

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231
410-276-6171 www.HolyTrinityOrthodox.com



7th Sunday after Pentecost
Tone 6

July 22/August 4, 2019

Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalene (1st c.); Translation of the relics (404) of Hieromartyr Phocas, Bishop of Sinope (117); Venerable Cornelius, monk, of Pereyaslavl, and confessor of Alexandrov Convent (1693); Hieromartyr Michael, priest (1918); Synaxis of the Saints of Smolensk; Hieromartyr Alexis, priest (1931).

Today's Scriptural Readings:

Romans 15: 1-7 / Matthew 9: 27-35
1 Corinthians 9: 2-12 / Luke 8: 1-3

You need not be despondent. Let those be despondent who do not believe in God. For them sorrow is burdensome, of course, because besides earthly enjoyment they have nothing. But believers must not be despondent, for through sorrows they receive the right of sonship, without which it is impossible to enter the Kingdom of Heaven.

Venerable Barsanuphius of Optina

This Week's Liturgical Calendar	
Saturday, August 10 th	No Services Scheduled
Sunday, August 11 th – 10:00 AM <i>Private Confessions start at 9:15 AM</i>	Divine Liturgy in Church

Saints Peter & Paul Chapel
Holy Trinity Orthodox Cemetery at Cathedral Gardens
6480 Elibank Drive, Elkridge, MD. 21075

Divine Services at Holy Trinity are live-streamed at
<https://www.youtube.com/user/HolyTrinitySermons>

Please Join us for Coffee Hour – Today after Services

Today's sponsors: Natasha Makarava and Elena Loyko

New Flooring Installed

The last phase of our church renovations – new tile and carpeted flooring – has been completed. New porcelain tile was installed in the altar, the main aisle, the front of the church and in the vestibule. And new carpeting installed under the pews, along the sides and in the back of the church. We sincerely thank Fazludin and Larisa Hidar for their workmanship on the tile. They worked hard to ensure that the subflooring and tile installation were of high quality. And we thank Michael Mickel for his overall coordination of the work and monitoring of the carpet installation. Also, we thank everyone who helped with cleaning and moving items back and forth over the last several weeks. We sincerely appreciate everyone's dedication, hard work and generous donations. God bless you!

Challenge Grant – Matching Donations – Will soon close...make your donations!

Three families in our parish have pledged to match all donations for the flooring and altar icons on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$30,000, towards the Church Restoration Fund. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! Special donation forms are on the candle stand in the vestibule of the church.

Parish Picnics at 'Cathedral Gardens' / Ray Zaitin Pavilion

On August 18th, Divine Liturgy will be celebrated at Sts. Peter & Paul Chapel located at Cathedral Gardens, our parish cemetery. Afterwards, we will conduct picnics at the Ray Zaitin Pavilion.

Sunday, August 18 – Liturgy at the Chapel (10:00 AM) and our Annual 'Spas' Fish Fry – An expanded menu of various grilled fish and fish kabobs will be offered. More information to come... To help contact Albert Blaszk 410-799-3226 or Vadim Radchenko 410-465-6172

Water Park Trip – August 17

Again this summer we will conduct a Sunday School trip to Guppy Gulch <http://guppygulchcamp.com> a water park north of Bel Air on a **Saturday August 17th** from 10:00 AM – 5:00 PM. Everyone in the parish is invited. Please make your reservations (\$22 per person) by July 28th. Contact Olga Hansen 410-967-6738.

Brotherhood Crab Fest – Friday, August 23rd – 6:30 PM

The St. Alexander Nevsky Brotherhood will sponsor a **Crab Fest on Friday, August 23rd** beginning at 6:30 PM at Cathedral Gardens Ray Zaitin Pavilion. All-you-can-eat fresh steamed crabs, corn on the cob and soft drinks will be served. **Reservations are strongly recommended.** Price: \$30/person if RSVP by Wednesday, Aug. 21st; Price at the door: \$45/person. For reservations/ information, call Albert Blaszk: 410-799-3226.

Cleaning Group – Group #5 / Join a Group – Help your brothers and sisters

Group #5 will clean the week of **Aug. 5-10**: Natasha and Vlad Volkov, Yelena and Vadim Radchenko and Nadiya Aleksandrovyeh. Please join a group. We always need more members. Thank you!

