: 'By this sign that you have seen, overcome your enemies, and My peace will be with you.' This event utterly changed Neanias's life. He caused a cross such as he had seen to be made, and, instead of moving against the Christians, set off with his soldiers against the Agarians, who were attacking Jerusalem. He entered Jerusalem victorious and told his mother that he was a Christian. Brought to trial, he took off his army belt and sword and cast them before the judge, demonstrating by this that he was a soldier only of Christ the King. After harsh torture, he was thrown into prison. There Christ the Lord appeared to him again, baptising him and giving him the name Procopius. One day twelve women came to the window of his cell and said to him: 'We also are the servants of Christ.' Arrested for this, they were thrown into the same prison, where St Procopius instructed them in the Christian faith and carefully prepared them to receive the crown of martyrdom. (\*) These twelve women were then harshly tortured. Beholding their sufferings and courage, Procopius's mother also came to faith in Christ, and then all thirteen were put to death. When St Procopius was led to the

scaffold, he raised his hands towards the East and prayed to God for all the poor and needy, the destitute and the widowed, and especially for the holy Church, that it might grow and spread and that Orthodoxy might shine to the end of time. He was assured from heaven that his prayer was heard, after which he joyfully laid his head under the sword and went to his Lord, to eternal joy. St Procopius suffered with honour in Palestinian Caesarea, and was crowned with an eternal wreath of glory, on July 8th, 303. \*Author's note: Therefore those in the married state ('crowned'), invoke St Procopius, together with the God-crowned Constantine and Helena; St Procopius the Fool for Christ; Our Holy Father Theophilus the Outpourer of Myrrh; Blessed King Edgar the Peaceable (975).

**9 / 22 July — Fast Day - The Hieromartyr Pancratius, Bishop of Taormina.** - this holy hierarch was born in Antioch at the time that the Lord Jesus walked as a man among men on earth. Hearing of Christ's miracles, Pancratius's parents desired to see the Lord, the wonderworker. They came to Jerusalem, bringing Pancratius, where they saw Jesus, heard His words and witnessed His miracles. There Pancratius met the Apostle Peter. After the Lord's Ascension, both parents and their son were baptised in Antioch. Pancratius retired to a cave in Pontus, where the Apostle Peter found him and, in consultation with the Apostle Paul, installed him as bishop of Taormina in Sicily. St Pancratius worked great wonders in that town. He destroyed idols, baptised the unbaptised and instructed the baptised, and governed the Church of God. A pagan general, Aquilinus, hearing that the whole town of Taormina had become Christian, set out with an army to the town to destroy it. Holy Pancratius encouraged the faithful to be fearless, and he himself went out from the city with the clergy, carrying in his hands the unconquerable sign of the precious Cross. When the soldiers drew near to the town, a darkness fell on them and they were seized with great terror. A great confusion arose, so that they fell over one another and were stabbed and cut about by their own swords. Thus that godly man, Pancratius, saved his city and his flock by the power of his prayers before God. He was finally stoned to death by some envious and wicked pagans, and entered into rest in the Lord. His holy relics are preserved in Rome.

**The Hieromartyr Cyril, Bishop of Gortyna** - as an old man of eighty-four, he was tortured for Christ during Decius' reign. Cast into the flames, he was saved by the providence of God. Then the judge pronounced this sentence: 'Just judgement cannot tolerate that Cyril, having been delivered from fire, remain among the living. I therefore command that he be killed with the sword.' The old man joyfully laid his head under the sword and was beheaded, to live eternally in the Kingdom of Christ; The Holy Martyrs Theodore and John; Our Holy Fathers, the Martyrs Paternuthius and Copres; Our Holy Fathers Paternuthius and Copres; St Theodore, Bishop of Edessa; St. Everild, nun of England (c.700).

