

8th Sunday After Pentecost

Translation of the Relics of the Holy Heiromartyr and Archdeacon Stephen

2 / 15 August



Resurrection Tropar, Tone 7: By Thy Cross, Thou didst destroy death / to the Thief, Thou didst open Paradise / for the myrrh-bearers, Thou didst change weeping into joy! / and Thou didst command Thy disciples, O Christ God / to proclaim that Thou art risen / granting the world great mercy.

Tropar St Stephen tone 4: Thou art crowned with a royal diadem/ for contests endured in Christ's name, O first and holy Martyr;/ thou didst put to shame thy persecutors/ and see the Saviour at the right hand of the Father./ Ever pray to Him for our souls.

Another Tropar tone 4: Thy relics have risen from the bowels of the earth/ like a treasury of the immortal life of all creation./ The Church, rejoicing in the grace that she receives from them,/ duteously honour; thee, O Protomartyr Stephen./ Preserve us from error and heresy by thine intercession.

Resurrection Kondak, Tone 7: The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the prophets rejoice and cry: / The Saviour has come to those in faith, / enter, you faithful to the Resurrection.

Kondak St Stephen tone 8: Thou wast the first to be sown on earth by the heavenly husbandman; / Thou wast the first to shed thy blood for Christ, O blessed and famous Stephen./ Thou wast the first to be adorned by Him in heaven with the crown of victory, O spearhead of athletes, the martyr's first-crowned champion.

Matins Gospel VIII

Epistle: 1 Corinthians 1: 10-18

10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. 12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." 13 Is Christ divided? Was Paul crucified for you? Or were you baptised in the name of Paul? 14 I thank God that I baptised none of you except Crispus and Gaius, 15 lest anyone should say that I had baptised in my own name. 16 Yes, I also baptised the household of Stephanas. Besides, I do not know whether I baptised any other. 17 For Christ did not send me to baptise, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. 18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

IS CHRIST DIVIDED?

The emphatic force of the word 'schism,' I mean the name itself, was a sufficient accusation. For it was not that they had become many parts, each entire within itself, but rather the One Body ...had perished ...'That each one of you says,' for the corruption did not pervade a part, but the whole of the Church ...By a kind of divine art he does away with their swelling pride on this point, not with the efficacy of baptism, but with the folly of those who were puffed up at having been baptisers: first, by showing that the Gift is not theirs, and secondly by thanking God for it. For Baptism truly is a great thing, but its greatness is not the work of the person baptising, but of Him who is invoked in the Baptism ...Great indeed is Baptism, and without baptism it is impossible to obtain the kingdom...But prove to me that Peter and Paul were eloquent. You cannot: for they were 'unlearned and ignorant men!'

St. John Chrysostom. Homily III on 1 Corinthians I, 1, 3, 6, 8. B#56, pp. 10-14

for the Martyr: Acts 6:8-15, 7:1-5. 7:47-10

The Gospel According To St. Matthew 14: 14-22

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

FEEDING THE FIVE THOUSAND

It would be difficult to overstate the importance of this morning's Gospel in the scheme of the Orthodox Sunday Lectionary. Of all the signs and wonders that Jesus performed, it is this Feeding Miracle alone that is recorded by all four of the Evangelists (Matt. 14:14-22; Mark 6:32-44; Luke 9:10-17; John 6:1-14). Moreover, both St. Matthew and St. Mark record still a second miraculous feeding (Matt. 15:32-39; Mark 8:1-10). Clearly, the Holy Evangelists in concert are directing our attention to what is proclaimed as a keystone Gospel Lesson in our Christian lives. The Feeding of the Five Thousand is a cornerstone Gospel event, a foundation both for understanding liturgy as well as celebrating Scriptures.

The New Testament Lessons are always careful to show how Jesus Christ is the fulfillment of all the Old Testament expectations, both in the Law and the Prophets. Through Moses God fed the children of Israel in the wilderness with manna, the bread from heaven (Ex. 16). Jesus reveals that the Old Testament miracle is a shadow of Himself, now brought to light. He Himself is both the Bread from Heaven and the Giver of that Bread.

