

Sunday of the Myrrbearing Women

Third Sunday of Pascha

& Holy Apostle and Evangelist Mark

25 April / 8 May 2011



Resurrection Tropar, Tone 2: When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendour of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, Glory to Thee.

Tropar of the Sunday Of The Myrr-bearing Women, Tone 2: The noble Joseph took Thine immaculate Body down from the Tree, / having wrapped It in pure linen and spices, laid in a new tomb. / But on the third day Thou didst rise, O Lord, // granting to the world great mercy.

Troparion of St. Mark Tone 4 From thy childhood the light of truth enlightened thee, O Mark,/ and thou didst love the labour of Christ the Saviour./ Wherefore thou didst follow Peter with zeal/ and didst serve Paul as a fellow labourer/ and didst enlighten the world with thy holy Gospel.

Kondak of the Sunday Of The Myrr-bearing Women, Tone 2: When Thou didst cry, Rejoice, unto the myrrh-bearers,/ Thou didst make the lamentation of Eve the first mother to cease / by Thy Resurrection, O Christ God. / And Thou didst bid Thine apostles to preach: // The Saviour is risen from the grave.

Kondak of Pascha, Tone 8: Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

Kontakion for St. Mark Tone 2 When thou didst receive the grace of the Spirit, O Apostle,/ thou didst destroy the webs of the philosophers/ and didst gather the nations into thy net/ and bring them to thy Lord, O glorious Mark,/ by preaching thy divine Gospel.



Matins Gospel III

Epistle: St. Acts of the Apostles 6: 1-7

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; But we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, Whom they set before the apostles; and when they had prayed, they laid hands on them. Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

THE FIRST SEVEN DEACONS

He performs the office of a deacon, who anoints the mind for holy endeavours and drives out passionate thoughts; he performs the office of a priest, who enlightens the mind by knowledge of what is, and destroys false knowledge; he performs the office of a bishop, who completes the mind's perfection by the sacred unction of knowledge of the worshipful Holy Trinity.

St. Maximos the Confessor. Second Century on Love. Text 21. B#9. p. 302.

Second Gospel I Peter 5: 5-14

The Gospel According To St. Mark 15: 43 - 16: 8

Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marvelled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Jesus observed where He was laid. Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone had been rolled away--for it was very large. And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples--and Peter--that He is going before you into Galilee; there you will see Him, as He said to you." So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

THE MYRRH-BEARING WOMEN

Mark how great the women's assiduity. They had followed Him, ministering to Him, and were present even to the time of the dangers. This is why they also saw all; how He cried, how He gave up the ghost; how the rocks were rent and all the rest. These women were the first to see Jesus; and the sex that was most condemned first enjoys the sight of the blessings; this sex shows its courage the most. And when the disciples had fled, these were present. Joseph, who had been concealing his discipleship of late, now became very bold after the death of Christ. He was by no means an obscure person ...but one of the council ...He exposed himself to death, taking great enmity upon him from all by his affection for Jesus ...Do you see the women's courage? Do you see their affection? Do you see their noble spirit in matters of money? their noble spirit even unto death? Let the men imitate the women; let us not forsake Jesus in temptation ...But we neither feed Him when hungry, nor clothe Him when naked (Cf. Matt.25), but seeing Him go begging, we pass Him by. And yet if we saw Him in fact, everyone would strip himself of all his goods.

St. John Chrysostom. Homily LXXXVIII on Matthew XXVII, 1. B#54, p. 522.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mk. 16:1-3).

Brothers and sisters! Can you imagine the state of mind these Myrrh-bearing women were in? For those who lived through Soviet times in Russia and through the persecution of the Church, it is so understandable. In some churches, as in the outskirts of Kiev, this service (the Burial of the Saviour) was performed at night. People made their way to such a church through dark streets. Anything could happen, you had to be careful of everything. Neighbours might hear that you went somewhere at night; and you could be stopped on the street. And the service itself in church and the carrying of the Shroud around the church could be interrupted by the authorities. One did not know if tomorrow, on Holy Saturday, this already semi-Easter Liturgy would be performed, because the priest might be arrested.