**10 / 23 July — Saint Anthony of the Kiev Caves** -born in the year 983 at Liubech, not far from Chernigov, and was named Antipas in Baptism. Possessing the fear of God from his youth, he desired to be clothed in the monastic schema. When he reached a mature age, he wandered until he arrived on Mt. Athos, burning with the desire to emulate the deeds of its holy inhabitants. Here he received monastic tonsure, and the young monk pleased God in every aspect of his spiritual struggles on the path of virtue. He particularly excelled in humility and obedience, so that all the monks rejoiced to see his holy life. The igumen saw in St Anthony the great future ascetic, and inspired by God, he sent him back to his native land, saying, "Anthony, it is time for you to guide others in holiness. Return to your own Russian land, and be an example for others. May the blessing of the Holy Mountain be with you. Returning to the land of Rus, Anthony began to make the rounds of the monasteries about Kiev, but nowhere did he find that strict life which had drawn him to Mt. Athos. Through the Providence of God, Anthony came to the hills of Kiev by the banks of the River Dniepr. The forested area near the village of Berestovo reminded him of his beloved Athos. There he found a cave which had been dug out by the Priest Hilarion, who later became Metropolitan of Kiev (October 21). Since he liked the spot, Anthony prayed with tears, "Lord, let the blessing of Mt. Athos be upon this spot, and strengthen me to remain here." He began to struggle in prayer, fasting, vigil and physical labor. Every other day, or every third day, he would eat only dry bread and a little water. Sometimes he did not eat for a week. People began to come to the ascetic for his blessing and counsel, and some decided to remain with the saint. Among Anthony's first disciples was St Nikon (March 23), who tonsured St Theodosius of the Caves (May 3) at the monastery in the year 1032. The virtuous life of St Anthony illumined the Russian land with the beauty of monasticism. St Anthony lovingly received those who yearned for the monastic life. After instructing them how to follow Christ, he asked St Nikon to tonsure them. When twelve disciples had gathered about St Anthony, the brethren dug a large cave and built a church and cells for the monks within it. After he appointed Abbot Barlaam to guide the brethren, St Anthony withdrew from the monastery. He dug a new cave for himself, then hid himself within it. There too, monks began to settle around him. Afterwards, the saint built a small wooden church in honor of the Dormition of the Mother of God over the Far Caves. At the insistence of Prince Izyaslav, the igumen Barlaam withdrew to the Dimitriev monastery. With the blessing of St Anthony and with the general agreement of the brethren, the meek and humble Theodosius was chosen as igumen. By this time, the number of brethren had already reached a hundred men. The Kiev Great Prince Izyaslav (+ 1078) gave the monks the hill on which the large church and cells were built, with a palisade all around. Thus, the renowned monastery over the caves was established. Describing this, the chronicler remarks that while many monasteries were built by emperors and nobles, they could not compare with those which are built with holy prayers and tears, and by fasting and vigil. Although St Anthony had no gold, he built a monastery which became the first spiritual center of Rus. For his holiness of life, God glorified St Anthony with the gift of clairvoyance and wonderworking. One example of this occurred during the construction of the Great Caves church. The Most Holy Theotokos Herself stood before him and St Theodosius in the Blachernae church in Constantinople, where they had been miraculously transported without leaving their own monastery. Actually, two angels appeared in Constantinople in their forms (See May 3, the account of the Kiev Caves Icon of the Most Holy Theotokos). Having received gold from the Mother of God, the saints commissioned master architects, who came from Constantinople to the Russian land on the command of the Queen of Heaven to build the church at the Monastery of the Caves. During this appearance, the Mother of God foretold

**The 45 Holy Martyrs: Leontius, Maurice, Alexander, Sisinius and the rest** - in the time of the wicked Emperor Licinius, who ruled over the eastern half of the Byzantine Empire, there was a great persecution of Christians. In Armenian Nicopolis,