Elisha fed 100 men with the miraculous multiplication of the bread of the first-fruits (2 Kings 4:42ff). This Old Testament sign was a heralding of the consummation of time, the coming of the messianic age. Jesus fulfilled; the Messiah has come.

All four Evangelists record the Miracle of the Multiplication of the Loaves because they, together with their fellow-Christians of the Early Church, saw in this feeding an anticipation of the Holy Eucharist (Matt. 26:26ff). There remains to this day in the Orthodox Church a liturgical connection; we anticipate the Holy Eucharist of the Great Feast Days with the blessing of the five loaves, wheat, wine and oil in the Vigil before the Feast, asking Christ to multiply these gifts of feeding and healing here, and in all the world.

This feeding miracle directs our attention to the words of our Lord, as He repeatedly speaks to us of the salvation He is bringing as BREAD. In the Old Testament, "bread" is consistently used as the symbol of salvation, truth and life. And so Jesus says as He is about to give Himself up for our salvation: I am the Way, the Truth and the Life. No one comes to the Father except through Me (John 14:6). This fulfils the revelation of Himself when Jesus explains the meaning of the feeding of the five thousand, saying, I am the Living Bread which came down from Heaven. Christ is the Bread of Salvation, the Way, the Truth and the Life. If anyone eats of this Bread, he will live forever; and the Bread that I shall give is My Flesh, which I shall give for the life of the world (John 6:51). He Who was born in Bethlehem's manger (Bethlehem means "House of Bread") is the Food of Life Everlasting.

It is in the breaking of bread in Emmaus (Luke 24:30-31) and in breaking bread by the Sea of Galilee (John 21:13) that our Lord Jesus revealed Himself to His Disciples after His Resurrection. It is not in the Scriptures, but in the Breaking of Bread that Christ appears and is known, Himself explaining the meaning of the Scriptures. Repeatedly, bread is given to us as a sign of Christ's Presence: in the Artos (Bread) of the Holy Paschal Bright Week, the breaking of the Kolach (Bread) at the Slavas (Family Name's Day Feasts), in the Bread of the Veliya (Little Christmas Eve Supper), in the simple piety we were taught as children for bread at the family table (remember how we were taught to handle bread with respect, kissing it with reverence?).

Every simple act of eating together as family, as friends gathered in Christian fellowship, anticipates the Holy Eucharist and the appearance of the Resurrected Christ. This is at the heart of the inner meaning of this morning's Gospel. Christians breaking bread together partake of the "hidden manna" of which Christ speaks in the Book of Revelation (2:17). Indeed, pious Christians would keep an extra place set at their table for family feasts; for Christ says, Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to dine with him, and he with Me (Rev. 3:20).

This is what Jesus Christ our Lord does for us in the multiplication of the loaves. But He also commands us to do something in this morning's Gospel. The multitude followed Christ into the wilderness to hear His preaching and receive His healing; now it was late, and they were hungry, the Disciples wanted to send them away so that they could find something to eat (Matt. 14:16). Christ places the burden of finding something to eat upon His Disciples. He does not permit them to send the hungry crowd who had followed Him empty away. They would have to collect an offering—no matter how meagre or small—for Christ to bless and multiply.

What would have happened if the Disciples took no collection, or if those who had the five loaves and two fish were unwilling to share them? One shudders to think of how we can prevent miracles from happening by sending people away rather than asking them to stay, and offer what little they have so that Christ can bless their offering and multiply it for the

nourishment of all, with plenty left over, and this is the meaning of the twelve baskets full left over: that there was more than enough without skimping, one basket for each of the Twelve Disciples, each entrusted in turn to share the blessed abundance coming from Christ, and from them, still to others.

Finally, you see, the "Litya"—originally that procession or exodus into the courtyard or garden (or into the streets as St. John Chrysostom did)—tells us that the blessing of the bread, wheat, wine and oil in remembrance of the multiplication of the loaves is meant not just to sustain us to stay on for the Feast Day Vigil. Can you see that out of the abundance of what we receive we must share with those who are still "outside"? There is a marvelous sermon from St. John Chrysostom telling us how sacred indeed is every human altar set up in every street and crossroad. You must be that human altar, my dearest friends, from which the hungry are fed and the infirm are healed and the good news of salvation is preached. Let your self-giving be the human altar from which Christ offers Himself for each and all. Amen.

