

3rd Sunday After Pentecost

St. Onuphrius the Great &

St. Peter the Athonite

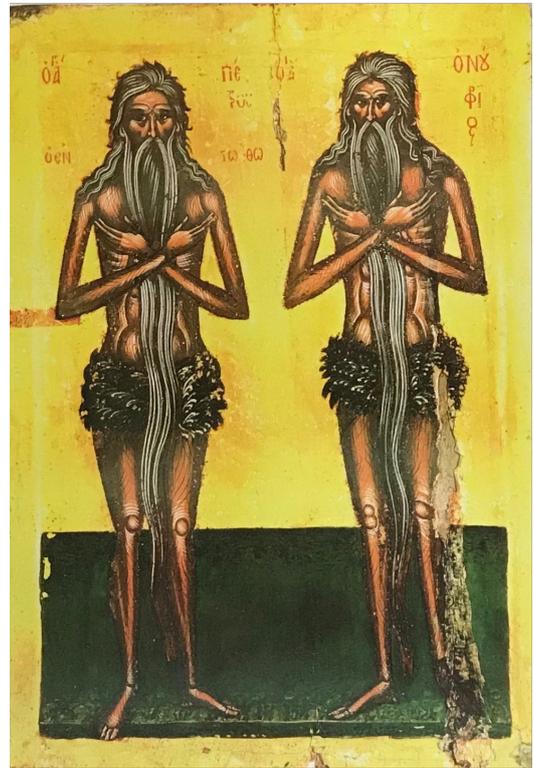
12 / 25 June

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!

Troparion of Ss Onuphrius and Peter tone 1: In the flesh you lived the life of Angels,/ you were citizens of the desert and treasuries of grace,/ O Onuphrius adornment of Egypt and Peter the light of Athos./ Wherefore we honour your struggles as we sing to you:/ Glory to Him Who has strengthened you; glory to Him Who has made you wonderful;/ glory to Him Who through you works healings for all.

Resurrection Kondak, Tone 2: Hell became afraid, O Almighty Saviour, seeing the miracle of Thy resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee! And the world, My Saviour, praises Thee forever.

Kontakion of Ss Onuphrius and Peter tone 8: By your achievements in the wilderness you became like the Bodiless Powers,/ godly Onuphrius, and righteous Peter adornment of Athos,/ you heavenly-minded pair who sing: Alleluia.



0

Matins Gospel III

EPISTLE: Romans 5:1-10

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, Through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; And perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

THROUGH WHOM ALSO WE HAVE ACCESS BY FAITH INTO THIS GRACE

And let me beg you to consider how he everywhere sets down these two points, His part, and our part. His part, however, is varied and numerous and diverse. For He died for us and reconciled us; He brought us to Himself, and gave us grace unspeakable. But we brought only faith as our contribution. And so he says, 'by faith, into this grace.' What grace is this? Tell me. It is being counted worthy of the knowledge of God; being forced from error; coming to a knowledge of the truth; obtaining all the blessings that come through baptism. For the purpose of His bringing us close was that we might receive these gifts. It was not only that we might have simple remission of sins and that we should be reconciled, but that we might also receive countless benefits ...He unveils the whole of things to come ...For this is the nature of God's grace. It has no end; it knows no bounds, but is on the advance at all times to greater things ...Take an instance of what I mean. A person has acquired rulership and glory and authority, yet he does not stay in that status continuously, but is speedily cast out of it. If man does not take it from him, death comes, and is sure to seize it. But God's gifts are not of this kind: for neither man, nor occasion, nor crisis of affairs, nor even the Devil, nor death, can come and cast us out of them. But when we are dead, we then more strictly speaking have possession of them, and continue enjoying them more and more.

St. John Chrysostom. Homily IX on Romans IV: B#55, p. 396.

for the Saint: Gal. 5:22-6:2

GOSPEL: St. Matthew 6:22-33

“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; And yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

In the Name of the Father, and of the Son, and of the Holy Spirit! Dear brothers and sisters in Christ, in our daily lives we often find that there exists a sort of contradiction: We call ourselves Christians, we are supposed to be filled with the joy and peace of Christ, and yet, we find that so much of our daily life is filled with pain, with sorrow, with anxiety, and often, peace -especially inner peace-is so far from us. And so, we can ask ourselves, “Why is this so?” The Scripture readings for today, in a very direct way, give us the answer to this perplexing paradox.