Cleaning Groups Need More Volunteers...please help!

We need more volunteers for our cleaning groups. Only 38 individuals work in eight groups. With a new floor the cleaning responsibilities have changed. Please help you fellow brothers and sisters; join a group. Contact Larisa Hidar for more information: 443-986-0047.

Birthday / Anniversary Celebrations: August 4-10

We offer our best wishes and birthday congratulations to Daniil Pearson (8/4), Natalie Burbelo (8/06), Olga Mychko (8/07), Alexander Marinich (8/09) and Angel Day congratulations to Christina Burbelo (8/06). May God bless them with health, prosperity and many years. To include your birthday /anniversary in the bulletin please call Fr. John.

Russian Festival 2019 – October 18, 19, 20

www.russfest.org

Plan your vacations accordingly so you have the time to help your parish during these important days.

On the following days we will prepare food for the Russian Festival in the hall.

Saturday, Aug. 31 st	<i>Bread Baking</i>	Saturday, Sept. 28 th	<i>Bread Baking</i>
Saturday, Sept. 7 th	<i>Bread Baking</i>	Sunday, Sept. 29 th	<i>Goluptsi (Stuffed cabbage)</i>
Sunday, Sept. 8 th	<i>Chicken Kotlety</i>	Saturday, Oct. 5 th	<i>Bread Baking</i>
Saturday, Sept. 14 th	<i>Bread Baking</i>	Sunday, Oct. 6 th	<i>Baking Desserts</i>
Sunday, Sept. 15 th	<i>Vareniki</i>	Saturday, Oct. 12 th	<i>Bread Baking</i>
Sunday, Sept. 22 nd	<i>Vareniki</i>	Sunday, Oct. 13 th	<i>Baking Tea Balls</i>

For details contact Albert Blaszak 410-799-3226 We need everyone's help.

1. Soda / Water Donation Drive Underway ! Please help us reduce our Festival expenses...buy a few cases of soft drinks (12 oz. cans) and bottled water (½ liter) over the next several weeks as they go on sale in area supermarkets. We need Coke, Pepsi, Diet Coke, Diet Pepsi, Sprite, Fanta (**no generics**). Water: Deer Park, Aquafina, etc. Thank you for your generosity

2. Festival Desserts Table **We need a Desserts Chairperson**, someone who will coordinate donations of desserts to supply our desserts table. And, we ask your help to increase both the quantity and variety of items. Please contact Art Lisowsky for more information: 410-206-0073.

3. Artwork needed for this year's Festival program book cover **in honor of our Centennial**. Past covers are found at: <http://www.russfest.org/programbook.htm>. **Rough sketches are due August 25th. Final drawings are due September 7th.** Russian themed artwork in any form – water color, charcoal or pencil drawings – are welcomed. The winning picture will be used for the cover of the program book. The original artwork submissions will be framed and sold at the festival in support of the church. Contact Michael Mickel for info: 410-666-2870.

4. Russian Festival Meeting – Wednesday, August 14th at 7:00 PM. All are welcome. Please help!

Convocation of the Patriarchal Parishes

The 14th Convocation of the Patriarchal Parishes is scheduled for September 30 – October 3, 2019 at Antiochian Village in Western PA. In addition to the parish clergy, one (1) lay delegate and one (1) alternate for each parish with up to 250 families/individuals shall participate in the convocation. Delegates are selected from the devout members of the parish. Active pledging members of our

parish who are interested in participating in the convocation should submit their names to Victor Marinich 443-512-0985 who will then bring the list to the parish council at its regularly scheduled meeting in August for selection. Our registration must be received by Sept. 7th. Also, at this conference we will discuss plans for celebrating in 2020 the 50th Anniversary of the Patriarchal Parishes in the USA. All parishes are requested to present proposals on how best to mark this milestone. Please discuss your ideas with any member of the parish council. Contact Fr. John for more information.