The Myrrh-bearers were in such a state of mind. They themselves were in danger of being arrested at any moment. Even in their homes they locked the doors from inside; they were afraid of any knock, any little sound. Two days before, Peter had denied that he too was with Jesus, meaning that he was one of His disciples. And before whom? Before a servant girl, and only because she might report him. Such was the situation. Their Teacher had been condemned and sentenced to the most terrible death, had been executed. And now it was their turn: as the disciples of the executed Teacher they were outside the law. More than that—they were probably being sought already. The most sensible thing would have been to flee somewhere, to hide. But instead of that, they decided to go while it was still night to the sepulchre which was not far from the place of execution. They knew well that the entrance to the sepulchre was blocked by a stone, which as the Gospel says, was "very great" (Mk. 16:4), that it bore a seal, that Roman guards were guarding the tomb, and that these guards were armed and especially vigilant because they had been warned that the disciples might steal His body.

Actually, in terms of reason, what these weak women wanted to do was not only impossible, but was just a mad risk. And yet they went anyway. How? Why? What powerful force was drawing them? This force was the Word of God expressed in the Law of Moses. And fulfilling what was for them a holy law, they bought perfumes and went to anoint Him. This required their conscience. And this strength of faith in the Word of God, strength of love toward their tortured Teacher, and strength of hope that God would help—proved to be stronger than fear, stronger than reason, stronger than everything else.

And what happened? When they arrived, the guards had run away in fear. And when they entered the tomb, they saw a youth sitting on the right side, clad in white clothes; and they were terrified. But he said: "Be not afraid: Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here: behold the place where they laid Him" (Mk. 16:6).

Doesn't the same thing happen in our life? The Myrrh-bearers, fulfilling the Old Testament Law, the Law of Moses, bought perfumes and went to anoint His body, the body of Christ. And we, fulfilling the Law of the New Testament, the Law of Christ, must also acquire spiritual perfumes—His commandments: humility, meekness, peaceloving—and we must anoint His body with spiritual oil (that is, with love and mercy). And His Body is the Church of Christ. This is all our brothers and sisters in Christ; and more—this is even our enemies. How often in doing this, we subject ourselves to discomfort, losses, mockery,

and sometimes even dangers. And what insurmountable obstacles are raised by our cold mind, our egotism! Not infrequently we yield, we retreat, we are afraid to express ourselves loudly and openly as His disciples.

But if we throw off this shameful fear and only begin to fulfil His teaching, only begin to follow in His footsteps, the same will happen to us that happened to the Myrrh-bearers: the obstacles will disperse of themselves, will fall away, like the stone from the door of the tomb. All those who would disturb us will run away; we will not even find them. Before us will be one thing—the illuminated sepulchre of Christ. And there will be such a clearness that all doubts will vanish. We will know what to do, how to act; and that which seemed impossible will become possible.

Let us from this day imitate the Myrrh-bearers and not fear to fulfil the will of Christ, not fear to be His disciples. Christ always conquered, always conquers, and always will conquer.

The One Thing Needful - Archbishop Andrei

Second Gospel St Mark 6: 7-13

Saints of the Week

April 25 / May 8 — The Holy Apostle and Evangelist Mark - Mark was a companion and helper of the Apostle Peter in his journeys. Peter, in his first Epistle, calls him his son, not after the flesh but after the spirit (I Pet. 5:13). When Mark was with Peter in Rome, the faithful begged him to write down for them the saving knowledge of the Lord Jesus, His miracles and His life. So Mark wrote his Gospel, which the Apostle Peter himself saw and testified to as true. Mark was chosen by the Apostle Peter to be bishop, and sent to Egypt to preach. And so Mark was the first preacher of the Gospel and the first bishop in Egypt. Egypt was oppressed by a thick darkness of paganism, idolatry, divination and malice. But, with the help of God, St Mark succeeded in sowing the seed of the knowledge of God in Libya, Ammonia and Pentapolis. From Pentapolis, he went to Alexandria, whither the Spirit of God led him. In Alexandria, he succeeded in establishing the Church of God, in giving her bishops, priests and deacons and in rooting everything firmly in faithfulness and devotion. Mark confirmed his preaching with many great miracles. When the pagans brought accusations against Mark as a destroyer of their idolatrous faith, and when the governor of the city began to search for Mark, he fled again to Pentapolis, where he continued his earlier work. After two years, Mark again returned to Alexandria, to the great joy of his faithful, whose number had already increased very greatly. The pagans took the opportunity to seize Mark, and they bound him firmly and began to drag him over the cobblestones, crying: 'We're taking the ox to the stall!' They threw him into prison all injured and bloodstained, where there appeared to him first an angel from heaven, who encouraged and strengthened him, and then the Lord Himself. Jesus said to him: 'Peace to thee, Mark My Evangelist!', to which Mark replied: 'And peace to Thee, my Lord Jesus Christ!' On the next day, the wicked people hauled Mark from prison and again dragged him through the streets with the same cry: 'We're taking the ox to the stall!' Utterly spent and enfeebled, Mark said: 'Into Thy hands, O Lord, I commend my spirit', and thus breathed his last and went to the better world. His holy relics were given burial by Christians, and through the ages they give healing to people from every pain and ill;

