

**32nd Sunday After
Pentecost
Zaccheus Sunday,
Venerable Euthymus the
Great
20 January / 2 February**

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.

Troparion of St Euthymius tone 4: Rejoice, O desert that has not given birth, / be glad, thou who hast not travailed. / For a man of desires has multiplied thy children of the Spirit; / he has planted them in piety and reared them in continence to the perfection of virtues. / By his prayers, O Christ our God, save our souls.

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.

Kontakion of St Euthymius tone 8: In thine august birth creation found joy, / and in thy divine memory it receives the gladness of thy miracles. / Grant these richly to our souls, O Euthymius, / and cleanse the stains of our sins that we may sing: Alleluia.



Vespers

Lord I have Cried, Tone 7, on 10: Octoechos 4; Saint 6 (O father Euthymius); G: Saint (Dedicated to God); N: Sunday Dogmatic Theotokion 7th Tone. 3 readings: Wisdom of Solomon 5:15-6:3; Wisdom of Solomon 3: 1-9; Wisdom of Solomon 4: 7-15 . Aposticha: Octoechos; G: Saint (O venerable father); N: Theotokion in Tone 5 (Thou art the temple and portal).

Matins Gospel X

Epistle: I Timothy 4: 9-15

9 This is a faithful saying and worthy of all acceptance. 10 For to this end we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. 12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

GIVE YOURSELF ENTIRELY TO THEM, THAT YOUR PROGRESS MAY BE EVIDENT TO ALL

Let this mind be in you, which was also in Christ Jesus, Who ...made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ...He humbled Himself and became obedient unto death (Phil 2:5-8).

For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men. We are fools for Christ's sake ...We both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place ...being reviled, we bless; being persecuted, we suffer it (I Cor. 4:912).

But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the Gospel, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ (Phil 1:12-13).

For in truth He was in servitude to flesh and to birth and to the conditions of our life with a view to our liberation, and to that of all those whom He has saved, who were in bondage under sin. What greater destiny can befall man's humility than that he should be intermingled with God, and by this intermingling should be deified.

St. Gregory of Nazianzus. The Fourth Theological Oration: On the Son, 3. B#7, p. 178.

Second Epistle Hebrews 13: 17-21

Gospel: St Luke 19: 1 - 10

1 Then Jesus entered and passed through Jericho. 2 Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. 3 And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. 4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. 5 And when Jesus came to the place, He looked up and saw him, and said to him, Zacchaeus, make haste and come down, for today I must stay at your house. 6 So he made haste and came down, and received Him joyfully. 7 But when they saw it, they all murmured, saying, He has gone to be a guest with a man who is a sinner. 8 Then Zacchaeus stood and said to the Lord, Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold. 9 And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham; 10 for the Son of Man has come to seek and to save that which was lost.

ON THE GOOD FORTUNE OF ZACCHAEUS

Zacchaeus was a tax-collector and a very rich man. He was successful in life. At that time among the Jewish people, he had become what we would call a V.I.P. He possessed much and was a powerful man. All his worldly calculations turned out to be correct. But one thing he miscalculated: time is unyielding. Life and years go by and old age sets in. And he saw that everything he had gathered was for nothing. He couldn't make use of his riches — he lacked both strength and health.

And at the same time the life he was living, the life of a tax-collector, left in his heart a kind of anguish: he had offended a widow, he had treated an orphan unfairly, he had grieved a weak person — he was a “taker”! He was possessive, powerful and strong. Here the Lord had endowed him with many years, and he didn't need this wealth. And conscience? A bad conscience tormented him, and there was no way he could free himself from this conscience.

Then he heard that a prophet was passing by. At that time he didn't yet understand that Christ was the Son of God, but he knew that this was a rabbi, a teacher. So he decided to try this, as a last resort. And he went to meet Him. But here he saw that there was such a crowd that it would be impossible for him to meet Christ. But there happened to be a fig tree along the roadside, and he climbed up into this tree. There he was in the tree. Now don't miss this moment.