Vigil Candles: On the Altar and near St. Barbara

Aug. 4-10: Candles offered by Alexey Shevelkin for the health/salvation of the servant of God: Olga Mychko. A \$15 donation will keep all three candles lit for one week. Please schedule your candle offering with Elena Loyko 443-537-8978.

Special Petitions for the Unity of the Orthodox Church

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

Submit your 2019 Pledge

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn't become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because "everyone to whom much is given, from him will much be required" (Luke 12:48).

*When you are generous, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus you owe everything to God. More than that, God has given you his Son, to show you how to live: how to use your material possessions, and how to grow in moral and spiritual virtue. **St. John Chrysostom***

Please Remember in Your Prayers...

Archpriest Michael Hatrak; **Deacon Michael** Bishop; **Mat. Myra** Kovalak; **Mat. Klavdiya** Burbelo; **Kh. Frederica** Mathewes-Green; **Nun Elizabeth**; **Nun Magdalena**; **Mat. Natalia** Kosich; **Priest Gregory** and **Mat. Diane** Winsky; **Mat. Catherine** Kowalchik; **Marie** Vass; **Charles** Snipes; **Arthur-Stephen** Lisowsky; **Yelena** Radchenko; **Lydia** Zorina; **Tatiana**; **Katherine** Plaskowitz; **Philip** Plaskowitz; **Bernadine** Borawick; **Julia** Aymold; **Lilli Ann** Hoffman; **Lara** Marinich; **Oleg** Marinich; **Ioann** and **Galina** Zernetkin; **Monika-Anastasia** & **Stephanie** Handley; **Blanche-Julia** Stolkovich; **Ekaterina** Koroleva; **Nina** Lewis; **Maryann** Black; **Lyudmila, Anton** & **Aleksander** Karnup; **John Alexander** Bylen; **Katherine** Garrett; **Stephen** Kaminitzky; **John-Thomas** Planinshek; **Kenneth** Pukita; **William** and **Ann** Ferkile; **Irina** Kononova; **Petr** and **Lyudmila** Borodkin; **Anthony** Bakie; **Svetlana** & **Aleksey**; **Alla**; **Anna**; **Alla**; **Raisa, Zinaida**; **Joseph** Germano; **Pavel, Vladimir, Valentina, Nina, and Maria**; **Maria** Pappas; **Bonnie** Duke; **Joseph** Lacomy; **Diana** Radchenko; **Aleksey** & **Lidia** Potapov; **Oleg** and **Andrei**; **Vitaliy, Tatiana, Olena** & **Nicholas** Berchuk; **David, Selina-Sophia, John, Maryann, David, Joseph, Lisa Ann**

Eichelberger; **Cynthia and Bill (Basil)** Popomaronis; **Andrei, Marina, Valentina and Vladimir**; **Archpriest Cezar, Mat. Christina, Cezara–Maria, Darius, Justina, Christian**; **Victoria** Lardiero; **Richard** Wright; **Valentina** Shultieva; **Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn** Lisowsky; **Julie** Smith; **Tayisia** Solvieva; **Lubov** Pavuk; **Leonid and Zoya**; **Jayne** Sudol; **Rita** and **Richard** Herber, **Mary** Orzolek, **Shane-Michael** Sierakowski; **George** Matassov; **Janice** DesLauriers; **John** DesLauriers.

Next Council Meeting: Thursday, August 29th – 7:00 PM in the Church Hall

Fr. John Vass, Rector 443-527-7067	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President</i> : 443-512-0985	Vadim Radchenko, <i>Vice President</i> : 410-465-6172
Andrei Burbelo, <i>Recording Secretary</i> : 443-567-6031	Albert Blaszak, <i>Treasurer</i> : 410-799-3226
Oxana Chumak-Strianese, <i>Stewardship Chair</i> : 831-673-1937	Anna-Zumrat Shkurba <i>Member-At-Large</i> : 443-857-8541
Natallia Makarava <i>Sisterhood President</i> : 443-625-8470	Michael Mickel, <i>Cemetery Manager</i> : 410-666-2870

The Holy Myrrh-Bearer Equal-unto-the-Apostles Mary Magdalene.