St Anianus, Second Bishop of Alexandria - When Mark stepped out of the boat on dry land in Alexandria, the sandal on one foot became torn. Then, he saw a cobbler to whom he gave his sandal for repairs. In mending the sandal, the cobbler pierced himself with the needle in his left hand and blood began to flow and the cobbler screamed in pain. Then the apostle of God mixed some dust with his spittle and anointed the wounded hand and suddenly the hand became whole again. Astonished at this miracle, the cobbler invited Mark to his home. Hearing Mark's homily, Anianus [for that was the cobbler's name] was baptized; he and his entire household. Anianus displayed so much virtue and so much zeal for the work of God that St. Mark consecrated him bishop. This holy man was the second bishop of the Church in Alexandria.

April 26 / May 9 — The Hieromartyr Basil, Bishop of Amasea - Licinius, the brother-in-law of the Emperor Constantine, whose sister he had married, dissembled before the great Emperor, saying that he was a Christian. When he received authority over the whole of the East, he began, at first secretly but then publicly, to persecute the Christians and to uphold idolatry. His wife grieved greatly over this, but could not turn her husband back from this dishonour. Giving himself over to idolatry, Licinius gave himself over to all the passions, and especially to brutality towards women. Through this fall into such an impure passion, he desired to deflower the maiden Glaphyra, who was in waiting at the imperial court. She complained to the Empress, who sent her away from the court at Nicomedia secretly to the coast of Pontus. The maiden got as far as the town of Amasea, and was there warmly received by the bishop, Basil, and the other Christians. Glaphyra was very joyful that God had preserved her virginity, and wrote of this to the Empress. And the Empress rejoiced and sent her money for the Church in Amasea. But one letter of Glaphyra's, on its way to the Empress, fell into the hands of an imperial eunuch, who showed it to Emperor Licinius. Discovering where Glaphyra was to be found, he immediately sent orders that she and the bishop be brought to Nicomedia. In the meantime, Glaphyra died, and the soldiers brought only Basil, in bonds. After torture and imprisonment, this blessed man was beheaded and thrown into the sea, in the year 322. His priests, with the help of an angel of God, found his body near the town of Synope, took it out of the water with the aid of fishing nets and carried it to Amasea, where they gave it burial in the church which he had built by his labours. The Emperor Constantine raised an army against Licinius, overcame him, arrested him and sent him into exile in Gaul, where he ended his God-hating days; **St Janik of Devic;** **St Stephen, Bishop of Perm** - a Russian by birth. From an early age he was devoted to prayer and pious thoughts. As a young man, Stephen went to Rostov where he was tonsured a monk in the monastery of St. Gregory the Theologian. Learning about the Land of Perm, completely overrun with the weeds of heathenism, Stephen desired to become a missionary in this land. He immediately dedicated himself to the studying of the language of the Perms and when he mastered the language, he composed an alphabet and translated the ecclesiastical books into that language. With the blessing of the Metropolitan of Moscow, Stephen, as a presbyter, started out on his apostolic mission and with apostolic zeal began to preach the Gospel in this dense darkness of the heathenism of Perm. Having baptized a few souls, he endeavoured to build a church in Perm dedicated to the

Holy Annunciation. When the Church of God flourished in Perm, he was consecrated as its bishop. Undergoing every hardship, affliction, maliciousness and humiliation, he succeeded to dispel the darkness among the heathens of Perm and to illuminate them with the Light of Christ. In his old age he returned to Moscow once more but, there ended his earthly life and took up habitation with the Lord in the year 1396 AD.

