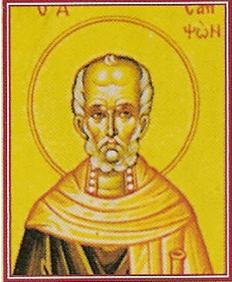


June 27

D. *Our Ven. Father Sampson, the Hospitable*



A rich and famous Roman, he mastered medical science among other sciences with the purpose of helping suffering humanity as an unmercenary. After the death of his parents, he distributed his estate to the poor, freed his slaves and moved to Constantinople. Here St. Sampson built a house for the oversight of pilgrims, the poor and the sick that he also served with the same Christian love. The patriarch ordained him a presbyter, but Emperor Justinian, who was healed from an illness by him, made him the chief of the imperial hospices and hospitals. Here, vigilantly and with love serving patients and the poor, Sampson practiced asceticism until his death in about 530.

Troparion, tone 8

**O Venerable Father,
You reaped your reward:
By your patience, unceasing prayer, loving and helping the poor:
O Blessed, Merciful Sampson
Continue praying to Christ God to save our souls.**

Kontakion, tone 8

**As you are a superior physician and well-received intercessor,
We are flowing to your divine shrine,
O Divinely-wise Venerable Sampson,
Having come together with love rejoicing in Psalms and hymns,
Let us glorify Christ Who granted you such a grace of healing.**

Epistle: Gal. 5:22-26, 6:1-2; sel. 213. **Gospel:** Lk. 12:32-40; sel. 67.

✙ Feast of the Victory, God Bestowed to the All-Russian Autocrat Peter the Great over the Swedish King Charles XII at Poltava, 1709 Years from the Incarnation of the Lord.

This victory glorified Peter and Russia and contributed to the fact that our country was raised to a first-rate European power. In Petersburg, Peter the Great constructed the Church of St. Sampson the Hospitable in memory of this victory.

Troparion, tone 8

**You were exalted in glory, O Lord our God,
Granting strength to our right-believing Tsar Peter against the enemy,
Like David against the proud Goliath,**

**You shone over his head on the day of battle,
You girded the impotent with power from above,
And by them You destroyed all the insolence of the enemies:
Great in mercy, glory to Thee.**

Kontakion, tone 2

**Living among the highest, and looking down upon the humble,
Which You did not give to the wild boar from the forest to devour,
And to take the single wonder of your vineyard;
O God, confirm what you restored in us,
Look down from heaven and behold,
And visit this vineyard,
And restore what Your right hand planted.**

Paramoia: 1) Ex. 13:20-22; 14:1-31. 2) Lev. 26:3-12, 14-17, 19, 20, 22-24.
3) Zeph. 3:14-19. **Matins Gospel:** Mt. 8:23-27; sel. 27. **Epistle:** Rom. 8:28-39;
sel. 99. **Gospel:** Lk. 10:19-21; sel. 51.

St. Severus

A pious and zealous presbyter of the settlement Interocream, Italy, he once found a sick man who died without confession. With deep feeling of contrition he poured out such fervent and tearful prayer before God that the Lord returned the soul to the dead man, who having risen offered repentance and then lived for 8 more days.

Joanna the Myrrhbearer

The wife of Chuza, steward of Herod, she and other women came to Jerusalem for Christ, was present during the suffering and death of the Redeemer of the world on the cross and was numbered among the Myrrhbearing Women (Lk. 23:49-55; 24:1-10).

Martyr Anectus of Caesarea after torture was beheaded by the sword during the reign of Diocletian.

Blessed Martin

In the 12th century he lived in the city of Turov (now a small place in Minsk Province), at the Monastery of the Holy Princes Boris and Gleb and served as a cook for the bishop. In his advanced years he accepted monasticism and led a life in solitude and prayerful asceticism. During an illness he was comforted by the appearance of the Holy Princes Boris and Gleb and was wonderfully healed by them. After this Blessed Martin lived a whole year and then peacefully departed to the Lord.

Ven. Serapion of Kozha Lake [Kozhozero]

A Kazan Tatar, baptized as a youth, he so deeply loved the holy faith that decided to leave the world and become a monk. Having come to the hermitage of Kozha [Leather] Lake, he became a disciple of the hermit Niphon and together with him began to share the asceticism of a strict hermetical life. When adherents of the spiritual life began to flow down there, they built the Theophany Monastery (see the Archangel Diocese), where the Ven. Serapion practiced asceticism up to his death in 1611.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0219-0220.
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