What would happen here in America if some important official, a congressman, a governor, the mayor of a city, or some millionaire, in his wish to look at a new preacher, before the eyes of the public, on one of the main streets, climbed the first available tree?

What would you think of him? How this could harm his social position, the coming election! And yet the very same thing was happening in Jewish society. What mockery, what malice surrounded him!

And he? He wasn't afraid of humiliation, he didn't need anything. He was suffering. He had to have help. And here he saw that, indeed, Christ was that prophet who could somehow help him. What was this crowd to him, this mockery?

And suddenly, Christ was unexpectedly before him. "Come down; for today I must abide at thy house" (Lk. 19:5). And here this miracle took place. Christ stayed at Zacchaeus' house. But maybe many people will ask, was this really a miracle? In the Gospel there are much greater miracles, real miracles. But here it was just a visit; there was nothing supernatural. Here was something more than supernatural. Look at what happened. The full strength of conscience was revealed to Zacchaeus. He as if gave over his conscience to Christ and Christ sanctified his heart. And out of joy that his heart was freed from this stone of sin, from everything that he had done, Zacchaeus said: "Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Lk. 19:8).

The Sunday before last told us: "Repent: for the Kingdom of Heaven is at hand." And this Sunday shows us repentance in action: Zacchaeus, the fig tree, the sensation of a sick conscience. And we must bring ourselves to such a state that our heart will be penetrated by this fear of God, with weeping. Also we are shown what this "Kingdom of Heaven" is: this is Zacchaeus — after repentance, when his heart was made so expansive that he was ready to embrace everyone, was ready to give everything away, to make everyone rich. Here is the spirit of Eternal Life which must visit us.

May the Lord help us, brothers and sisters, to begin the work of fasting. We are still in the forefeast of Lent, but the foment is approaching for us to cross the threshold into this time.

Archbishop Andrei

Second Gospel Luke: 6: 17-23

Saints of the week

20 January / 2 February — Our Holy Father Euthymius the Great - Born in the Armenian town of Melitene near the River Euphrates in 377, of noble and eminent parents, he was their only son. His mother Dionysia had prayed for a child, and had a heavenly vision concerning his birth. He lived in asceticism from his youth, at first in the vicinity of his town, but then, after a visit to Jerusalem at the age of 29, in the Wilderness of Pharan, between Jerusalem and Jericho. He filled his days and nights with prayer and meditation, contemplation and physical toil. Many disciples gathered round him, such as Cyriac the Hermit, Sava the Sanctified, Theoctistus and others. He was, by God's gift, a great worker of wonders: he drove out demons, healed grave illnesses, brought forth water in the desert, multiplied bread and prophesied. He taught his monks the love of hardship, saying: 'If you eat bread that comes not from your own labours, that means that you eat the labour of another'. When one of the younger brethren desired to fast more than others, he forbade him and ordered him to come to the common table, so that he should not become proud through his too-great fasting. He also said that it is not good for a monk to move from place to place, for, he said: 'A tree that is frequently transplanted does not bear fruit.' Whoever desires to do good can do it in the place where he is. On love, he said: 'As salt is to bread, so is love to the other virtues.' He went off into the desert in the first week of the Great Fast and remained there in silence and meditation on God until before Easter. During his lifetime, a great monastery grew up near his cave, which was for centuries as full of monks as a hive of bees. His last command was that there should be loving hospitality to guests in the monastery, and that its gate should never be closed. He entered into rest at the age of 97. Patriarch Anastasius of Jerusalem was at his funeral. The Patriarch waited the entire day while a great mass of people gave the saint the last kiss, and only in the evening was he able to finish the funeral. On the seventh day after his death, Euthymius appeared to his disciple Domitian in light and joy. St Euthymius was a true 'son of light'. He entered into rest in the year 473.

St. Fechin, abbot - was probably born at Luighne (Leyney), Ireland. He was trained by St. Nathy, was founding Abbot of Fobhar, or Fore, in Westmeath, and died of the plague that devastated Ireland in the year 665.