S.A.G.

for the Martyr: Matt. 21:33-42

Saints of the Week

August 2 / 15 — Dormition Fast — The Finding and Translation of the Relics of St Stephen - when the wicked Jews stoned St Stephen to death, they left his body for the dogs to eat. But God's providence disposed otherwise. The martyr's body lay in an open place outside the town a night and two days, then, on the second night, Gamaliel, Paul's teacher and a secret follower of Christ, came and took his body to Caphargamala, and there buried it in a cave on his own land. Gamaliel buried his friend Nicodemus, who died lamenting over Stephen's grave, in the same cave. He also buried his godson Abibus there and, in accordance with his wishes, was buried there himself. Centuries passed, and no-one living knew the whereabouts of Stephen's grave. But in 415, in the time of Patriarch John of Jerusalem, Gamaliel appeared three times in a dream to a priest, Lucian, in Caphargamala, and told him in minute detail about the burial of all the above-mentioned, indicating precisely the forgotten place of their burial. Moved by this dream, Lucian informed the Patriarch and, with his blessing, went with a group of men and dug up the four graves, Gamaliel having already told him in the dream which grave was which. A strong and fragrant odour from the relics of these saints filled the cave. St Stephen's relics were solemnly translated to Sion and there buried with ceremony, and the relics of the others were taken to a hill above the cave and laid to rest in a church there. Many healings of the sick were performed in those days over the relics of St Stephen. Later, they were taken to Constantinople. Thus the Lord crowned with great glory him who first shed his blood for His name; The Hieromartyr Stephen, Pope of Rome;

Blessed Basil the Fool for Christ of Moscow - Basil's father was named Jacob and his mother Anna. At age sixteen, he dedicated himself to a life of asceticism as a "Fool for Christ" and in this difficult mortification persevered for seventy-two years. Altogether, he lived to be eighty-eight years old. He traveled barefooted, bareheaded and in rags. He did not have any permanent dwelling place. He admonished sinners, reprimanded the noblemen, prophesied the truth and had visions of distant places. Having suffered greatly from hunger, frost and from the insults of men, Blessed Basil presented his holy soul to God. Tsar Ivan, with the Metropolitan, attended his funeral. He is buried in Moscow in the Church of the Most-holy Birth-giver of God, later named after him; Fr. Alexis (Medvedkov), priest of France, whose relics are incorrupt (1934).

August 3 / 16 — Dormition Fast — Holy Salome the Myrrh-Bearer - the mother of the holy Apostles James and John, the wife of Zebedee and daughter of Joseph, the betrothed of the most holy Mother of God, she served the Lord during His earthly life, and was made worthy to be among the first bearers of the tidings of His Resurrection; Our Holy Fathers Isaac, Dalmatus and Faustus - - Isaac is commemorated separately on May 30th. St Dalmatus was first an officer under the Emperor Theodosius the Great, who held him in great honour, but, when his spirit awakened within him, he scorned all that is of this world, abandoning his rank, and took his only son Faustus off to the outskirts of Constantinople, to St Isaac's community, where they were both tonsured as monks. Dalmatus consecrated himself utterly to please God in his life, which was a joy to the elder, Isaac. When Isaac came to the hour of death, he installed Dalmatus as abbot in his place, and the community later came to be called after Dalmatus. He sometimes fasted for forty days at a time, conquering by his fasting the invisible power of the demons. He took part in the Third Ecumenical Council in 431, and battled against the Nestorian heresy. Being pleasing to God, he entered peacefully into rest in the 5th century. His son Faustus supported his father in everything and, after a godly life, died peacefully in that community; Our Holy Father Cosmas the Eunuch; Our Holy Father Antony the Roman.