Our Lord tells us in St. Matthew’s Gospel that no one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon (Matt. 6:24). Here, I think, is the real source of our problem. We experience the anxieties of life and allow them to disturb our peace because, in effect, we are passing through life with double minds. We really don’t know just Who to follow and we haven’t really decided to center our love and devotion on God Who is the only source of true happiness and peace.

We have to seriously ask ourselves, just whom do we serve. Is our life centered around God and His Holy Church, or is it centered around the things of this life?—our homes, our jobs, our possessions, our family and friends, our little pleasures and recreational activities? How many of us call ourselves Christians, call ourselves faithful and dedicated Church goers and yet, if we truly and honestly examine our personal lives, find that surely God and His Church does not come first?

Yes, we find ourselves in church on Sunday mornings and a few feast days, but what about the other Divine services? Vespers, Matins, Vigil, and so on? How often do we find many excuses not to come to church? Perhaps, and this is especially appropriate at this time of year, we are on vacation. How much of an effort do we make to find an Orthodox church within which to glorify God on Sunday morning? Or perhaps we say that we can’t come to a feast day Liturgy because we have to work—but there are still the beautiful Evening services—the Vigil- which actually begin the feast. How wonderful it would be if we would come to services on Saturday night to begin our preparation for the Sunday morning Liturgy we certainly are often able to find many other things to do!

Or even more important, how much of the Gospel—the “Good News” of Christ-do we bring home and actually put into practice? How hard do we actually try to live our lives worthy of the Name of Christ? Do we try to forgive those who hurt us or wrong us? (And here we don’t mean just family and friends!) Do we try to love everyone we meet as if we have just met Christ Himself? Do we give glory to God for every good thing that we might do, realizing that without God’s help, on our own we are incapable of doing good? Do we give thanks to God for every blessing that comes our way? Do we really believe, as Scripture tells us, that the sufferings of this life are a result of the spread of sin in the world and that, as St. Paul tells us, we [should] rejoice in our sufferings, for we know that suffering produces endurance, and endurance produces character, and character produces hope—the hope of sharing the glory of God (Rom. 5:3-4,2)? The Martyrs marched into the arena with hymns of joy on their lips!

In today’s Gospel lesson, Jesus speaks to us about what the proper attitude should be concerning the material side of our lives: I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore do not be anxious, saying “ What shall we drink?” or “ What shall we wear?” (Matt. 6:25-31).

The key to all this comes in the very next verse: Seek first His Kingdom and His righteousness, and all these things shall be yours as well (vs. 33). God loves us so much that, as St. Paul tells us, while we were yet sinners Christ died for us (Rom. 5:8). Looking back at St. Paul’s words concerning suffering, endurance, character and hope, he tells us further that hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us (Rom. 5:5).

Dear brothers and sisters, may God’s love fill all of us with joy today and give us the strength and courage to continue along the path of life, causing us to place all of our trust and hope in Him, for He dearly loves all of us. For to Him belong glory and dominion, forever and ever (1 Pet. 4:11). Amen.

for the Saint: Matt. 11:27-30

M.A.