Also commemorated on this day: Martyrs Inna, Pinna and Rimma the Scythians; Martyrs Bassus, Eusebius, Euty chius and Basilides; Righteous Emperor Leo the Great; Venerable Euthimius the Silent (14th C) and Venerable Lawrence the recluse of the Kiev Caves (14th C); St. Euthymius, patriarch of Turnovo; Venerable Euthymius of Syanzhema; Venerable Euthymius of Arkhangelsk; Martyr Zachariah of Patrai; Righteous Theodore of Tomsk; New Hieromartyr Paul Dobromyslov, priest; Martyrs Thyrsus and Agnes.

21 January / 3 February — Our Holy Father Maximus the Confessor - By birth a citizen of Constantinople and at first a high-ranking courtier at the court of the Emperor Heraclius, he then became a monk and the abbot of a monastery not far from the capital. He was the greatest defender of Orthodoxy against the so-called Monothelite heresy, which developed from the heresy of Eutyches. That

is to say: as Eutyches asserted that there is in Christ only one nature, so the Monothelites asserted that there is in Him only one will. Maximus resisted this assertion and found himself in opposition to both the Emperor and the Patriarch. But he was unafraid, and persevered to the end in proving that there are in the Lord two wills and also two natures. By his efforts, one Council in Carthage and one in Rome stood firm, and both these Councils anathematised the Monothelite teaching. Maximus's sufferings for Orthodoxy cannot be described: tortured by hierarchs, spat upon by the mass of the people, beaten by soldiers, persecuted, imprisoned; until finally, with his tongue cut out and one hand cut off, he was condemned to exile for life in Skhimaris, where he gave his soul into God's hands in the year 662.

The Holy Hieromartyr Neophytus - Neophytus was born in Nicaea. While he was still a child and with God's Grace, he worked great miracles. Neophytus brought forth water from a rock and raised his dead mother. He was led by a white dove to Mount Olympus where he drove a lion from its cave and there, took up residence. At age fifteen, he was tortured for Christ in Nicaea during the reign of Emperor Diocletian. By no means would he deny Christ. After beatings and imprisonment, Neophytus was thrown into the fire, but God preserved his life. Then, they placed him before a hungry lion, but the lion ingratiated himself to Neophytus. The saint recognizing this lion as the same one in whose cave he practiced asceticism, began to pet him and ordered the lion to return to the cave. Then Neophytus was pierced with a lance and his soul took up habitation in the mansion of the Lord.

The Holy Martyr Agnes - As a thirteen year old girl, Agnes was thrown into the fire for the Faith of Christ and was then beheaded. She showed great miracle-working power during life and after death. Agnes suffered during the reign of Diocletian in the year 305 A.D.

St. Vimin (6th C) - the founder of the monastery of Holywood at Nithsdale. It is related that St. Vimin was an abbot in Fifeshire when he was consecrated bishop. He actively evangelized the region. In order to avoid the temptations to pride that accompanied his many miracles, he moved to a deserted place and founded Holywood (Sacumboscum), which later became famous for producing many holy and learned men.

Also commemorated on this day: Martyrs Eugene, Candidus, Valerian and Aquila; Martyr Anastasius of Rome; Venerable Neophytus of Vatopedi (14th C); Venerable Maximus the Greek; Venerable Timon of Nadeyev; New Hieromartyr Elias Berezovsky, priest; 'Stabbed,' 'Comfort' or 'Consolation,' and 'Xenophon' Icons of the Mother of God.

