

July 30

*F. Holy Apostles of the Seventy Silas and Silvanus and those with them
Crescens, Epenetus and Andronicus*



St. Silas, companion and fellow prisoner of the Holy Apostle Paul, subsequently was the Bishop of Corinth where he died. St. Silvanus, co-worker with the Apostle Paul, was bishop of the Macedonian city of Salonika and died a martyr. St. Crescens preached the Christian faith in Galatia, then in Gaul where he founded the church in Vienna. He died a martyr in Galatia during the reign of Trajan. St. Epenetus was Bishop in Carthage. For more about St. Andronicus see May 1. All these holy apostles are mentioned in the service.

Kontakion, tone 4

**You were revealed branches of the grapevine of Christ,
Bearing clusters of virtues, O Wise Ones,
Pouring out the wine of salvation on us;
Receiving it we are filled with gladness,
Celebrating your all-honorable memory;
Pray for the remission of our sins,
O Apostles of the Lord.**

Hieromartyr Valentine (Valentine), Bishop of Interamna, Italy.

St. Valentine zealously worked at planting the Christian faith, confirming his teaching with the wonders of healing. He was sentenced to torture by the pagans for spreading Christianity and was beheaded by the sword. Those youths Proculus, Ephebus and Apollonius converted to Christ by him also suffered about 273. St. Abundius, son of the city governor of Rome, converted to Christ by St. Valentine is also remembered now.

Martyr John the Warrior

He lived during the reign of Julian the Apostate and was sent by this emperor to one province to persecute Christians. Being a Christian, John instead of persecution covered his coreligionists, helped them with money, food and clothing. But he visited and calmed the Christians who were already in prison with words of love, pity and encouragement. Having learned about this, Julian demanded that he come to Constantinople and imprisoned him. After the death of this emperor, St. John received his freedom and devoted the rest of his life to God and neighbor. He died at a very old age in the 4th century. His relics were subsequently placed in the

Temple of St. John the Theologian in Constantinople. According to the Prologue, St. John "exposes thefts, and does this exposure openly"¹.

Hieromartyrs Polychronius, Bishop of Babylon, Presbyters: Parmenius, Helimenas and Chrysotelus, Deacons: Luke and Mucius and Martyrs Abdon, Sennen, Olympia and Maxim, suffered for Christ during the reign of Emperor Decius in 251. St. Polychronius died in Babylon after being tortured. The other martyrs were beheaded by the sword in the Persian city of Kordula. Persian Princes Abdon and Sennen buried the bodies of the holy martyrs, were called to Rome and there after torture were beheaded by the sword. Their relics repose in the Church of St. Mark in Rome.

Opening of the Relics of Ven. Germanus of Solovetsky

Ven. Herman first practiced asceticism as a hermit on the Vyg River, but in 1429 together with Ven. Sabbatius went to the Solovetsky Island and practiced asceticism there for about 6 years. Together with Ven. Zosimus (see 17 Apr.) he was a founder of the famous Solovetsky Monastery (see Archangelsk Diocese). Ven. Herman spent 50 years on the cold island, undergoing various deprivations and misfortunes. In 1479 while doing monastery business in Novgorod he died. In 1484 the relics of Ven. Herman were found uncorrupt and now repose in a chapel named for him in the Solovetsky Monastery.

Window [Okonsky] Icon of the Mother of God

This holy icon is in the village of Liskovo, Nizhniy Novgorod Province. She was transferred there from Georgia.

¹That is why in Little Russia he is called the chastiser of thieves and they serve a Molieben in case of theft. Thieves are so afraid of St. John that quite often they confess their fault. In case of whatever offences, Moliebens are also served to St. John for protection against all misfortunes and offenders. In this, of course, there is nothing prejudicial, but some, calling those Moliebens to St. John "for the victorious" (probably, it is necessary to understand, "for the offended"), pray in order that St. John punish the thief or the offender as if against sickness and generally to "avenge" it. As the goal of such prayer is impious, it is necessary to explain that one should not pray for vengeance, but in order that the Lord, through the petition of St. John, teach the thief to return stolen goods, in order that generally through the prayers of St. John the stolen items were found, or through the clues of the crime the stolen goods would be found. It follows that to pray for such things that the Lord, through the prayers of St. John, henceforth relieves the suffering from thieves and offenders, but now calmed him with the reward of the mercies of God for the lost items. Wherefore in exchange for stolen goods the Lord may send him other similar things, even in great quantity, if only the victim transfer this burden to God's will without murmur against God.