4 / 17 August - Dormition Fast — The Seven Holy Youths of Ephesus - the "Seven Sleepers"-Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine), and Antoninus - There was a great persecution of Christians under the Emperor Decius. The Emperor himself went to Ephesus, and there prepared a riotous festival in honour of dead idols and also a vicious slaughter of Christians. Seven youths, all of them soldiers, held themselves apart from the foul offering of sacrifice, and wholeheartedly begged the one God to save the Christian people. They were the sons of the most eminent administrator in Ephesus, and their names were: Maximilian, Jamblichus, Martinian, John, Dionysius, Exacustodianus and Antoninus. When they were accused before the Emperor, they hid on a hill called Ochlon outside Ephesus, concealing themselves in a cave. When the Emperor discovered this, he commanded that the cave be walled-in. God then, in His far-seeing providence, let a miraculous and long-lasting sleep fall on the young men. The imperial courtiers Theodore and Rufinus, secret Christians, caused a copper catafalque with leaden plaques to be made, on which were written the names of these young men and their death by martyrdom under the Emperor Decius. More than two hundred years then passed. In the time of the Emperor Theodosius the Younger (408-450), there arose a great dispute about the resurrection of the dead, for there were some who doubted the resurrection. Emperor Theodosius was greatly grieved at this dispute among the faithful, and prayed

God that He would in some way reveal the truth to the people. At that time of altercation in the Church, some shepherds of a certain Adolius, who owned Ochlon, began building pens for their sheep and took stone after stone from this cave. Then the youths awoke from their sleep, young and in full health as they had fallen asleep. This marvel was noised abroad on all sides, and Theodosius himself came with a great retinue and spoke apart with the young men. After a week, they again entered into sleep, the sleep of death, to await the General Resurrection. The Emperor wanted to place their bodies in golden coffins, but they appeared to him in a dream and told him to leave them in the earth, as they had been;
St. Cosmas of Aitolia, Equal-to-the-Apostles.

5 / 18 August - Forefeast of the Transfiguration - Dormition Fast — The Holy Martyr Eusignius - he was a soldier under the Emperor Maximian, the Emperor Constantine the Great and Constantine's sons, and was present at the martyrdom of the holy martyr Basiliscus. He saw many angels, and the Lord Jesus Christ Himself as He received the soul of this holy martyr from the angel's hands. He was a general under Constantine, and saw the Cross that appeared to the Emperor. Spending a full sixty years in military service, he withdrew from it in the time of Constantine's sons and went to Antioch, his home town. There he lived a godly life of fasting, prayer and good works. In the time of Julian the Apostate, two men at variance in the street called him to judge between them. He adjudged right to the righteous, at which the one at fault became enraged, went to the Emperor and denounced Eusignius as a Christian. The Emperor summoned him to trial, at which he fiercely denounced the Emperor for his apostasy from the Faith and rebuked him by citing the shining example of the great Constantine. The proud Julian ordered that he be beheaded. Eusignius suffered in great old age, in the year 362, and went to the Kingdom of heaven; The Hieromartyr Fabian, Pope of Rome; The Holy Martyr Pontius;

St. Oswald, king and martyr (642) - In the year 617 the king of Northumbria was killed by King Redwald of the East Angles. His three sons, including Oswald, fled to Scotland, and there they became Christians. They were baptised at Iona. Two brothers soon lost their faith, Oswald's persisted. And when his brothers were killed by the British King Cadwalla, Oswald gathered an army and marched against him. The day before the battle he made his soldiers construct a wooden cross. Oswald, himself knelt down, holding the cross in position until enough earth had been thrown in the hole to make it stand firm. Then he prayed, summoning his army to join him with the words, "Let us all kneel together and ask the true, living and almighty God in his mercy to protect us from the arrogant savagery of our enemies, for He knows that we fight in a just cause to save our nation." Oswald defeated Cadwalla, recovered his father's throne, and asked the monks of Iona to send missionaries to his kingdom. St Aidan was sent, and King Oswald gave him the island of Lindisfarne as his episcopal see. "The king always listened humbly and readily to Aidan's advice," says venerable Bede, "And while the Bishop, who was not yet fluent in English, preached the Gospel, it was delightful to hear the King himself interpreting the word of God to his nobles and leaders." Oswald invited other Scots to missionise his kingdom. He gave money and lands to establish monasteries and churches. The pagan king of Mercia killed him at the battle of Maserfield, when he had reigned no more than seven years. His last prayer, as his enemies pressed around him, was "O God, be merciful to their souls." His head was placed in St. Cuthbert's coffin, and found there centuries later in 1827.