22 January / 4 February —The Holy Apostle Timothy - One of the Seventy, he was born in Lystra of Lycaonia of a Greek father and a Jewish mother. His mother and grandmother were praised by the Apostle Paul for their sincere faith (2 Tim. 1;4-5) . He met the great Apostle for the first time in Lystra, and was the only witness of Paul's healing of the man lame from birth. Later, Timothy was an almost constant travelling-companion of Paul's, visiting Achaia, Macedonia, Italy and Spain with him. A great zealot for the Faith, a superb preacher and of a gentle spirit, Timothy contributed greatly to the spreading and establishing of the Christian faith. Paul called him his own son in the faith (I Tim. 1:2). After Paul's martyrdom, Timothy had St John the Evangelist as his teacher. But when the Emperor Domitian exiled John from Ephesus to the island of Patmos, Timothy remained in Ephesus as bishop. At the time of an idolatrous feast called Katagogium, the pagans, resentful of the Christians, made a merciless, masked attack on Timothy and killed him, in about the year 93. His honoured relics were later taken to Constantinople and buried in the Church of the Holy Apostles by the graves of St Luke the Evangelist and St Andrew the First-Called.

The Venerable Martyr Anastasius - Anastasius was a Persian by birth. His pagan name was Magundat. When Emperor Heraclius warred with the Persians, Magundat deserted to the Christians, went to Jerusalem where he was baptized and received the name Anastasius. It was not enough for him to be baptized, but, in order to give himself completely to serving the Lord he was also tonsured a monk. Among his other mortifications, Anastasius joyfully read the hagiography of the holy martyrs and in reading them he moistened the book with his tears and ardently yearned for martyrdom. The Lord finally crowned him with the martyr's wreath. In prison for a long time, he was cruelly tortured, until Emperor Chozroes pronounced the death sentence. After that death sentence, Anastasius was suffocated under water and after being removed from the water, the executioner beheaded him and sent his head to the emperor. He suffered on January 22, 628 A.D., in the town of Bethsaloe near Nineveh.

Also commemorated on this day: Martyrs Manuel, George, Peter, and Leontius, bishops, Sionius, Gabriel, John, Leontus, Parodus, and 377 others in Bulgaria; Monk-martyr Anastasius of the Kiev Caves, deacon; Venerable Joseph the Sanctified of Crete; Venerable Macarius of Zhabyn, wonderworker of Belev; New Hieromartyrs Jacob Zyablitsky, John Dobrokhotov, John Korzhavin, John Rozanov, John Uspensky, Euthymius Tikhonravov, Nicholas Bukharin, and Peter Zyablitsky, priests.

23 January / 5 February — The Hieromartyr Clement, Bishop of Ancyra - He was born in 258 in the town of Ancyra of a pagan father and a Christian mother. His devout mother, Euphrosyne, prophesied a martyr's death for her son, and left this world when Clement was twelve years old. Her friend Sophia took Clement into her own home as her son and saw that he was brought up a Christian. Clement became so famed for his virtuous life that he was chosen as bishop of Ancyra at the age of twenty. He acquired a mature wisdom in his early years, and harnessed and conquered his body by great restraint. He ate only bread and vegetables, and never anything slaughtered or with blood. In the reign of Diocletian, he was tortured as terribly 'as anyone has ever been since the foundation of the world'. He spent twenty-eight years under torture and imprisonment. Eleven different torturers tormented him. When, at one time, they were smiting him on the face, spitting on him and breaking his teeth, he cried out to Domentian the torturer: 'You are doing me honour, O Domentian, not torturing me, for the mouth of my Lord Jesus Christ was struck in like manner, and His cheeks slapped; and lo, I, unworthy as I am, am now made worthy of this!' When he was brought before the Emperor Diocletian in Rome, the Emperor placed on one side various instruments of torture, and on the other side gifts—medals, clothing, money—whatever the Emperor was able to bestow, and then told Clement to choose. Christ's martyr, with a scornful glance at all the Emperor's gifts, chose the instruments of torture. And he was terribly tortured; piece by piece the flesh was flayed from his body until the bones showed white beneath. He was healed of these wounds, and was finally beheaded by a soldier in 312, while he was presiding at the Liturgy as bishop in the church in Ancyra. St Clement's miracles are without number.

St. Colman - Died c. 702. Saint Colman succeeded Saint Hierlug (Zailug) as abbot-bishop of Lismore in 698. During his rule the fame of Lismore monastery, Ireland reached its peak.

