

September 11

E. Our Ven. Mother Theodora of Alexandria.

She was born in Alexandria. After marriage, St. Theodora fell into the sin of adultery, but later when the Lord "opened her eyes with the light of repentance", she, deeply repented, revealed her sin to a well known abbess, asking her advice and instruction. Encouraged by the instruction of the abbess on the unspeakable mercy of God, Theodora dressed in men's clothing and left for ascetical efforts in the men's Oktokaidekaton Monastery in Egypt and here remained always "among men" "in a man's image". "Through exhausting fasts" and "having endured many assaults from demonic powers", she "through continual prayer" bridled "the inclination for carnal desires" and became known in the monastery as the monk Theodore with strictness of life, severe ascetical efforts and deep humility. On suspicion of an impious communication with one criminal maiden, the hegumen and brothers of the monastery expelled Theodora from the monastery and she settled not far away in a tent, suffering hunger and cold. "Enduring human disgrace through pious thoughts", "evil slander", "rejection by the monks and expulsion", the holy saint was again accepted into the monastery two years before her death. She died in the year 490. Only after her death the monks found out who the monk Theodore was.

Kontakion, tone 2

You exhausted your body through fasting.

With long vigils you prayed to your Creator about your sins.

For this you received complete forgiveness.

And receiving forgiveness, He showed you the way of repentance.

The Epistle: Gal. 3:23-29; sel. 208. **Gospel:** John 8:3-11; sel. 28.

This day we sing the service for St. Autonomus (see Sept. 12).

Translation of the relics of the Ven. Fathers Sergius and Herman, Wonderworkers of Valaam, from Novy Grad (New City) back to their Valaam Monastery.

Since ancient times the Valaam Monastery was frequently exposed to destruction by the Swedes. For this reason the relics of the Ven. Sergius and Herman were more than once translated from the monastery to Novgorod and back. One of these translations is celebrated today. In the year 1817 the Synod printing house issued a special service for these saints, who were pleasing to God. And in 1819 the Holy Synod determined the day for their commemoration as June 28, and the day for the translation of their relics as September 11. The special service was printed in all the published menaions. The

commemoration of the Saints Sergius and Herman is indicated for September 11 (as well as for June 28) in the 1868 Monthly Menaion. But in the Ustav (Typikon) of 1885 the commemoration of them is not indicated at all. The Troparion and the Kontakion placed below is borrowed from the above mentioned edition of the service.

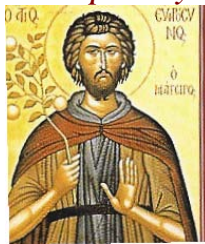
Troparion, tone 4

**The Venerable Ones were revealed to the world and all that is in it,
As true servants of the Gospel of Christ.
For not being offensive in love for the sake of Christ,
And having settled on the island in the sea,
And with works of love against the snares of the invisible enemies
Struggled ascetically on it through fasting, vigil and nightlong standing,
Wisely subdued their flesh to the Spirit.
For this reason you received worthy crowns from the right hand of the Almighty.
And now standing before the Most Holy Trinity,
All Blessed Fathers Sergius and Herman,
In the name of Christ intercede to protect our Emperor in peace,
And to save our souls.**

Kontakion, tone 4

**Having come from a worldly way of life,
And renouncing the world,
You followed Christ.
And you reached the great Neva Lake,
And settled on the Island of Valaam,
And you lived lives equal-to-the-angels.
Therefore, with gladness, you were received into the heavenly mansions.
And now with the angels,
Standing before the throne of the Master,
Remember us your gathered children,
O Divinely Wise Ones,
That we may joyfully sing from our souls: //
Rejoice, Sergius and Herman, Most Blessed Fathers.**

Ven. Euphrosynus



Being a monk in one of the Amorian Monasteries, he performed the duty of cook. When his ascetic efforts became known through a special revelation to the brothers of the monastery, the humble Euphrosynus, fleeing from human glory, secretly left the monastery and died in an unknown place in the IX Century.