6 / 19 August - Dormition Fast - The Holy Transfiguration Of Our Lord, God and Saviour Jesus Christ - the second "Feast of the Saviour" in August - Blessing of Grapes & Other Fruits — Epistle: The Second Letter of Peter : 1:10-19 & The Gospel According to St. Matthew 17:1-9

In the Orthodox tradition today is reckoned as one of the Twelve Great Feasts. The Transfiguration is par excellence the feast of Christ's divine glory. Like Theophany, it is a feast of light: 'Today on Tabor in the manifestation of Thy Light, O Word, Thou unaltered Light from the Light of the unbegotten Father, we have seen the Father as Light and the Spirit as Light, guiding with light the whole creation' (exapostilarion). Nor is this the only parallel between the two feasts. Like Theophany, although less explicitly, the Transfiguration is a revelation of the Holy Trinity. On Tabor, as at the baptism in Jordan, the Father speaks from heaven, testifying to the divine Sonship of Christ: and the Spirit is also present on this occasion not in the likeness of a dove, but under the form of dazzling light, surrounding Christ's person and overshadowing the whole mountain. This dazzling light is the light of the Spirit.

The Transfiguration, then, is a feast of divine glory - more specifically, of the glory of the Resurrection. The ascent of Mount Tabor came at a critical point in Our Lord's ministry, just as he was setting out upon His last journey to Jerusalem, which He knew was to end in humiliation and death. To strengthen His disciples for the trials that lay ahead, He chose this particular moment to reveal to them something of His external splendour, 'as far as they were able to hear it' (Troparion of the feast). He encouraged them - and all of us - to look beyond the suffering of the Cross to the glory of the Resurrection. The light of the Transfiguration, however, foreshadows not only Christ's own Resurrection on the third day, but equally the Resurrection glory of the righteous at His Second Coming. The glory which shone from Jesus on Tabor is a glory in which all mankind is called to share. On Mount Tabor we see Christ's human nature - the human substance which He took from us - filled with splendour, 'made godlike' or 'deified'. What has happened to human nature in Christ can happen also to the humanity of Christ's followers. The Transfiguration, then, reveals to us the full potentiality of our human nature: it shows us the glory which our manhood once possessed and the glory which, by God's grace, it will again recover at the Last Day.

This is a cardinal aspect of the present feast, to which the liturgical texts frequently revert. At His Transfiguration, it is said, the Lord 'in His own person showed them the nature of man, arrayed in the original beauty of the Image' (Great Vespers, postiche). 'Today Christ on Mount Tabor has changed the darkened nature of Adam, and filling it with brightness He has made it godlike' (Small Vespers, aposticha). 'Thou wast transfigured upon Mount Tabor, showing the exchange mortal men will make with Thy glory at Thy second and fearful coming, O Saviour' (Matins, sessional hymn).

The feast of the Transfiguration, therefore, is not simply the commemoration of a past event in the life of Christ. Possessing also an 'eschatological' dimension, it is turned towards the future - towards the 'splendour of the Resurrection' at the Last Day, towards the 'beauty of the Divine Kingdom' which all Christians hope eventually to enjoy.

It is the custom to bring grapes and fruit to the church on this day. They are placed on a table in the centre of the church and blessed by the priest at the end of the Liturgy.

Troparion tone 7: When Thou wast transfigured on the mountain, O Christ our God,/ Thou didst show Thy glory to Thy disciples as far as they could bear it./ Let Thy everlasting light illumine also us sinners/ through the intercessions of the Mother of God./ Giver of Light, glory to Thee.

Kontakion tone 7: Thou wast transfigured on the mountain, O Christ our God,/ and Thy disciples beheld Thy glory as far as they were capable,/ that when they should see Thee crucified,/ they might know that Thy suffering was voluntary/ and might proclaim to the world/ that Thou art indeed the reflection of the Father.

