

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

215-676-3311

Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, JUNE 23

8th Sunday of Pascha

Holy Pentecost – Feast of the Holy Trinity

The First Antiphon

The heavens are telling the glory of God; and the firmament proclaims His handiwork. *(Ps. 18:1)*

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Day to day pours forth speech, and night to night declares knowledge. *(Ps. 18:2)*

(Refrain)

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

(Ps. 18:4)

(Refrain)

The Second Antiphon

The Lord answer thee in the day of trouble; the Name of the God of Jacob protect thee! *(Ps. 19:1)*

Refrain: O Gracious Comforter, save us who sing to Thee: Alleluia!

May He send thee help from the sanctuary and give thee support from Zion! *(Ps. 19:2)*

(Refrain)

May He remember all thine offerings, and fulfill all thy plans! *(Ps. 19:3)*

(Refrain)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(“Only-begotten Son and immortal Word of God... “)

The Third Antiphon

In Thy strength the king rejoices, O Lord, and exults greatly in Thy salvation. *(Ps. 20:1)*

Tone 8 Troparion

Blessed art Thou, O Christ our God,
Who hast revealed the fishermen as most wise
by sending down upon them the Holy Spirit,
and through them Thou didst draw the world into Thy net.//

O Lover of Man, glory to Thee!

Thou hast given him his heart's desire, and hast not withheld the request of his lips. *(Ps. 20:2)*

Troparion of the Feast

For Thou dost meet him with goodly blessings; Thou dost set a crown of fine gold upon his head. *(Ps. 20:3)*

Troparion of the Feast



**Tone 8
Troparion**

*Blessed art Thou, O Christ our God,
Who hast revealed the fishermen as most wise
by sending down upon them the Holy Spirit,
and through them Thou didst draw the world into
Thy net.
O Lover of Man, glory to Thee!*

**Tone 8
Kontakion**

*When the Most High came down and confused
the tongues,
He divided the nations;
but when He distributed the tongues of fire, He
called all to unity.
Therefore, with one voice we glorify the All-holy
Spirit.*

(Instead of the Trisagion, we sing:)

As many as have been baptized into Christ, have put on Christ. Alleluia.

Prokeimenon

Tone 8 (Pentecostarion)

Their proclamation has gone out into all the earth, / and their words to the ends of the universe. (Ps. 18:4)
V. The heavens are telling the glory of God, and the firmament proclaims His handiwork. (Ps. 18:1)

Pentecost - The Descent of the Holy Spirit

In the Old Testament **Pentecost** was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of humanity from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law", the descent of the Holy Spirit upon the disciples of Christ.

"When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. Then there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit" (Acts 2:1-4).

The Holy Spirit, that Christ had promised to his disciples, came on the day of Pentecost (see John 14:26, 15:26; Luke 24:49; Acts 1:5) The apostles received "the power from on high", and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father and Son and Holy Spirit. The fulness of the Godhead is manifested with the Spirit's coming to humanity, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called **Trinity Sunday** in the Orthodox tradition. Often on this day the Icon of the Holy Trinity - particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith - is placed in the center of the church. This Icon is used with the traditional **pentecostal Icon** which shows the tongues of fire hovering over the Virgin Mary and the Twelve Apostles, the original prototype of the

Continued on page 5



✠ The Epistle Reading ✠

Acts 2:1-11

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God."