Also commemorated on this day: Venerable Mausimas the Syrian; Venerable Eusebius of Syria; Venerable Salamanes the Silent; St. Paulinus the Merciful, bishop of Nola; Venerable Gennadius of Kostroma; Translation of the relics of St. Theoctistus, archbishop of Novgorod; Venerable Varlaam of Chikoy; New Monk-martyr Seraphim (Bulashov), Nun-martyrs Eudocia (Kuzminova) and Catherine (Cherkasova), and Martyr Militsa Kuvshinovoy; Commemoration of Sixth Ecumenical Council (680-681); Synaxis of the saints of Kostroma.

24 January / 6 February — Our Holy Mother Xenia - Born in Rome, she was the only daughter of a famous senator. Drawn by the love of Christ, she refused to marry as her parents desired. In order to escape this, she fled from her home with two of her slaves and came to the island of Kos, to a place called Mylassa, where she started a community for virgins, remaining there in asceticism till her death. Though she was a weak woman, she had a man's perseverance in fasting, prayer and vigils. She often spent entire nights standing in prayer, was dressed more poorly than her sisters, and on her bread, when she ate, she often put ashes from the censer. At the hour of her death (in 450), a wonderful sign appeared over the monastery: a wreath of stars encircling a cross more resplendent than the sun. Many of the sick were healed by her relics. Her two slaves girls followed the example of their abbess in all things, and when they died, they were buried, by their wish, at the feet of blessed Xenia.

St. Cadoc of Llancarvan Wales - Son of Saint Gwynllyw, a king in Wales, a robber chieftain who led a band of 300; his mother, Saint Gladys, had been stolen in a raid on a neighbouring chief. Raised by an Irish monk; Cadoc's father had stolen the monk's cow, and when he came to demand its return, the king decided it was sign. Studied in Wales and Ireland. Priest. Once chased through a wood by an armed swineherd from an enemy tribe. His hiding place spooked an old, grey, wild boar that made three great leaps at him - then disappeared; Cadoc took this as a sign, and the location became the site of the great church and monastery at Llancarvan. He once saved his brother monks in a famine by tying a white thread to the foot of a (well-fed) mouse; he then following the thread to an abandoned, well-stocked, underground granary. Another time he and his brothers went out to meet a band of thieves, chanting and playing harps; it surprised the highwaymen so much, they turned and left. Lived as a hermit with Saint Gildas on the Island of Flatholmes off Vannes, Brittany. Established a monastery on a small island just off Brittany, joined by a stone bridge so local children could walk out for school. Returned to Britain to evangelize, and work with Christian survivors of Saxon raids. Born 6th century Welsh Died martyred by Saxons while serving at Mass c.580 near Weedon, Northamptonshire, England.

Also commemorated on this day: Hieromartyr Felician, bishop of Foligno, and the Martyr Messalina; Martyrs Babylas of Sicily and his two disciples: Timothy and Agapius; Martyrs Paul, Pausirius, and Theodotian of Egypt; Venerable Macedonius of Syria; Venerable Philon, bishop of Carpasia; Venerable Lupicinus; Translation of the relics of Venerable Anastasius the Persian; Venerable Neophytus the Recluse, of Cyprus; St. Gerasimus, bishop of Perm; Martyr John of Kazan; Venerable Dionysius of Olympus; New Martyr Nicholas Tsikura; Venerable Philippicus the priest; Martyr Barsimaeus and his two brothers; Venerable Zosimus of Mt. Sinai.

25 January / 7 February — St Gregory the Theologian - Born in Nazianzus of a Greek father (who later became a Christian and a bishop) and a Christian mother, he studied in Athens before his baptism with St Basil the Great and Julian the Apostate. He often foretold to Julian that he would be an apostate and a persecutor of the Church, and so it came to pass. Gregory was especially influenced by his mother,

