

# October 17

## *D. Holy Prophet Hosea*

First of the 12 Minor Prophets, he descended from the root of Issachar and prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah, and Jeroboam II, King of Israel. Prophet Hosea wrote his prophecy first and that set the example for the latter prophets. Beginning to see clearly "the future as the present", he predicted the spreading of the true knowledge of God throughout the earth, the destruction of the Aaronic priesthood and of the Old Covenant sacrifice and the return from Egypt of the Baby Jesus. He died about 820 years before Christ.

## *Ven. Martyr Andrew of Crete*

Born a Cretan, he lived during the reign of the iconoclastic Emperor Constantine Copronymus. "Having united himself to the Lord from youth", Andrew led a holy hermit's life on the Island of Crete and was liked by all. Having learned about the persecutions against the holy icons, he was drawn to Constantinople to turn the Emperor aside from the persecution of the venerators of the holy icons. On the way Andrew saw bishops imprisoned, believers chained, torture everywhere and daily executions which only caused him to burn with even more zeal for iconolatry. Having arrived in Constantinople, he entered the Church of St. Mamas where the Emperor himself was, and began to bravely accuse him of impiety and anti-God activity. Warriors seized Andrew and began to beat him, but the Emperor stopped them and ordered Andrew to go to the palace. Here the holy hermit bravely objected to the Emperor for his mockery of iconolatry, also entreating him "to all-piously honor" "the honorable depiction of the Savior and all the Saints", pointing out, by the way, that they execute anyone who does not render due respect to the imperial statues and images, but then turn around to impiously forbid to honor Jesus Christ in His paintings. The angry tsar ordered to beat and severely torture the hermit. After this the barely alive holy martyr was imprisoned. Here the Orthodox assembled and St. Andrew confirmed and encouraged them to stand up for the truth. Having learned about this, the Emperor again ordered that St. Andrew be tortured. They led him through the city to the place of execution, threw stones at him and, finally, one heretic rushed to the holy advocate of iconolatry with an axe and killed him in the year 767.

## *Troparion, tone 4*

**After disciplining yourself through fasting on the mountain,  
With the weapon of the Cross you destroyed the hosts of clever enemies,  
All Blessed One:  
Again you bravely armed yourself for martyrdom,**

**And with the sword of faith killed Copronymus:  
For both struggles you were crowned by God,  
Ever-memorable Venerable Martyr Andrew.**

*Kontakion, tone 3*

**Today the reigning city celebrates  
The brightest feast of your light-bearing memory;  
Inviting every city and country to join her.  
She rejoices because she has a great treasure,  
Your long-suffering body,  
O Martyr Andrew, Beacon of Orthodoxy.**

*Memory of the Wonderful Salvation of the August Royal Family*

In 1889, the Most Holy Synod, in gratitude to the Lord God who with extraordinary power protected the August Royal Family from the danger threatened them during the wreck of the imperial train (on the K-Kh-A Railway near the Borki station) on October 17, 1888, established annually on October 17 the solemn service of the Divine Liturgy in prayerful memory of the great mercy of God for the Russian Sovereign in all the Orthodox Churches of the Empire. And following this Liturgy it prescribed the Thanksgiving Molieben to the Lord God with prostrations. The local bishop was given the right to dismiss pupils of the religious education institutions for this day.

The same year the St. Petersburg Synodal Printing House published "The Order of the Thanksgiving Molieben on the 17th Day of the Month of October in memory of the salvation of the Most Pious Sovereign Emperor Alexander Alexandrovich, His wife, Her Majesty the Most-Pious Empress Maria and their children: Right-believing Sovereign Tsarevich Nicholas Alexandrovich, Grand Dukes George Alexandrovich and Michael Alexandrovich and Grand Princesses Xenia Alexandrovna and Olga Alexandrovna from mortal danger during the wreck of the imperial train on October 17, 1888".