Veprat e Apostujve 2:1-11

Edhe kur erdhi dita e Pendikostisë, ishin të gjithë me një zemër, në të njëjtin vend. Edhe papritur u bë një oshtimë nga qielli si e një ere që fryn me fuqi, edhe mbushi gjithë shtëpinë ku ishin duke ndenjur. Edhe u dukën mbi ta gjuhë porsì prej zjarri që ndaheshin, edhe ndenjën mbi gjithsecilin prej tyre. Edhe u mbushën të gjithë me Frymë të Shenjtë, e zunë të flisnin me gjuhë të tjera, sikundër Fryma u jepte të flisnin. Edhe po rrinin në Jerusalem Judenj, burra me frikë Perëndie prej çdo kombi nën qiell. Edhe kur u bë ky zë, u mblodh turma dhe u turbullua; sepse gjithsecili i dëgjonte ata duke folur në gjuhën e tij. Edhe të gjithë habiteshin e çuditeshin, duke i thënë njëri-tjetrit: Ja, a nuk janë Galileas të gjithë këta që flasin? Edhe si gjithsecili nga ne dëgjojnë në gjuhën tonë, në të cilën kemi lindur? Partë e Medë e Elamitë, edhe ata që rrinë në Mesopotami e në Jude e në Kapadoki, në Pont e në Azi, në Frigji e në Pamfili, në Egjipt e në anët e Libisë pranë Kirenës, edhe të ardhurit nga Roma, Judenj e prozelitë, Kretas e Arabë, i dëgjojmë ata duke folur në gjuhët tona madhëritë e Perëndisë.

Деяния 2:1-11

При наступлении дня Пятидесятницы все они были единодушно вместе. И внезапно сделался шум с неба, как бы от несущегося сильного ветра, и наполнил весь дом, где они находились. И явились им разделяющиеся языки, как бы огненные, и почили по одному на каждом из них. И исполнились все Духа Святаго, и начали говорить на иных языках, как Дух давал им провещевать. В Иерусалиме же находились Иудеи, люди набожные, из всякого народа под небом. Когда сделался этот шум, собрался народ, и пришел в смятение, ибо каждый слышал их говорящих его наречием. И все изумлялись и дивились, говоря между собою: сии говорящие не все ли Галилеяне? Как же мы слышим каждый собственное наречие, в котором родились. Парфяне, и Мидяне, и Еламиты, и жители Месопотамии, Иудеи и Каппадокии, Понта и Асии, Фригии и Памфилии, Египта и частей Ливии, прилежащих к Киринее, и пришедшие из Рима, Иудеи и прозелиты, критяне и аравитяне, слышим их нашими языками говорящих о великих [делах] Божиих?

Tone 1

Alleluia, Alleluia, Alleluia!

V. By the Word of the Lord the heavens were made; and all their host by the Spirit of His mouth. (Ps. 32:6)

V. The Lord looked down from heaven, and saw all the sons of men. (Ps. 32:13)

“The grace of the Holy Spirit which is given mystically to every Christian when he is baptized acts and is manifested in proportion to our obedience to the commandments of the Lord. That is, if a Christian obeys the commandments of the Lord more, grace acts with him more, while if he obeys them less, grace acts within him less.”

🌀 The Gospel Reading 🌀

John 7:37-52, 8:12

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nikodemos (he who came to Jesus by night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Joanit 7:37-52, 8:12

Edhe ditën e fundit, ditën e madhe të së kremtes, Jisui qëndroi e thirri, duke thënë: Kush të ketë etje, le të vijë tek unë e le të pijë. Ai që më beson mua, siç tha Shkrimi, lumenj uji të gjallë do të rrjedhin nga barku i tij. Edhe këtë e tha për Frymën që kishin për të marrë ata që do t'i besonin; sepse ende s'ishte dhënë Fryma e Shenjtë; sepse Jisui ende s'ishte lavdëruar. Shumë pra, prej turmës kur dëgjuan këtë fjalë, thoshin: Ky është me të vërtetë profeti. Të tjerë thoshin: Ky është Krishti. Të tjerë thoshin: Mos vjen Krishti nga Galilea? A nuk tha Shkrimi se Krishti vjen nga fara e Davidit dhe nga fshati Betlehem, nga ku ishte Davidi? U bë pra një përçarje në turmë për të. Edhe disa prej tyre donin ta kapnin; po asnjë s'vuri duart mbi të. Erdhën pra shërbëtorët te kryepriiftërinjtë e te Farisenjtë, edhe ata u thanë atyre: Pse nuk e prutë? Shërbëtorët u përgjigjën: Kurrë s'ka folur njeri kështu, si ky njeri. Farisenjtë pra iu përgjigjën atyre: Mos u gënjyet edhe ju? Mos i ka besuar atij ndonjë prej të parëve a prej Farisenjve? Po kjo turmë që s'di ligjin, janë të mallkuar. U thotë atyre Nikodhimi, ai që pati ardhur natën tek ai, i cili ishte një prej atyre: Mos e gjykon njeriun ligji ynë, pa e dëgjuar më parë atë, e pa marrë vesh se ç'bën? U përgjigjën e i thanë: Mos je edhe ti nga Galilea? Kërko e shih, se profet nga Galilea nuk është ngritur. Jisui pra, përsëri u foli atyre, duke thënë, Unë jam drita e botës. Ai që më vjen pas, nuk do të ecë në errësirë, por do të ketë dritën e jetës.