Nonna. He was baptised when he had completed his studies. St Basil consecrated him bishop of Sasima, and the Emperor Theodosius quickly called him to the vacant archiepiscopal throne of Constantinople. His works were manifold, the best-known being his theological writings, for which he received the title 'the Theologian'. He is particularly famed for the depth of his Sermons on the Holy Trinity. He also wrote against the heretic Macedonius, who taught wrongly of the Holy Spirit (that the Spirit was a creature of God), and against Apollinarius who taught that Christ did not have a human soul but that His divinity was in place of His soul. He also wrote against the Emperor Julian the Apostate, his sometime schoolfellow. In the year 381, when a quarrel broke out in the Council concerning his election as archbishop, he withdrew himself, declaring: 'Those who deprive us of the (archiepiscopal) throne cannot deprive us of God.' He then left Constantinople and went to Nazianzus, remaining there in retirement, prayer and the writing of instructive books until his death. And, although he was in weak health all his life, he lived to the age of seventy. His relics were later taken to Rome, and his head to the Cathedral of the Dormition in Moscow. He was, and remains, a great and wonderful light of the Orthodox Church, as much for the meekness and purity of his character as for the unsurpassable depth of his mind. He entered into rest in the Lord in the year 389.

The Holy Martyr Felicitas and Her Seven Sons - As a Christian, Felicitas was condemned to death along with her seven sons during the reign of Emperor Antoninus in the year 164 A.D. She implored God only that she not to be killed before her sons, so that she might be able to encourage them during their torture and death in order that they would not deny Christ. According to God's Providence, it so happened. With joy, this superb mother accompanied her sons one by one until she had witnessed the death of all seven sons. Then, she herself, with gratitude to God, received a martyr's death. She and her sons suffered in Rome where their relics repose.

New Hieromartyr Vladimir, Metropolitan of Kiev - The holy Metropolitan Vladimir of Kiev was the first bishop to be tortured and slain by the Communists at the time of the Russian Revolution. Basil Nikephorovich Bogoyavlensky was born in the province of Tambov of pious parents on January 1, 1848. His father, a priest, was later murdered. The young Basil graduated from the Theological Academy in Kiev in 1874, and taught in the Tambov seminary for seven years before he was ordained to the holy priesthood.

His wife died in 1886, and their only child died shortly thereafter. The bereaved widower entered the Kozlov monastery in Tambov and was given the name Vladimir. In 1888 he was consecrated bishop of Staraya Rus, and served as a vicar bishop of the Novgorod diocese. In 1891 he was assigned to the diocese of Samara. In those days people of his diocese suffered from a cholera epidemic and a crop failure. Bishop Vladimir devoted himself to caring for the sick and suffering, inspiring others to follow his example.

In 1892 he became Archbishop of Kartalin and Kahetin, then in 1898 he was chosen as Metropolitan of Moscow and Kolomna. He served fifteen years in this position.

Metropolitan Vladimir was distinguished by his compassion for the poor, and for widows and orphans. He also tried to help alcoholics and those who had abandoned the Church. The Metropolitan was also interested in the education of children in school, especially those who were studying in the theological schools.

In 1912, after the death of Metropolitan Anthony, he was appointed Metropolitan of Petrograd, administering that diocese until 1915. Because he disapproved of Rasputin, Metropolitan Vladimir fell out of favor with the Tsar, and so he was transferred to Kiev. On November 5, 1917 it was he who announced that Saint Tikhon (April 7) had been elected as Patriarch of Moscow.

The "Ukrainian Congress" was also calling for an autonomous Ukraine and for the creation of a Ukrainian Church independent from the Church of Russia. Metropolitan Vladimir suffered and grieved because of this question, warning that such a division in the Church would allow its enemies to be victorious. However, at the end of 1917, a Ukrainian Dominion was formed, and also a separate Ukrainian church administration ("rada") led by the retired Archbishop Alexis Dorodnitzin. This uncanonical group forbade the commemoration of Patriarch Tikhon during church services, and demanded that Metropolitan Vladimir leave Kiev.