Martyr Ia

She is one of the persons with Venerable Martyr Eudoxia (see August 4).

Martyrs Diodorus and Didymus

They were born in Laodicea, Syria where they zealously spread the Christian faith among pagans. After severe tortures for confessing Christ they died as a result of scourging.

Martyrs Demetrius, his wife Euanthia and their son Demetrian suffered for Christ in Skepsis on the Hellespont in the First Century. All of them starved to death. St. Demetrius was the prince of Skepsis. He tortured Cornelius the centurion (see Sept. 13), but later he together with his family was converted to Christ by the latter.

Martyrs Serapion, Chronides and Leontius were born in Alexandria, after being tortured for Christ they were drowned in the sea during the reign of Maximian.

Kaplunovky Icon of the Mother of God

The priest of the Kaplunovky Village (Bogodukhov district, Kharkov province, about 85 versts (56 miles) from Kharkov), Fr. John Umanov, during the night of the temple feast, September 8, 1689, saw in a dream a magnificent and gray haired starets who told him: "Three startsi will come to you from Moscow on the third day after this dream, iconographers, one 60, another 80, and the third 90 years old. The oldest of them will remove seven icons from his pack, and reverently receive the eighth, the Kazan Mother of God, and you will behold good things". Fr. John, struck by this dream, fasted for three days, served a liturgy and on the third day after he just finished the divine service and was returning from church saw three startsi approaching him, the iconographers of the same age, as was revealed to him in the dream. He invited them to his home and received seven icons from the oldest of them from his pack and the eighth really was the image of the Kazan Mother of God. The iconographer refused to take the offered 15 kopecks (100 kopecks = 1 ruble) for this icon. The icon was in the house of the priest for two weeks and in the third week on the Saturday night before Sunday, the priest saw in a dream a virgin of unusual beauty who, having wakened him with a finger, told him: "Priest John! Do not hold me in your chapel, but take me to the temple of God!" The priest, awaking in terror, saw in his room a light similar to a flash of lightning. Then, he gathered respected parishioners, and explained to them his vision,

served a Molieben before the icon and transferred it to the temple. On August 15, 1691, "Priest John placed the icon of the Most Holy Theotokos on the analogion and sang Vesper Hymns before it. When coming into the church according to custom to venerate the image of the Most Holy Theotokos", those present in the temple saw "a tear flowing down from her left eye, and also this tear was on the icon for three days, and then dried up on the icon". "After about an hour a certain woman, named Parasceve who was possessed by demons, heard about the wonder that was worked, with faith ran to the temple and asked the Priest to sing a Molieben for her health before the Holy Icon of the Most Holy Theotokos, and she was healed from the power of the devil, felt the healing in herself and went out healthy, thanking God and the Intercessor Most Holy Theotokos". Since this time a wide stream of wonderful healings and other wonder-working appearances of the power of God flowed down from this holy icon. This holy icon of the Mother of God was in the battle of Poltava, and three times Tsar Peter turned to it with fervent prayers. After the Poltava victory the holy icon was taken to Moscow and within a half-year released it to its place in Kaplunovky. Together with the holy icon the holy gospel (Moscow seal of 1699) was brought and is found at the Kaplunovky church until now. After the Poltava battle, Peter arranged for a silver gilded robe (riza) with expensive stones to be added to the Kaplunovky wonder-working icon of the Mother of God and for it to be placed in a silver icon case (kivot). These gifts still serve as a worthy commemoration of the good deeds of the Sovereign Peter the First in the Kaplunovky church. Later in 1804 Matrona Gamaleevoy donated a gold robe (riza) with jewels for the icon. The imperial robe (riza) was then placed on the copy of the wonder-working icon standing behind the left choir (cleros) in the church.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed. 1274 pp. (Kharkov, 1900) pp 326-8
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