От Иоанна 7:37-52, 8:12

В последний же великий день праздника стоял Иисус и возгласил, говоря: кто жаждет, иди ко Мне и пей. Кто верует в Меня, у того, как сказано в Писании, из чрева потекут реки воды живой. Сие сказал Он о Духе, Которого имели принять верующие в Него: ибо еще не было на них Духа Святаго, потому что Иисус еще не был прославлен. Многие из народа, услышав сии слова, говорили: Он точно пророк. Другие говорили: это Христос. А иные говорили: разве из Галилеи Христос придет? Не сказано ли в Писании, что Христос придет от семени Давидова и из Вифлеема, из того места, откуда был Давид? Итак произошла о Нем распря в народе. Некоторые из них хотели схватить Его; но никто не наложил на Него рук. Итак служители возвратились к первосвященникам и фарисеям, и сии сказали им: для чего вы не привели Его? Служители отвечали: никогда человек не говорил так, как Этот Человек. Фарисеи сказали им: неужели и вы прельстились? Уверовал ли в Него кто из начальников, или из фарисеев? Но этот народ невежда в законе, проклят он. Никодим, приходивший к Нему ночью, будучи один из них, говорит им: судит ли закон наш человека, если прежде не выслушают его и не узнают, что он делает? На это сказали ему: и ты не из Галилеи ли? рассмотри и увидишь, что из Галилеи не приходит пророк. Опять говорил Иисус [к народу] и сказал им: Я свет миру; кто последует за Мною, тот не будет ходить во тьме, но будет иметь свет жизни.

(Instead of "It is truly meet...", we sing the following)

Rejoice, O Queen, glory of mothers and virgins!
No tongue, however sweet or fluent, is eloquent enough to praise thee worthily.
Every mind is overawed by thy childbearing.
Therefore, with one voice, we glorify thee.

Communion Hymn

Let Thy good Spirit lead me on a level path! *(Ps. 142:12a)*
Alleluia, Alleluia, Alleluia!

Continued from page 2

Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos" (the world).

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God (mystically present in this world in the Church of the Messiah). For this reason the 50th day stands as the beginning of the era which is beyond the limitations of this world, fifty being, that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an **apocalyptic** day, which means the day of final revelation. It is also called an **eschatological** day, which means the day of the final and perfect end (in Greek eschaton means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "**God declares: ... I will pour out my Spirit upon all flesh**". This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (see Acts 2:17, Joel 2:28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received His Most Holy Spirit. We are the "temples of the Holy Spirit". God's Spirit dwells in us (see Romans 8; 1 Corinthians 2-3, 12; 11 Corinthians 3; Galatians 5; Ephesians 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The **Divine Liturgy of Pentecost** recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to humanity. The **kontakion** sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The **troparion** proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns 'O Heavenly King' and 'We have seen the True Light' are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us", and proclaiming that "we have received the heavenly Spirit". The church building is decorated with flowers to show that God's divine Breath comes to renew all creation as the "life-creating Spirit". The word for Spirit, breath and wind in Hebrew is **ruah**.

Blessed are You, O Christ our God, who has revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them You did draw the world into Your net. O Lover of Humanity, Glory to You (Troparion).

When the Most High came down and confused the tongues, He divided the nations. But when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion)

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in the faithful by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (Leviticus 11:44-45; 1 Peter 1:15-16).