Saints of the Week

12 / 25 June — Our Holy Father Onuphrius the Great - this holy ascetic had been living a whole sixty years in the desert when the monk Paphnutius visited him. His hair and beard reached down to the ground, and long hair, as white as snow, had grown all over his body during his years of nakedness. His appearance was cadaverous, unearthly and awe-inspiring. Seeing Paphnutius, he called him by name and then recounted to him his life in the desert. His guardian angel had appeared to him and taken him to that place. He had for a long time only eaten earth, which it was hard to find in the desert, and, after that, when he had survived an intensive struggle with diabolical temptations and when his heart had become utterly established in love for God, an angel had brought him bread to eat. And besides that, through God's gracious providence, a palm tree grew up at one side of his cell, that gave good dates, and a spring of water began to flow there. 'But especially,' said Onuphrius, 'my food and drink are the sweet words of God.' To Paphnutius's question about his receiving of Communion, the hermit answered that the angel of God brought him Communion every Saturday. On the next day, the old man told Paphnutius that it was the day of his departure from this world; then he knelt down, prayed to God and gave his spirit into God's hands. Then Paphnutius saw a heavenly light that illumined the body of the departed saint, and heard a choir of the angelic hosts. He buried Onuphrius's body with honour and returned to his own monastery, there as a living witness to narrate to the brethren, for their edification, the wonderful life of the man of God and the greatness of God's providence towards those who give themselves wholly to His service. Onuphrius died in the year 400. Our Holy Father Peter the Athonite; Our Holy Father Timothy the Hermit, of Egypt; Our Holy Fathers Bassian and Jonah.; Russian New Martyrs Bishop Onuphrius (1938) and his co-sufferers Hieromartyrs Anthony, Barsanuphius and Joseph (1937), Hierarch Alexander of Kharkov.

13 / 26 June — The Holy Martyr Aquilina - born in the Palestinian town of Biblos of Christian parents, little Aquilina was already, at the age of seven, living as a true Christian, and by the age of ten was so filled with divine understanding and the grace of the Holy Spirit that she used to preach Christ with great power and zeal to her girl friends. When Diocletian's persecution began, Aquilina was handed over to the imperial governor, Volusianus, who was more like a beast than a man. He ordered that she first be flogged and then that a heated rod be passed through her ears and brain. Until the last moment, the virgin Aquilina freely and clearly confessed Christ the Lord; but when her brains started flowing with her blood from her head, she fell as if dead. Believing her to be indeed dead, the governor ordered that her body be taken outside the city and thrown onto a dungheap for the dogs to eat. But, during the night, an angel of God appeared to her and said: 'Arise and be healed!', and the maiden arose and was restored to health, and stood a long time expressing her gratitude and praise to God and begging Him not to deny her a martyr's death. A voice was heard from heaven: 'Go; and it shall be to thee as thou desirest', and Aquilina went into the city. The city gates opened of their own accord for her, and she passed through them and went to the governor's palace like a ghost, standing before his bed and showing herself to him. The governor was seized with unspeakable terror when he saw the maiden whom he had thought dead. On the following day, he ordered the executioner to take Aquilina out and behead her with the sword. Before her execution, she knelt in prayer and surrendered her spirit into God's hands, leaving her dead body to be beheaded by the executioner. Her relics gave healing to many of the sick. St Aquilina was twelve years old when she suffered for the Lord; she endured her Passion and was crowned with a wreath of martyrdom in the year 293. St Triphyllius, Bishop of Levcosia; St Anna and her son John.

14 / 27 June — The Holy Prophet Elisha - lived nine hundred years before Christ. When the Lord willed to take the aged prophet Elias to Himself, He revealed to him that He had set aside Elisha, the son of Shaphat, of the tribe of Reuben and from the city of Abel-Menolah, to inherit his prophetic calling. Elias made the Lord's will known to Elisha and draped him in his mantle, asking God for a double portion of the grace of prophecy for him. Elisha at once left his home and his people and followed after Elias. When the Lord took Elias in the fiery chariot (A.V. II Kings 2:11), Elisha remained to carry on the work of prophecy with yet greater power than Elias. In his purity and zeal, he was equal to the greatest prophets, and surpassed all the others with the wondrous power given to him by God. He divided the waters of the Jordan as Moses once divided the Red Sea; he made the bitter waters in Jericho drinkable; he brought water down into the trenches in the war against the Moabites; he caused the widow's jars to fill to the brim with oil; he raised the dead son of the Shunammite woman; he fed a hundred people with twenty small loaves; he healed Naaman, captain of the hosts of Syria, of leprosy; he blinded an entire Syrian army and put another to flight; he foretold many events both for the nation and for individuals, and went to his rest at a very great age. St Methodius, Patriarch of Constantinople; St John, Metropolitan of Euchaita; Our Holy Father Niphon.