But in 1895, by the Ukase (Decree) of His Imperial Majesty, the Most Holy Synod, on the occasion of the blessed demise of the Most Pious Sovereign Emperor Alexander III, having considered the booklet "The Order of the Thanksgiving Molieben on the 17th Day of the Month of October for the Most August Imperial Family and the Mercy of God for All of Russia" published in 1889, and consequently placed on the designated day, ordered: It is established that on 17th day of the month of October, the Thanksgiving Molieben is to be performed from now on according to the order of a Thanksgiving Molieben, with the following petition added to The Great Litany, after the petition: "That He may aid and subdue them": *That our Lord God will kindly and mercifully look down upon our most pious Emperor, his Wife, his Mother and his heir and all the Reigning House, and That He will command His Angel to protect them on every journey and always guard, deliver, and save them from every trouble and evil, let*

*us pray to the Lord;* and the following petition is added to The Litany of Fervent Supplication, after the petition "for all those who serve in the armed forces": *Again let us pray that our land be protected from foreign invasion and from every mutiny and riot and that we all may be confirmed in the right reason of the faith of the fathers and to succeed in all virtues, mercifully hearken and have mercy;* and after the dismissal the Deacon proclaims: a) the Many Years to the Reigning Sovereign Emperor, His Spouse, His Mother, His Tsarevich Heir and to all the Reigning House according to custom, b) the Memory Eternal to the Sovereign Emperor Alexander III who reposes in God and c) the Many Years to the God-protected Russian Authority and to all Orthodox Christians.

*St. Lazarus of the Four Day Burial, Bishop of Kition [Citium, Cyprus]*

Born in Bithynia, he was the son of Simon (Mt. 26:6) and the brother of Martha and Mary. Lazarus and his sister were worthy of special grace by the Lord Jesus Christ during His mortal life. The Lord loved them, frequently visited their house in Bithynia, called Lazarus his friend (Jn. 11:3, 5, 11), poured tears over his premature tomb and raised him from death (Jn. 11:17-45). That miracle is remembered by the Holy Church on Saturday of the sixth week of the Great Fast (refer to the Triodion about it). After his rising, Lazarus, whom the scribes and high priests have decided to kill (Jn. 11:10), departed to the island of Cyprus and afterwards was installed bishop there. According to tradition, he received the Omophorion made by the immaculate hands of the All Holy Theotokos from her. St. Lazarus lived thirty years after his resurrection, keeping strict abstinence, and died again on the island of Cyprus. Emperor Leo the Philosopher (889-911) translated the relics of St. Lazarus from Cyprus to Constantinople and that translation is still commemorated today.

*Holy Unmercenary Martyrs Cosmas and Damian and Brother Martyrs: Leontius, Anthimus and Eutropius*



They suffered for Christ in Cilicia at the end of the 3rd or the beginning of the 4th century. Sts. Cosmas and Damian, natural brothers, were born in Arabia. Skillful in treating illnesses, they went about cities and villages and healed the infirm with disinterestedness, spreading the faith in Christ through their wonders. For this they were subjected to torture, imprisoned and, finally, beheaded by the sword. Three other Christians: Leontius, Anthimus and Eutropius, suffered with them as well. These unmercenarys should be distinguished from their namesakes Cosmas and Damian, remembered on July 1 and November 1.

### *Repose of Ven. Anthony of Leokhnov*

Ven. Anthony, son of the Tver boyar Veniaminov, at first practiced asceticism as a hermit in the Rublev Hermitage, about 12 versts [8 miles] from Novgorod. Then he founded the Monastery of the Transfiguration of the Lord in Leokhnov near Lake Ilmen. On the occasion of an attack by the Swedes on the Novgorod area, he in 1611 was assigned by the Novgorod Metropolitan Isidore to Novgorod, where he died at the age of 85 years at the Church of the Holy Evangelist Luke. In 1620 his relics were translated by his disciple Gregory to the Leokhnov Monastery (now a parish church in the village of Leokhnov) rebuilt by him after its destruction by the Swedes, and where they repose in a hidden place.

### *Icon of the Mother of God before the Nativity and after the Nativity of the Virgin*

This holy icon is in the Peshnoshsky Monastery (see the Moscow Diocese). At first the icon belonged to a brother of the monastery, and after his death, being a picturesque image but not to iconic standards, she was carried to the chapel of Ven. Methodius and placed over the entrance where it stayed until 1827. Seen by everyone, the icon attracted the prayerful looks of all and began to show signs of grace. The first sign was revealed to a certain devout captain, who was lost following unjust charges and preoccupied by it, but after earnest prayer before this holy icon he was certainly justified. After this event the holy icon was translated to the monastery and many pilgrims began to flow to it. In the awful cholera epidemic of 1848 the holy icon also became abundantly glorified for the amazing wonders of the mercy of God.

*S. V. Bulgakov, **Handbook for Church Servers**, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp 0378-0380.  
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