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<p style="text-align: center;"><i>For Those Who Have Fallen Asleep</i></p>		
<p>Newly Departed Martin, Newly Departed Tom, Newly Departed Archpriest John, Newly Departed Asot Franni</p> <p>[To be inserted after the petition for the departed] Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p>Zenaida Zemylanaya – B Leon Sudakevich – B Donna Lane - B Eleni – B Mary Jaxheimer – B</p> <p><u>Seven-Day Vigil Candles</u> Llukan Dylgjeri – health Tina Murianka - Health</p> <p>Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><u>Church Lectionary</u> <i>Today</i> Acts 2:1-11 John 7:37-52, 8:12</p> <p><i>Monday</i> Ephesians 5:8-19 Luke 1:1-25, 57-68, 76, 80</p> <p><i>Tuesday</i> Romans 1:1-7,13-17 Matthew 4:23-25;5:1-13</p> <p><i>Wednesday</i> Romans 1:18-27 Matthew 5:20-26</p> <p><i>Thursday</i> Romans 1:28-32;2:1-9 Matthew 5:27-32</p> <p><i>Friday</i> Romans 2:14-29 Matthew 5:33-41</p> <p><i>Saturday</i> II Corinthians 11:21-33;12:1-9 Matthew 16:13-19</p>
<p style="text-align: center;"><i>For Those Who Are Sick And Home-bound</i></p>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Christina, Anastasia, Mary, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina, Jane, Vano, Isla</p>		
<p style="text-align: center;"><i>Prayers In General</i></p>		
<p>The community of Ss. Peter & Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana, Tyler, Alexi, Nora, Sophia, Skyler</p> <p>[To be inserted after the petition for the living] Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p>[Petitions at Augmented Litany] Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p style="text-align: center;">COFFEE HOUR</p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><u>Reading the Bible in a Year</u> June 23: Isaiah 17-20 June 24: Isaiah 21-14 June 25: Isaiah 15-28 June 26: Isaiah 29-32 June 27: Isaiah 33-36 June 28: Isaiah 37-40 June 29: Isaiah 41-44</p>

Summer Church School with St. Steven's Cathedral

Church school families, please join us this year for our vacation church school program at St. Stephen Orthodox Cathedral! This year, we will return to Fox Chase Farm for a scavenger hunt and various demonstrations, we will learn to make prosphora, and will round out our time together by working together on a service project to help the homeless and those in need.

The program will run from July 16 - July 18, 9am - 1pm

The cost of camp this year is \$35 per child or \$55 per family (2+ kids), and includes one camp shirt, and breakfast and lunch for each day. Ss. Peter and Paul covers the cost for our children to attend.

This camp is designed for children 5-12 years old, but any church school students 13 and older can register as a volunteer! Adult volunteers are needed as well, so please consider signing up too! Please see the below links to register your child for camp or to register as a volunteer!

Camp Registration <https://forms.gle/z2oRAZBLzTofWfZb6>

Volunteer Registration <https://forms.gle/SNRu5XJm19H3z4B68>

Please email Hali Hatting at sinclair.butler@gmail.com with any questions

When Prayer Becomes Dry

When we find ourselves struggling with prayer, and feel that it has become dry and lifeless, we are sometimes tempted to stop praying. When our prayer has become a struggle, it is good to remember that God knows our needs, and even knows what we want to say when we don't seem to know. This is the time we need to just pray without worrying about it. When we find we can't keep our minds focused on the formal morning and evening prayers, as found in our prayer book, it is perfectly acceptable to simply light our lampada (hanging oil lamp), sit quietly before our icons, and let silence be our voice.

God wants to enter into our heart, and requires only our permission and cooperation. This relationship does not require an emotional response, for, like all relationships, we are not always open to an emotional response. Being real with God is far more important than being emotional, since emotions can be contrived and fleshly. As in all relationships, there are times when we do feel moved by emotions, but the lack of such feelings in no way represents a lack of love for God, because God cares for us, and God knows we love him, even when suffering in those dry times.