April 27 / May 10 — The Holy Apostle Simeon - One of the Seventy, he was the son of Cleopas, and Cleopas was the brother of Joseph, the betrothed of the most holy Mother of God. Seeing the miracles of our Lord and Saviour Jesus Christ, Simeon was converted and included among the Seventy apostles. With great zeal and courage, he preached the Gospel everywhere in Judea. And when the wicked Jews killed James, the Lord's brother and first bishop of the Church in Jerusalem, throwing him down from the top of the Temple and belabouring him round the head with a stick, then this Simeon, Joseph's nephew, was installed as bishop in Jerusalem. He, as the second Bishop of the Holy City, governed the Church of God with wisdom and strength to a great age. He was more than a hundred years old when he suffered, and his sufferings came about as follows: in the time of the Emperor Trajan there was a double persecution begun in Palestine, against the descendants of David and against the Christians. The wicked people condemned Simeon on both counts. St Simeon endured harsh torture and was finally crucified, as had been the Lord whom he had faithfully served on earth; Our Holy Father Stephen, Bishop of Vladimir; **The Burning of the Relics of St. Sava by the Turks** - Sava was the Archbishop of the Serbs. The body of St. Sava was buried in Mileshevo Monastery. During the time of the Turkish tyranny, the Serbian people gathered around the relics of their saint to seek comfort and healing. Fearing that an insurrection might arise from that place against the Turks, Sinan Pasha of Belgrade ordered that the relics of St. Sava be translated to Belgrade and there to be burned on Vracar, April 27, 1594 A.D. With the burning of the relics of this saint, the rabid Pasha did not burn the saint who remained alive before the Throne of God in the heavens and in the hearts of his people on earth; Our Holy Father John the Confessor.

28 April / 11 May — Fast Day - The Holy Apostles Jason and Sosipater, and the Virgin, Cercyra - The first two were among the Seventy Apostles, and the last was the daughter of the king of the island of Corfu. The Apostle Paul mentions Jason and Sosipater (Rom. 16:21), and calls them his kinsmen. Jason was born in Tarsus, as was the Apostle Paul himself, and Sosipater in Achaea. The first was nominated by the apostles as Bishop of Tarsus and the second as Bishop of Iconium. Travelling and preaching the Gospel, these two apostles came to the island of Corfu, where they succeeded in building a church dedicated to St Stephen the Protomartyr and in bringing some unbelievers to the Church. The king of the island threw them into prison, where there were seven robbers already imprisoned: Satorninus, Jakischolus, Faustian, Januarius, Marsalus, Euphrasius and Mamminus. The apostles brought all seven of them to the Christian faith, making wolves into lambs. The king commanded that these seven be put to death in boiling pitch, and they thus received the wreath of martyrdom. When, after this, the king was in process of questioning the apostles, his daughter Cercyra, looking through a window, saw the torture of these men of God and, discovering the reason for it, proclaimed herself a Christian and gave all her jewels away to the poor. The king was filled with wrath against his daughter and shut her up in a separate prison, then, failing to turn her from Christ, ordered that the prison be burned down. The prison burned to the ground, but the maiden remained alive. Seeing this wonder, many of the people were baptised. The furious king ordered that his daughter be bound to a tree and killed with arrows. Those who had come to believe in Christ fled from the terrible king to a nearby island and hid themselves. The king set off in a boat to arrest them, but his boat overturned in the sea and thus the unrighteous perished, as Pharaoh aforetime. The new king accepted the Christian faith and was baptised, receiving the name Sebastian. Jason and Sosipater freely preached the Gospel and strengthened the Church of God in Corfu to great old age, and there finished their earthly course and went to the courts of the Lord. The Holy Martyrs Maximus, Dada and Quintilian; The Holy Martyr Tibald; St. Cronan, abbot of Roscrea, Ireland (7th c.)