The Holy Myrrh-Bearer Equal-unto-the-Apostles Mary Magdalene. On the banks of Lake Genesareth (Galilee), between the cities of Capernaum and Tiberias, was situated the small city of Magdala, the remains of which have survived to our day. Now at this place stands only the small village of Mejhdel.

In Magdala sometime formerly the woman was born and grew up, whose name has entered forever into the Gospel account. The Gospel tells us nothing about the youthful years of Mary, but tradition informs us, that Mary from Magdala was young and pretty, and led a sinful life. It says in the Gospels, that the Lord expelled seven devils from Mary. From the moment of healing Mary led a new life. She became a true disciple of the Savior.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. Together with the pious women – Joanna, wife of Khuza (steward of Herod), Susanna and others, she served Him from her own possessions (Lk 8, 1-3) and undoubtedly, shared with the Apostles the evangelic tasks, in common with the other women. The Evangelist Luke, evidently, has her in view together with the other women, stating that at the moment of the Procession of Christ onto Golgotha, when after the Scourging He took on Himself the heavy Cross, collapsing under its weight, the women followed after Him weeping and wailing, but He consoled them. The Gospel relates that Mary Magdalene was present on Golgotha at the moment of the Lord's Crucifixion. While all the disciples of the Savior ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

The evangelists enumerate among those standing at the Cross moreover also the mother of the Apostle James the Less, and Salome, and other women followers of the Lord from Galilee itself, but all mention first Mary Magdalene; but the Apostle John aside the Mother of God, names only her and Mary Cleopas. This indicates how much she stood out from amidst all the women gathered round the Lord.

She was faithful to Him not only in the days of His Glory, but also at the moment of His Extreme Humiliation and Insult. As the Evangelist Matthew relates, she was present at the Burial

of the Lord. Before her eyes Joseph and Nikodemos went out to the tomb with His lifeless Body; before her eyes they covered over the entrance to the cave with a large stone, behind which went the Sun of Life...

Faithful to the Law in which she was trained, Mary together with the other women stayed all the following day at rest, because it was the great day of the Sabbath, coinciding in that year with the Feast of Passover. But all the rest of the peaceful day the women succeeded in storing up aromatics, to go at dawn Sunday to the Grave of the Lord and Teacher and according to the custom of the Jews to anoint His Body with funereal aromatics.

It is necessary to suggest that, having agreed to go on the first day of the week to the Tomb early in the morning, the holy women, having gone separately on Friday evening to their own homes, did not have the possibility to meet together with one another on Saturday, and how only at the break of dawn the following day did they go to the Sepulchre, not all together, but each from their own house.

The Evangelist Matthew writes, that the women came to the grave at dawn, or as the Evangelist Mark expresses, extremely early before the rising of the sun; the Evangelist John, as it were elaborating upon these, says that Mary came to the grave so early that it was still dark. Obviously, she waited impatiently for the end of night, but it was not daybreak when round about darkness still ruled – she ran there where lay the Body of the Lord.

Now then, Mary went to the Tomb alone. Seeing the stone pushed away from the cave, she rushed away in fear thither where dwelt the close Apostles of Christ – Peter and John. Hearing the strange message that the Lord was gone from the tomb, both Apostles ran to the tomb and, seeing the shroud and winding cloths, they were amazed. The Apostles went and told no one nothing, but Mary stood about the entrance to the gloomy tomb and wept. Here in this dark tomb still so recently lay her lifeless Lord. Wanting proof that the tomb really was empty, she went down to it – and here a strange light suddenly prevailed upon her. She saw two angels in white garments, the one sitting at the head, the other at the foot, where the Body of Jesus had been placed. She heard the question: "Woman, why weepest thou?" – she answered them with the words which she had said to the Apostles: "They have taken my Lord, and I do not know, where they have put Him". Having said this, she turned around, and at this moment saw the Risen Jesus standing about the grave, but she did not recognize Him.

He asked Mary: "Woman, why weepest thou? Whom dost thou seek?" She answered thinking that she was seeing the gardener: "Sir, if thou hast taken him, tell where thou hast put Him, and I will reclaim Him". But at this moment she recognized the Lord's voice, a voice which was known from the day He healed her. This was the voice in those days and years, when together with the other pious women she followed the Lord through all the cities and places where His preaching was heard. She gave a joyful shout "Rabbi" that means Teacher.