With love in Christ,
Abbot Tryphon

June/July Events

June

23 – 10:00am Divine Liturgy *Feast of Pentecost*

26 – 12:00pm Sixth Hour

7:15pm Bible Study via GoogleMeets

28 – 7:30am Matins

Bishop's Visit

29 – 9:00am Divine Liturgy *Feast of Ss. Peter & Paul*

Luncheon with His Grace

1:00pm

6:00pm Vespers

30 – 10:00am Divine Liturgy

Luncheon with His Grace

July

03 – 12:00pm Sixth Hour

7:15pm Bible Study via GoogleMeets

05 – 7:30am Matins

6:00pm Fun Night

07 – 10:00am Divine Liturgy

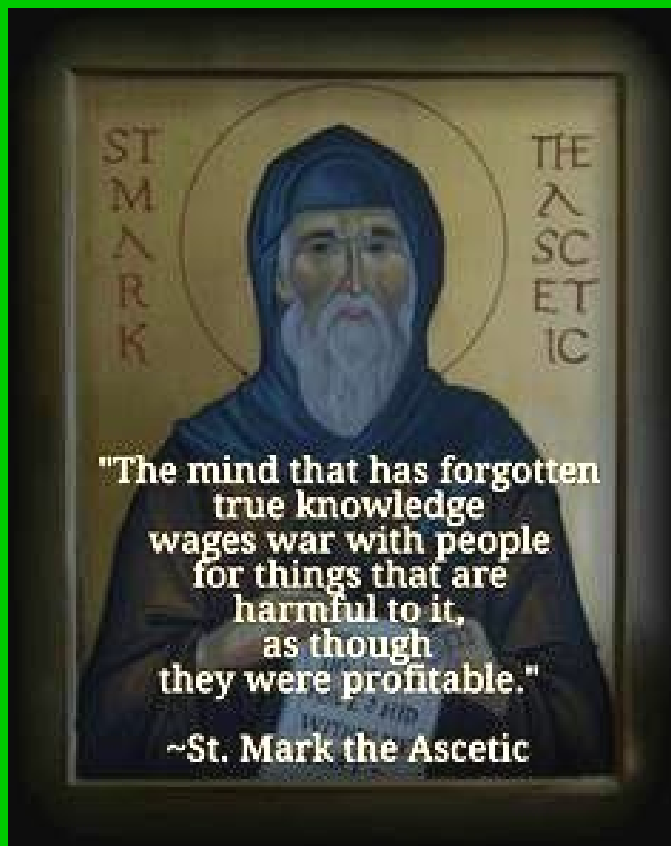
Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxchurch01810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



The Holy Martyr Agrippina, was by birth a Roman. She did not wish to enter into marriage, and totally dedicated her life to God. During the time of persecution against Christians under the emperor Valerian (253-259) the saint went before the court and bravely confessed her faith in Christ, for which she was given over to torture. They beat the holy virgin with sticks so severely that her bones broke. Afterwards they put Saint Agrippina in chains, but an angel freed her from her bonds.

The holy confessor died from the tortures she endured. The Christians Bassa, Paula and Agathonike secretly took the body of the holy martyr and transported it to Sicily, where many miracles were worked at her grave. In the eleventh century the relics of the holy Martyr Agrippina were transferred to Constantinople.

The Holy Martyrs Eustochius, Gaius, Probus, Lollia and Urban suffered for Christ during the time of a persecution under the emperor Maximian (286-310).

Saint Eustochius was a pagan priest, but seeing the unyielding courage of the Christian martyrs, and the miracles worked by them, he converted to Christ. He went to Bishop Eudoxius of Antioch, was baptized by him, and was ordained to the priesthood. In the city of Lystra Saint Eustochius converted his nephew Gaius and all his household, among which included the children Probus, Lollia and Urban. Soldiers of the emperor arrested Saint Eustochius and took him for trial, but tortures could not turn Eustochius from his faith. They then sent the saint to the governor Agrippinus in the Galatian city of Ancyra. The newly-converted Gaius was also sent with him with his household. All of them, even the women and children, underwent fierce torture, but the martyrs did not deny Christ and so were beheaded.