In January 1918 the civil war came to Kiev, and the two forces vied for control of the city. Many churches and monasteries were damaged by the cannon fire. The Bolsheviks seized the Kiev Caves Lavra on January 23, and soldiers broke into the churches. Monks were taken out into the courtyard to be stripped and beaten. At six thirty on the night of January 25, five armed soldiers and a sailor came looking for Metropolitan Vladimir. The seventy-year-old hierarch was tortured and choked in his bedroom with the chain of his cross. The ruffians tortured the Metropolitan and demanded money.

When they emerged, the Metropolitan's cell attendant approached and asked for a blessing. The sailor pushed him aside and told him, "Enough bowing to these blood-drinkers. No more of it." After blessing and kissing him, the Metropolitan said, "Good-bye, Philip." Then he walked calmly with his executioners, just as if he were on his way to serve the Liturgy.

Metropolitan Vladimir was driven from the monastery to the place of execution. As they got out of the car, the holy martyr asked, "Do you intend to shoot me here?"

"Why not?" they replied.

After praying for a short time and asking forgiveness for his sins, Metropolitan Vladimir blessed the executioners, saying, "May God forgive you." Then several rifle shots were heard.

In the morning, some women came to the gates of the Lavra and told the monks where the Metropolitan's body could be found. He was lying on his back, with bullet wounds near his right eye and by his right collarbone. There were also several cuts and gashes on the body, including a very deep chest wound. The hieromartyr was carried into the Lavra church of Saint Michael, where he had spent his last days at prayer.

In Moscow, the All-Russian Church Council was in session when word came of Metropolitan Vladimir's death. Patriarch Tikhon and his clergy performed a Memorial Service for the New Martyr Vladimir. A commission was formed to investigate the circumstances of Metropolitan Vladimir's murder, but it was unable to carry out its duties because of the Revolution. The Council decided that January 25, the day of his death, would be set aside for the annual commemoration of all of Russia's martyrs and confessors killed by the Soviets.

St. Theneva (also known as St Dwyn) - British princess. When she became pregnant before marriage, her family threw her from a cliff. She survived the fall unharmed, and was soon met by an unmanned boat. She knew she had no home to go to, so got into the boat; it sailed her across the Firth of Forth to land at Culross where she was cared for by Saint Serf; he became foster-father of her son, Saint Kentigern.. Born British Isles. Died 7th century.

St. Eochod - Died 597. One of Saint Columba's (f.d. June 9) twelve companions, Saint Eochod was chosen by Columba to evangelize northern Britain. He is called the Apostle of the Picts of Galloway.

Tropar of St Eochod tone 6: The Picts of Galloway honoured thee as their Apostle,/ O righteous Hierarchy Eochod,/ for at the behest of Father Columba/ thou didst open to them the Gospel of Salvation./ Wherefore, O Saint, cease not in thy pious labours,/ praying that our souls may be saved.

St. Theoritgitha, virgin, novice-mistress of Barking on the Thames.

Also commemorated on this day: St. Castinus, bishop of Byzantium; St. Bretanion (Vetranion), bishop of Tomis; Venerable Publius of Syria; Venerable Mares the Singer, of Omeros; Venerable Demetrius the Skevophylax, Keeper of the Sacred Vessels, of Constantinople; St. Moses, archbishop of Novgorod; Gregory of Golutvin; New Martyr Auxentius of Constantinople; Venerable Anatole of Optina, the Elder; St. Gabriel, bishop of Imereti (Georgia); New Hieromartyrs Peter, bishop of Voronezh, New Hieromartyr Basil, bishop of Priluki; New Hieromartyr Stephen Grachev, priest, and Martyr Boris Zavarin; 'Assuage My Sorrows,' and 'Comfort in Distress and Sorrow' Icons of the Mother of God.