Respect and love, fondness and deep veneration, a feeling of thankfulness and recognition at His Splendor as great Teacher – all came together in this single outcry. She was able to say nothing more and she threw herself down at the feet of her Teacher, to wash them with tears of joy. But the Lord said to her: "Touch me not, for I am still not ascended to My Father; but go to

My brethren and tell them: "I ascend to My Father and your Father and to My God and to your God". She came to herself and again ran to the Apostles, so as to do the will of Him sending her to preach. Again, she ran into the house, where the Apostles stayed still in dismay, and announced to them the joyous message "I have seen the Lord!" This was the first preaching in the world about the Resurrection.

The Apostles were obliged to proclaim the Glad Tidings to the world, but she proclaimed it to the Apostles themselves... Holy Scripture does not tell us about the life of Mary Magdalene after the Resurrection of Christ, but it is impossible to doubt, that if in the terrifying minutes of Christ's Crucifixion she was the foot of His Cross with His All-Pure Mother and John, undoubtedly, she stayed with them during all the happier time after the Resurrection and Ascension of Christ. Thus in the Book of the Acts of the Apostles Saint Luke writes: that all the Apostles with one mind stayed in prayer and supplication, with certain women and Mary the Mother of Jesus and His brethren.

Holy Tradition testifies, that when the Apostles departed from Jerusalem for preaching to all the ends of the earth, then together with them also went Mary Magdalene to preach. A daring woman, whose heart was full of reminiscence of the Resurrection, she went beyond her native borders and set off to preach in pagan Rome. And everywhere she proclaimed to people about Christ and His Teaching, and when many did not believe that Christ is risen, she repeated to them what she had said to the Apostles on the radiant morning of the Resurrection: "I have seen the Lord!" With this preaching she made the rounds of all Italy.

Tradition relates, that in Italy Mary Magdalene visited the Emperor Tiberias (14-37 AD) and proclaimed to him about Christ's Resurrection. According to tradition, she took him a red egg as a symbol of the Resurrection, a symbol of new life with the words: "Christ is Risen!" Then she told the emperor about this, that in his Province of Judea was the innocently condemned Jesus the Galilean, an holy man, a maker of miracles, powerful before God and all mankind, executed on the instigation of the Jewish High-Priests and the sentence affirmed by the procurator named by Tiberias, Pontius Pilate. Mary repeated the words of the Apostles, that believing in the Redemption of Christ from the vanity of life is not as with perishable silver or gold, but rather the precious Blood of Christ is like a spotless and pure Lamb.

Thanks to Mary Magdalene the custom to give each other paschal eggs on the day of the Luminous Resurrection of Christ spread among Christians over all the world. On one ancient handwritten Greek *ustav*, written on parchment, kept in the monastery library of Saint Athanasias near Thessalonika (Solunea), is an established prayer read on the day of Holy Pascha for the blessing of eggs and cheese, in which it is indicated, that the Hegumen (Abbot) in passing out the blessed eggs says to the brethren: "Thus have we received from the holy fathers, who preserved this custom from the very time of the holy apostles, wherefore the holy equal-unto-the-apostles Mary Magdalene first showed believers the example of this joyful offering".

Mary Magdalene continued her preaching in Italy and in the city of Rome itself. Evidently, the Apostle Paul has precisely her in view in his Epistle to the Romans (16, 6), where together with other ascetics of evangelic preaching he mentions Mary (Mariam), who as he expresses "has

done much for us". Evidently, she extensively served the Church in its means of subsistence and its difficulties, being exposed to dangers, and sharing with the Apostles the labours of preaching.

According to Church tradition, she remained in Rome until the arrival of the Apostle Paul, and for two more years still, following his departure from Rome after the first court judgment upon him. From Rome Saint Mary Magdalene, already bent with age, moved to Ephesus where unceasingly laboured the holy Apostle John, who with her wrote the first 20 Chapters of his Gospel. There the saint finished her earthly life and was buried.

