

# September 12

*D. Leavetaking of the feast of the Nativity of the Most Holy Theotokos*

**On this day we sing the entire service of the feast. Refer to the Chapter in the Typikon (Ustav) and Menaion: If the Leavetaking falls on a Sunday.**

**Note: If the Leavetaking falls on the Saturday before the Elevation, the Prokimenon, Alleluia, and Communion Hymn are of the feast; the Epistle and Gospel are for the Saturday before the Elevation, and then for the feast; the Prokimenon for Saturday is dropped.**

*Holy Hieromartyr Autonomus, Bishop of Italy*

During the persecution of Diocletian he left Italy where he was bishop for Bithynia and there, "was enlightened through good deeds, and adorned with piety", zealously converted pagans to Christ. "Sowing faith everywhere through sermons, eradicating temptation by the sickle of (his) tongue", he died in 313, being killed by pagans while serving a liturgy in small place Soreos, near Nicomedia. His relics were glorified for wonderful healings.

*Kontakion, tone 2*

**You led the divine mystery, O Most Wise undefiled One,  
You were offered as a pleasing sacrifice, O Blessed One of God:  
For you drank the cup of Christ, O Most Glorious One,  
Praying unceasingly for us all, O Candlestick of the Entire World.**

**See September 11 for the service.**

*St. Cornutus, Bishop of Iconium*

He suffered for Christ during the reign of Decius and Valerian. Voluntarily appearing before the ruler, St. Cornutus accused him of idolatry and he boldly confessed Christ. He was subjected to torture for this. Binding the feet of St. Cornutus together with thin whips, the pagans dragged him through the city until blood flowed like rivers from his legs, and then they beheaded him (see August 17).

*Martyr Julian and 40 Martyrs with Him*

The Martyr Julian and his friends suffered for Christ in Galatia during the reign of Diocletian. During the persecution they disappeared in the cleft of a mountain. There the

Holy Martyrs directed Christian services. Being in the open there, they were, after severe torture, all beheaded.

### *Martyr Theodore*

He was born in Alexandria. For confessing faith in Christ he was severely beaten and, finally, thrown into the sea. Borne by a gentle breeze he landed unharmed on the shore. After more torture they beheaded Theodore in the Third Century.

### *Ven. Athanasius and his Disciple Athanasius*

They were hegumens of the Vysotsky Monastery, and practiced asceticism in the XIV century. The Ven. Athanasius (the elder), the son of the priest of the Obonezh Hermitage, was brought up in piety. While still young he accepted monasticism in the monastery of the Ven. Sergius of Radonezh and was his favorite disciple. He was "a wonderful man in good deeds, and was very understanding of the Divine Scriptures" and studious. At the request of the Serpukhov Prince Vladimir Andreievich and the blessing from the Ven. Sergius, he founded the Vysotsky Monastery in 1374 on the shore of the River Nara, near the Oka, and was the first hegumen of this monastery (see Moscow Diocese). The favorite pastime of the venerable one was writing books. After fourteen years of managing the monastery he left for Kiev, and then to Constantinople, and in 1401 to the Studite Monastery of St. John the Forerunner. In this monastery, spending his time in prayer and writing and translating books from the Greek language into Russian, the venerable one died.

His successor and disciple was the Ven. Athanasius, the son of prosperous parents was born in the Yaroslavl Province. From his youth he had a burning love for monasticism. He secretly left his parental house and in poor rags came to Vysotsky to the Hegumen Athanasius, submissively asking him to accept him into the monastery. Having accepted monasticism, the Ven. Athanasius won the respect of all the brothers for his piety and zealous performance of his monastic obediences and the special disposition of Hegumen Athanasius so that before his departure to Constantinople he appointed him his successor as hegumen of the Vysotsky Monastery. Having become known for his strict practice of asceticism in his life, he died in his monastery in 1395.

### *Repose of the Ven. Bassian of Tiksen*

He was born in the village Burtsev, Totma District, Vologda Province. By occupation he was a tailor. He was very fervent in the divine services and constantly went to church on all Sundays and feasts, paid close attention to what they sang and what they read, and enjoyed talking about the Law of God and about the salvation of the soul with knowledgeable and devout people. His pure and innocent heart seemed opposite to the changing mood of the world. Hearing about any untruth and insult

disturbed him as if they were done to him. Having felt in his heart a secret calling and the voice of the Heavenly Father calling him to self-sacrifice, he felt revulsion for the world in himself, and he became fired up with another spirit for a new, spiritual life for God and for the salvation of the soul, and dared to leave the world completely and accepted monasticism in the Totma Savior - Sumorin Monastery (see the Vologda Diocese). Here he willingly performed all most difficult and heavy monastic work and unflinchingly attended all the church services, surprising all with his diligence and indefatigability. Yearning for solitude and silence, in 1594 he left for the Tiksen River 50 versts (33 miles) from Totma. Having settled here, he ate only what good people sometimes brought to him. In order not to break his solitude, he received no one except his confessor only when he came to him or for spiritual conversation, or he talked with those coming to him with a gift and received it through the little window in the cell. The bare floor served as his bed, but frequently he did not use that, standing all night long in prayer and exhausting himself with bows and full prostrations. For subduing the flesh even more, he put chains on himself and put a yoke on his shoulders, a wide iron hoop on his thighs, fetters on his hands and legs, and covered them with his monastic garb, and put a heavy iron hat on his head under his monastic cowl. The venerable one practiced asceticism this way in his enclosure for thirty years, starting to work every day with such diligence and purpose, as if he did nothing before and only now accepted work, and finishing every day as if it would be the last day of his life. Having already reached advanced years and being adorned with gray hair, he, knowing beforehand his death, invited his confessor the Starets Therapont, and after he received the Holy Mysteries from him, said goodbye to him and said: "My God, into your hands I give my spirit". In joy he gave his pure soul to God on September 12, 1624. Within a few years on the spot glorified by his ascetic efforts, a monastic hermitage was founded (abolished in 1764). His relics rest in a hidden spot in the Tiksen Parish Church, formerly the monastic, Transfiguration Church. Pilgrims show the cave where he and his iron chains were buried.

### *Holy Righteous Simeon of Verkhoturie*

He was from a family of noblemen, but, hiding his rank, he went from settlement to settlement in poor clothes, helping in the work in the villages without pay. Finally, he settled in the Perm Province among the wild Vogulichi whom he taught the Christian faith. He died in 1642. In 1692 his relics were found incorrupt and in 1704 they were transferred from the village of Markushin to the Nikolaev monastery (Verkhoturie, Perm Gov.) where they rest even now, flowing with wonderful healing. In 1682 the Synod printing house in St. Petersburg printed the service with an Akathist Hymn for the Righteous Simeon.