29 April / 12 May — St Basil of Ostrog - born in Popovo Selo in Herzegovina, of simple and devout parents. From his youth he was filled with love for the Church of God, and when he grew up he went to the monastery of the Dormition of the Mother of God at Trebinje, and became a monk. As such, he quickly became known for his serious and rare ascetic life, for he loaded himself with ascetic practices, each harder than the last. He was later chosen and consecrated as Bishop of Zahum and Skenderia, much against his will. As a bishop, he first lived in the monastery at Tvrδος, whence, as a good pastor, he confirmed his flock in the Orthodox faith, keeping it from the cruelty of the Turks and the guile of the Latins. But when he was too pressed-upon by his enemies, and when Tvrδος was destroyed by the Turks, Basil moved to Ostrog, where he lived in strict asceticism, protecting his flock by his unceasing and loving prayers. (A new church, on the ruins of the old Tvrδος, has been built in our day by Nikolai Runjevac, from the village of Poljica near Trebinje—a wonderful foundation in the sight of God and His people) He went peacefully to the Lord in the 16th century, leaving his whole and healing body, uncorrupt and wonderworking, to the present day. The miracles at the grave of St Basil are without number. Both Christians and Moslems hasten to his relics and find healing of the gravest sicknesses and sufferings. A great national gathering takes place there every year at Pentecost. The Nine Holy Martyrs of Cyzicus; Our Holy Father Memnon the Wonderworker.

30 April / 13 May — Fast Day - The Holy Apostle James - the son of Zebedee and brother of St. John the Theologian, he was one of the Twelve. At the call of the Lord Jesus, he left his fishing nets and his father and, together with John, immediately followed Christ. He was one of the three apostles to whom the Lord revealed the greatest mysteries: before whom He was transfigured on Tabor and before whom He was in agony in the Garden of Gethsemane before His Passion. After receiving the Holy Spirit, he preached the Gospel in various places, going as far as Spain. On his return from Spain, a violent quarrel broke out between the Jews and himself on the Holy Scriptures, and, being unable to withstand him, they hired a magician, Hermogenes. But Hermogenes and Philip his pupil were overcome by the power and truth that James preached, and were baptised. Then the Jews denounced him to Herod, and persuaded one Josias to slander the Apostle. This Josias, seeing James's manly bearing and hearing his clear preaching of the truth, repented and came to faith in Christ. When James was condemned

to death, this Josias was also condemned. Mounting the scaffold, Josias begged James's forgiveness for the sin of slander, and James embraced him, kissing him and saying: 'Peace be to thee, and forgiveness.' And they both laid their heads under the sword and were beheaded for the sake of the Lord whom they had loved and served. St James suffered in Jerusalem in the year 45. His body was taken to Spain, where to this day miracles of healing are performed at his tomb;

St Donatus - bishop of Evira in Albania. He was endowed by God with the great blessing of miracle-working, by which he performed many miracles for the benefit of the people. Donatus changed bitter water into sweet water; brought down rain during a drought; healed the king's daughter of insanity; and resurrected a man from the dead. This deceased man had repaid his debt to a certain creditor. This unscrupulous creditor wanted the debt to be repaid a second time and, wanting to benefit from the death of his debtor, he came to his widow and demanded that the debt be repaid immediately. The widow wept and complained to the bishop. St. Donatus warned the creditor to wait, at least, until the man was buried and then the debt would be discussed. The creditor angrily insisted his own. Then Donatus approached the dead man, touched him and cried out: "Arise brother and see what you have with your creditor!" The dead man rose and with a frightening glance looked at his lender and related to him the time, when and where he had repaid the debt. He also sought from the lender his written receipt. The frightened lender then placed a document into his hands and the enlivened deceased tore it up and again lay down and died. St. Donatus died peacefully in very old age and took up habitation with the Lord in the year 387 A.D. His relics repose in Evira, Albania and, even today, benefit the faithful; The Holy Martyr Argyra.;