Her holy relics were transferred in the IX Century to the capital of the Byzantine Empire – Constantinople and placed in the monastery Church of Saint Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are located in France near Marseilles, where over them at the foot of a steep mountain is erected in her honour a splendid church.

The Orthodox Church honors the holy memory of Saint Mary Magdalene – the woman, called by the Lord Himself from darkness to light and from the power of Satan to God. Formerly immersed in sin and having received healing, she sincerely and irrevocably began a new life and never wavered from the path. Mary loved the Lord Who called her to a new life. She was faithful to Him not only then – when He having expelled from her the seven demons and surrounded by enthusiastic crowds passed through the cities and villages of Palestine, winning for Himself the glory of a miracle-worker – but also then when all the disciples in fear deserted Him and He, humiliated and crucified, hung in torment upon the Cross. This is why the Lord, knowing her faithfulness, appeared to her first, and esteemed her worthy to be first proclaiming His Resurrection. © 1996-2001 by translator Fr. S. Janos.



Great-Martyr and Healer Panteleimon **Friday, July 27 / August 9**

The Great Martyr and Healer Panteleimon was born in the city of Nicomedia into the family of the illustrious pagan Eustorgius, and he was named Pantoleon. His mother Saint Euboula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when the future martyr was just a young child. His father sent Pantoleon to a pagan school, after which the young man studied medicine at Nicomedia under the renowned physician Euphrosynus. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.

The hieromartyrs Hermolaus, Hermippus and Hermocrates, survivors of the massacre of 20,000 Christians in 303 (December 28), were living secretly in Nicomedia at that time. Saint Hermolaus saw Pantoleon time and again when he came to the house where they were hiding.

Once, the priest invited the youth to the house and spoke about the Christian Faith. After this Pantoleon visited Saint Hermolaus every day.

One day the saint found a dead child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes. After this miracle, Pantoleon was baptized by Saint Hermolaus with the name Panteleimon (meaning "all-merciful"). Speaking with Eustorgius, Saint Panteleimon prepared him to accept Christianity. When the father saw how his son healed a blind man by invoking Jesus Christ, he then believed in Christ and was baptized by Saint Hermolaus together with the man whose sight was restored.

After the death of his father, Saint Panteleimon dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to Saint Panteleimon.

The envious doctors told the emperor that Saint Panteleimon was healing Christian prisoners. Maximian urged the saint to refute the charge by offering sacrifice to idols. Saint Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian executed the healed man and gave Saint Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and then stretched him on the rack, threw him into a cauldron of boiling tar, and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt and denounced the emperor.

At this time the priests Hermolaus, Hermippus and Hermocrates were brought before the court of the pagans. All three confessed their faith in the Savior and were beheaded (July 26). By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, "Great is the God of the Christians!" The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon.

They led the saint to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and

inflicted no wound. The saint completed his prayer, and a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom.

Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but Saint Panteleimon told them to fulfill the emperor's command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss. When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit. Many who were present at the execution believed in Christ. The saint's body was thrown into a fire, but remained unharmed, and was buried by Christians. Saint Panteleimon's servants Laurence, Bassos and Probus witnessed his execution and heard the Voice from Heaven. They recorded the life, the sufferings and death of the saint.

Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the Christian world. His venerable head is now located at the Russian monastery of Saint Panteleimon on Mt. Athos. The veneration of the holy martyr in the Russian Orthodox Church was already known in the twelfth century. Prince Izyaslav (in Baptism, Panteleimon), the son of Saint Mstislav the Great, had an image of Saint Panteleimon on his helmet. Through the intercession of the saint he remained alive during a battle in the year 1151. On the Feast of the Great Martyr Panteleimon, Russian forces won two naval victories over the Swedes (in 1714 near Hanhauze and in 1720 near Grenham).

Saint Panteleimon is venerated in the Orthodox Church as a mighty saint, and the protector of soldiers. This aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon, given him at Baptism, which means "all-merciful", is manifest in the veneration of the martyr as a healer. The connection between these two aspects of the saint is readily apparent in that soldiers, receiving wounds more frequently than others, are more in need of a physician-healer. Christians waging spiritual warfare also have recourse to this saint, asking him to heal their spiritual wounds.

The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick. www.oca.org