Priest: O God our Saviour who wast pleased to call Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, the Vine, and in Him hast granted us the fruit of immortality: do Thou now bless this fruit of the vine lying here, and make us Thy servants, who eat of it, partakers of the True Vine. Keep our lives from harm and ever give us peace, and adorn us with the eternal gifts of grace that none can take away: at the intercessions of our most pure Lady, the Theotokos and ever Virgin Mary, and all of Thy saints who have pleased Thee down the ages. For Thou art a good God who lovest mankind, and unto The Father without beginning, together with Thine Only-begotten Son and Thy most holy, good, and life-giving Spirit, do we ascribe glory, now and ever, and unto the ages of ages. Amen

7 / 20 August - The Venerable Martyr Dometius - born in Persia as a pagan during the reign of Emperor Constantine. He became acquainted with the Faith of Christ as a young man, abandoned paganism and was baptized. So much did Dometius love the True Faith that he left everything worldly and was tonsured a monk in a monastery near the town of Nisibis. He lived for some time among the brethren and then withdrew to a life of silence to be with an a certain elder Archmandrite Urbel, about whom it is said that he did not eat anything cooked for sixty years. The elder Urbel ordained Dometius a deacon and when he wanted to compel him to receive the rank of a priest, Dometius withdrew to an isolated mountain and settled in a cave. He attained such a high degree of perfection through fasting, prayer, all night vigils and godly-thoughts that he cured the sick. When Julian the Apostate came to those regions, he heard of Dometius and sent men, who sealed him alive in the cave along with two of his disciples. Thus, this saint of God died and took up habitation in the Kingdom of God in the year 363 A.D.

The Venerable Or, Hermit of Thebaid - Or attained great perfection through the greatest mortification. When he firmly established himself and attained holiness in solitude, he then gradually established several monasteries and was a superb spiritual leader and teacher of many monks. Rufinus, who visited him describes Or in the following way: "In his dress [habit], he resembled an angel of God; a ninety-year old elder with a long beard, as white as snow; externally was very pleasant. His gaze shone with something super human." Often times, he saw the angels of God. He especially endeavoured never to speak an untruth. He had great temptations from the demons but overpowered them all soberly and courageously. He received Holy Communion daily. On one occasion, one of his disciples reminded him that the Feast of the Resurrection had come and that it should be celebrated. Hearing this, Or came out, raised his hands to heaven and spent three days in prayer without rest. He explained to his disciple: "For the monk, this is the celebration of the Resurrection of Christ: to elevate his mind and to unite it with God." He rested in deep old age about the year 390 A.D.

The Holy Martyrs Marinus and Asterius - Marinus was a soldier and Asterius was a Roman senator. At the time of Emperor Gallienus, St. Marinus served as a soldier in Caesarea in Palestine. Marinus was beheaded for the sake of the Faith of Christ. Asterius, the senator, also a Christian, was present at his martyrdom. He removed his dolman and, with it, wrapped the body of the martyr, placed it on his shoulders, took it and honourably buried it. Seeing this, the pagans beheaded him also. They both died honourably for Christ about the year 260 A.D.

8 / 21 August - Dormition Fast - SAINT EMILIAN THE CONFESSOR, BISHOP OF CYZICUS - Emilian served as bishop in Cyzicus during the reign of the nefarious Emperor Leo the Armenian, the iconoclast. Since he did not want to submit to the decrees of the emperor concerning the removal of icons from the churches, Emilian and other Orthodox bishops were banished into exile. He spent five years in exile, enduring much pain and humiliation for the sake of Christ. Emilian died in the year 820 A.D. and took up habitation among the citizens of heaven.

SAINT MYRON, MIRACLE-WORKER AND BISHOP OF CRETE - At first, Myron was married and engaged in farming. Myron, gladly and abundantly distributed the fruits of his land to needy people. At one time, he encountered unknown thieves stealing wheat from his threshing floor. Not telling them who he was, St. Myron helped the thieves fill the sacks, lift them on their backs and to escape. Because of his exceptional virtues, Myron was ordained a presbyter and after that consecrated a bishop. He was a great miracle-worker and performed many good and mighty works in the name of the Lord Jesus. Myron died about the year 350 A.D. in the hundredth year of his life.

THE HOLY NEO-MARTYRS TRIANDAPHYLLUS AND SPASO - Triandaphyllus was born in Zagora and Spaso was born in Radoviste in the Diocese of Strumica. They were both Slavs. Both were young and simple men. But their love for Christ was more precious to them than this world or this life. They gave their lives and did not betray Christ. They suffered at the hands of the Turks for the Faith of Christ: Triandaphyllus in Constantinople in the year 1680 A.D. and Spaso in Thessalonica in the year 1794 A.D.