15 / 28 June — Saint Jonah, Metropolitan of Moscow and Wonderworker of All Russia, was born in the city of Galich into a pious Christian family. The father of the future saint was named Theodore. The youth received monastic tonsure in one of the Galich monasteries when he was only twelve years old. From there, he transferred to the Moscow Simonov monastery, where he fulfilled various obediences for many years. Once, St Photius, Metropolitan of Moscow (May 27 and July 2), visited the Simonov monastery. After the Molieben, he blessed the archimandrite and brethren, and also wished to bless those monks who were fulfilling their obediences in the monastery. When he came to the bakery, he saw St Jonah sleeping, exhausted from his work. The fingers of the saint's right hand were positioned in a gesture of blessing. St Photius said not to wake him. He blessed the sleeping monk and predicted to those present that this monk would be a great hierarch of the Russian Church, and would guide many on the way to salvation. The prediction of St Photius was fulfilled. Several years later, St Jonah was made Bishop of Ryazan and Murom. St Photius died in 1431. Five years after his death, St Jonah was chosen Metropolitan of All Russia for his virtuous and holy life. The newly-elected Metropolitan journeyed to Constantinople in order to be confirmed as Metropolitan by Patriarch Joseph II (1416-1439). Shortly before this the nefarious Isidore, a Bulgarian, had already been established as Metropolitan. Spending a short time at Kiev and Moscow, Isidore journeyed to the Council of Florence (1438), where he embraced Catholicism. A Council of Russian hierarchs and clergy deposed Metropolitan Isidore, and he was compelled to flee secretly to Rome (where he died in 1462). St Jonah was unanimously chosen Metropolitan of All Russia. He was consecrated by Russian hierarchs in Moscow, with the blessing of Patriarch Gregory III (1445-1450) of Constantinople. This was the first time that Russian bishops consecrated their own Metropolitan. St Jonah became Metropolitan on December

15, 1448. With archpastoral zeal he led his flock to virtue and piety, spreading the Orthodox Faith by word and by deed. Despite his lofty position, he continued with his monastic struggles as before. In 1451 the Tatars unexpectedly advanced on Moscow; they burned the surrounding area and prepared for an assault on the city. Metropolitan Jonah led a procession along the walls of the city, tearfully entreating God to save the city and the people. Seeing the dying monk Anthony of the Chudov monastery, who was noted for his virtuous life, St Jonah said, "My son and brother Anthony! Pray to the Merciful God and the All-Pure Mother of God for the deliverance of the city and for all Orthodox Christians." The humble Anthony replied, "Great hierarch! We give thanks to God and to His All-Pure Mother. She has heard your prayer and has prayed to Her Son. The city and all Orthodox Christians will be saved through your prayers. The enemy will soon take flight. The Lord has ordained that I alone am to be killed by the enemy." Just as the Elder said this, an enemy arrow struck him. The prediction of Elder Anthony was made on July 2, on the Feast of the Placing of the Robe of the Most Holy Theotokos. Confusion broke out among the Tatars, and they fled in fear and terror. In his courtyard, St Jonah built a church in honor of the Placing of the Robe of the Most Holy Theotokos, to commemorate the deliverance of Moscow from the enemy. St Jonah reposed in the year 1461, and miraculous healings began to take place at his grave. In 1472 the incorrupt relics of Metropolitan Jonah were uncovered and placed in the Dormition Cathedral of the Kremlin (the Transfer of the holy Relics is celebrated May 27). A Council of the Russian Church in 1547 established the commemoration of St Jonah, Metropolitan of Moscow. In 1596, Patriarch Job added St Jonah to the Synaxis of the Moscow Hierarchs (October 5).

St Jonah, Metropolitan of Moscow is also commemorated on March 31.