Leontius came before the imperial governor, Lysius, together with several of his friends, and told him that he was a Christian. 'And where is your Christ?', asked Lysius. 'Was he not crucified and did he not die?' To this, St Leontius replied: 'If you know that our Christ died, know that He also rose from the dead and ascended into heaven.' After much harassment for their faith, Lysius had them whipped and thrown into prison, where they were given neither food nor drink. A noble Christian woman, Vlassiana, brought them water and gave it to them through the window of the prison, and an angel of God appeared to them there, to comfort and encourage them. When their trial was held, two of their warders came before Lysius as Christian converts, and many others, numbering forty-five in all. The judge condemned them all to death, ordering that their arms and legs be hacked off and that they then be thrown into the flames. This vicious punishment was carried out, and the souls of the holy martyrs flew off to their Lord, to eternal life. They suffered with honour and inherited the Kingdom in the year 319;

**The Translation of the Precious Vesture of our Lord Jesus Christ** - at the time of our Lord's suffering for the human race, there was to be found in the ranks of the Roman army in Jerusalem a Georgian, Elias, from the town of Mtskheta. His mother had heard of Christ, and believed in Him in her heart. Sending her son into the army in Palestine, she exhorted him to do nothing against Christ. When the Lord was nailed to the Cross, the sound of the hammering on Golgotha came to the ears of Elias's mother in Mtskheta. Hearing this sound, she cried out: 'Woe is me that I did not die before this hour, that death might deliver me from this terrible sound!' And, thus saying, she fell dead. Elias was at that time underneath the Cross, and, with the other soldiers, was casting lots for Christ's vesture. The vesture fell to him, and he took it to Mtskheta, making a gift of it to his sister Sidonia. She, hearing of the Lord's death and learning that her brother had a hand in the shedding of innocent blood, fell dead with the Lord's vesture in her hands, in such a way that no-one could take it from her and they were constrained to bury it with her. A cedar grew up over her grave, from which flowed a healing myrrh. In time, the cedar fell and the place was forgotten. St Nina found it by the aid of a pillar of fire on that spot, in response to her prayers. King Mirian, when he had been baptised, built a church there to the Holy Apostles. In 1625, Shah Abbas took this vesture and sent it to Moscow as a gift to Prince Michael Feodorovitch and Patriarch Philaret. The vesture was then placed in the Cathedral of the Dormition in Moscow.

## HOMILY

### About the salvation of a soul as the end of faith

***"Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9).***

Brethren, what is the end of faith? The salvation of a soul. What is the goal of faith? The salvation of a soul. What is the fruit of faith? The salvation of a soul. We do not adhere to faith, therefore, for the sake of faith but rather for the salvation of our souls. No one travels for the sake of the road but because of someone or something that awaits him at the end of the road. No one throws a rope into the water in which someone is drowning for the sake of the rope but for the sake of the one drowning. God gave faith to us as a road, the end of which the travelers will receive salvation of their souls. And, as a rope, God extended faith to us who are drowning in the dark waters of sin, ignorance and vice that we, through the help of faith, save our lives.

That is the purpose of faith. Whoever knows the price of a human soul must admit that there is nothing in this world more necessary or more beneficial than faith. A merchant who carries precious stones in an earthen vessel carefully and cautiously protects the vessel, hides it and keeps vigil over it. Is it because of the vessel that the merchant exerts such effort and concern? Not because of the vessel, but because of the precious stones which are in the vessel. Our entire earthly life is like an earthen vessel in which a priceless treasure is hidden. That priceless treasure is our soul. A vessel is cheap but a treasure is valuable. First, one must have faith in the value of a human soul and second, in the future glow and life of the soul in the Kingdom of God; third, in the Living God Who waits for the return of a soul which He Himself gave us and fourth, in the possibility that a soul could be lost in this world. Whosoever has faith in these four things will know how to protect his soul and will further know that the salvation of a soul is the end of his road, the goal of his faith, the fruit of his life, the purpose of his existence on earth and the justification of his sufferings.

We believe for the sake of the salvation of our soul. Whoever has a true faith, must also know that faith is for the sake of the salvation of souls. He who thinks that his faith serves another purpose other than salvation does not have a true faith nor does he know the value of his soul.

O All-good Lord Jesus, You have given us a shining and victorious faith, strengthen and maintain that faith in us that we may stand unashamed before Your judgment with our pure and shining souls.

**To You be glory and thanks always. Amen.**

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