St. Erconwald, bishop of London (c.693) - Born in East Anglia; died at Barking, April 30, c. 686-693; second feast day on May 13. Erconwald is reputed to have been of royal blood, son of Annas or Offa. In 675, Saint Theodore of Canterbury appointed Erconwald bishop of the East Saxons with his see in London and extending over Essex and Middlesex. His episcopate was the most important in that diocese between that of Saint Mellitus and Saint Dunstan. His shrine in Saint Paul's Cathedral was a much visited pilgrimage site during the Middle Ages, where miracles were reported until the 16th century, but little is known of his life except that he founded a monastery at Chertsey in Surrey, which he governed, and a convent at Barking in Essex to which he appointed as abbess his sister, Ethelburga. Erconwald took some part in the reconciliation of Saint Theodore with Saint Wilfrid. In Saint Bede's time, miracles were recorded as a result of touching the couch used by Erconwald in his later years. At his death, Erconwald's relics were claimed by Barking, Chertsey, and London; he was finally buried in Saint Paul's Cathedral in London, which he had enlarged. The relics escaped the fire of 1087 and were placed in the crypt. November 14, 1148, they were translated to a new shrine behind the high altar, from where they were again moved on February 1, 1326 He is portrayed in art as a bishop in a small 'chariot' (the Saxon equivalent of a bath chair) in which he travelled because of his gout. Sometimes there is a woman touching it or he may be shown with Saint Ethelburga of Barking (Roeder). Erconwald is invoked against gout.

1 / 14 May — The Holy Prophet Jeremiah - born 650 years before Christ in the village of Anathoth, not far from Jerusalem, he began to prophesy at an early age, during the reign of King Josiah (Jer. 1:1-19). He preached repentance to the King and nobles and the false prophets and priests, and, in the time of that King Josiah, barely escaped death at the hands of the enraged nobles. He prophesied to King Jehoiakim that his burial would be like that of an ass; that is, he would be cast dead out of Jerusalem and his body would be for a long time dragged around the ground without burial (22:18). For this, Jeremiah was thrown into prison. Being unable to write there, he sent for Baruch, who stood outside the window of the prison while Jeremiah dictated to him. When the King read this prophecy, he took the paper in fury and threw it into the fire. By the providence of God, Jeremiah was saved from prison, and the words of the prophecy were fulfilled upon Jehoiakim. He prophesied to King Jeconiah that he would be carried off to Babylon with his whole family and that he would die there, all of which quickly came to pass (24:1; 27:20). Under King Zedekiah, he put a yoke on his neck and walked through Jerusalem prophesying the fall of the city and slavery under the yoke of Babylon (27:2). He wrote to the slaves in Babylon, telling them that they would not return to Jerusalem but would remain for seventy years in Babylon, which came to pass (25:11). In the valley of Topnet, near Jerusalem, where the Jews had brought children to the idols for sacrifice, Jeremiah took a whole pot in his hands and smashed it in front of the people, prophesying the imminent crushing of the Jewish Kingdom (19:10-11). The Babylonians soon over-ran Jerusalem, killed King Zedekiah, burned the city down and utterly destroyed it. They slaughtered an enormous number of Jews in the valley of Topnet, in the place where children had died as sacrifices to idols and where the prophet had broken the pot. Jeremiah, with the Levites, took the Ark out of the Temple and bore it off to the mountain of Nebo, where Moses had died, and hid it in a cave. He hid the fire from the altar in a deep well. He was forced by some Jews to go with them to Egypt, where he lived for four years and was then stoned to death by his countrymen. He prophesied to the Egyptians the destruction of their idols and the coming there of a Virgin with a Child. There is a tradition that Alexander the Great himself visited the grave of the Prophet Jeremiah,* and ordered that his body be moved and buried in Alexandria. *The Egyptians almost deified St Jeremiah, and they therefore buried him as a king. He was regarded as a wonder-worker after his death. The dust from his tomb was taken as a medicine against snake-bite, and today many Christians invoke his help against it; Our Holy Father, the Martyr Acacius the Slipper Maker; Our Holy Father Paphnutius of Borovsk;

St. Asaph, bishop of Llanelwy, Wales c.550 - Related to Saint Deiniol and Saint Tysilo. Hermit near Tenegal, Wales. Servant to Saint Kentigern. Second bishop of the Welsh see now known as Saint Asaph. At Tengenel, near Holywell, Wales, there are an ash-tree, well, and valley that tradition says belonged to Asaph.