26 January / 8 February — Fast Day - Our Holy Father Xenophon and our Mother Maria, and their sons John and Arcadius - They were rich and respected citizens of Constantinople. Xenophon and Maria lived godly lives, and made every effort to give their sons a Christian upbringing. When the boys were grown, their parents sent them to Beirut to study, but a storm capsized their ship. By God's providence, both John and Arcadius were somehow saved and thrown onto the shore by the waves; in two separate places, however, so that each thought the other had perished. Out of grief for each other, they became monks in two different monasteries. After two years of mourning, their parents travelled to Jerusalem to venerate the holy places. There, helped by the insight of a holy man, the brothers were first united with each other and then with their parents. Out of gratitude to God, Xenophon and Maria gave away all their goods to the poor and both embraced the monastic state. This touching story of these four holy souls demonstrates clearly how the Lord guides most wonderfully the destinies of those who believe in Him; how He looses on them trials and sorrows, that they may later, yet more greatly strengthened in their faith, experience the greater joy. They lived and died in the fifth century.

St. Conan of Iona - Died 648 -A bishop of Ireland, pr possibly from Scotland. It is believed that Conan taught St. Fiacre before going to the Isle of Man, where he served as a missionary and was consecrated bishop;

St. Theofrid - Died c. 690. Saint Theofrid was a monk of Luxeuil who became abbot of Corbie in 622 and a regional bishop.

Also commemorated on this day: Martyrs Ananias, Peter, and seven soldiers with them; Venerable Ammon of Scetis in Egypt; Venerable Symeon the Old; Venerable Paula of Palestine; Venerable Gabriel, abbot of Jerusalem; St. Joseph, archbishop of Thessalonica; Translation of the relics of Venerable Theodore, abbot of Studion Monastery; Blessed David III the Restorer, king of Iberia (Georgia); New Martyr John Popov.

‡ **Daily Scripture Readings** ‡

Monday - Matthew 11:27-30 (Matins Gospel); 1 Peter 2:21-3:9; Mark 12:13-17; Galatians 5:22-6:2 (Venerable Maximus the Greek); Luke 6:17-23 (Venerable Maximus the Greek)

Tuesday - 1 Peter 3:10-22; Mark 12:18-27

Wednesday - 1 Peter 4:1-11; Mark 12:28-37

Thursday - Matthew 11:27-30 (Matins Gospel); 1 Peter 4:12-5:5; Mark 12:38-44; Galatians 5:22-6:2 (Venerable Xenia of Petersburg); Luke 6:17-23 (Venerable Xenia of Petersburg);

Friday - John 10:1-9 (Matins Gospel); 2 Peter 1:1-10; Mark 13:1-8; 1 Corinthians 12:7-11 (St. Gregory); John 10:9-16 (St. Gregory); Hebrews 13:7-16 (St. Vladimir); John 10:9-16 (St. Vladimir)

Saturday - 2 Timothy 2:11-19; Luke 18:2-8

HOMILY

-About the providence of Zacchaeus of little stature-

"Today, salvation has come to this house" (St. Luke 19:9).

Thus it was spoken by the One Whose word is life and joy and restoration of the righteous. Just as the bleak forest clothes itself into greenery and flowers from the breath of spring, so does every man, regardless of how arid and darkened by sin, becomes fresh and youthful from the nearness of Christ. For the nearness of Christ is as the nearness of some life-giving and fragrant balsam which restores health, increases life, give fragrance to the soul, to the thoughts and to the words of man. In other words, distance from Christ means decay and death and His nearness means salvation and life.

"Today, salvation has come to this house" said the Lord upon entering the house of Zacchaeus the sinner. Christ was the salvation that came and Zacchaeus was the house into which He entered. Brethren, each one of us is a house in which sin dwells as long as Christ is distant and to which salvation comes when Christ approaches it. Nevertheless, will Christ approach my house and your house? That depends on us. Behold, He did not arbitrarily enter the house of the sinner Zacchaeus, rather He entered as a most desired guest. Zacchaeus of little stature climbed into a tree in order to see the Lord Jesus with his own eyes. Zacchaeus, therefore, sought him; Zacchaeus desired Him. We must also seek Him in order to find Him and desire Him in order that He would draw nearer to us and, with our spirit, to climb high in order to encounter His glance. Then He will visit our house as He visited the house of Zacchaeus and with Him salvation will come.

Draw near to us O Lord, draw near and bring to us Your eternal salvation.

To You be glory and thanks always. Amen.