The Holy Prophet Amos - born in the village of Tekoa, close to Bethlehem, he was of simple birth and lived a simple life. Amos was a herdsman for rich men in Jerusalem. But God, who never looks into 'Who's Who', and judges a man by the purity of his heart and not by his external appearance, the same God who took Moses and David from their sheep to make them leaders of the nation; this same God also took Amos to be His prophet. Amos rebuked King Uzziah and his pagan priests for their idolatry and turned the people from the worship of the golden calves, teaching them to worship the one, only and living God. When Amaziah, the chief of the pagan priests, began to persecute him, he prophesied the triumph of the Assyrians over Israel, the slaying of King Jeroboam and Amaziah's sons and the defiling of his wife by the Assyrian soldiers before his own eyes, because Amaziah had led the nation into adultery with idols. And so it all came to pass. The son of the priest struck the prophet on the forehead with a staff so forcefully that he fell down. He was carried, barely alive, to his village of Tekoa, where he surrendered his holy soul to God. He lived in the 8th century before Christ. The Holy Martyr Vitus, with Modestus and Crescentia; Our Holy Father Doulas The Holy Martyr Lazar, Prince of Serbia; St. Ephrain, Patriarch of Serbia; Blessed Augustine, Bishop of Hippo.

16 / 29 June — St Tikhon, Bishop of Amathus - a wonderworker, Tikhon was chosen unanimously as bishop on the death of blessed Mnemonius, and consecrated by the renowned Epiphanius for the diocese of Amathus. The purity of his life and his zealous adherence to Orthodoxy recommended him for this rank. There were still pagans in Cyprus at that time, and Tikhon undertook with apostolic zeal to turn the unbelievers into believers, and he had great success in this. After lengthy toil in the Lord's vineyard, he entered into the eternity of the blessed in about 425. He is named a wonderworker because of the many miracles that he performed during his lifetime. His father was a baker, and whenever his father left him alone in the shop, he would distribute the bread to the poor without payment. His father reproached him once for doing this, so he prayed to God and their storehouse became so full of grain that they could open the door only with difficulty. Another time he planted a dry slip from a vine and the vine grew green and bore fruit in its season.

The Holy Martyrs Tigris and Eutropius - among the clergy of St. John Chrysostom. When evil men banished Chrysostom from Constantinople, the cathedral church [Hagia Sophia] was set on fire and a flame rose from it and fell upon the houses of the persecutors of this beacon of the Church. The people saw the finger of God in that but the enemies of Chrysostom attributed this fire to his adherents. Many of those who were accused suffered bitterly because of that, among them Tigris, the presbyter and Eutropius, the reader. Optatius, the mayor of the city, an unbaptized Greek with particular malice, began a pursuit for Chrysostom's followers. Tigris, in his youth, was a slave of a wealthy man who castrated him. Freeing himself of slavery, he dedicated himself completely to the service of the Church and in this service shone as a shining ray. Optatius subjected this "meek, humble, charitable and hospitable" man to great tortures and then banished him into exile to Mesopotamia where he died in prison. Eutropius, chaste from birth, pure, blameless and kind was beaten by oxen whips and by canes and finally hanged. When Christians took his body to bury it, sweet angelic singing was heard in the air.

17 / 30 June — The Holy Martyrs Manuel, Sabel and Ishmael - these three brothers were Persians, of a pagan father and a Christian mother. Brought up in a Christian spirit and baptised, they were high officials at the court of King Balanos, and were sent to the Emperor Julian the Apostate to conduct negotiations and confirm the peace between the Persian and Graeco-Roman Empires. The apostate Emperor had arranged some sort of vile celebration in honour of the idols at Chalcedon, and he went there with his nobles bearing sacrifices for the idols. The Persian delegates absented themselves from the celebration. The Emperor summoned them and ordered them to take part in the festivities and offer sacrifice to the gods. They then declared that they were foreign envoys who had come from the King of Persia to establish peace between the two Empires, and not for any other reason. They said that they were Christians and considered it unworthy to bow down before lifeless idols and offer them sacrifice. The Emperor, in fury, had them thrown into prison. They were brought out the next day, and he began to dispute with them about the Faith, but the holy brothers were irrefutable and unwavering. They were then bound naked to trees and struck and flayed with iron flails. During their torture, they prayed to God, thanking Him for it: 'O sweet Jesus, these pains are sent to us for love of Thee.' An angel of God appeared to them, comforted them and took away all their pain. Contrary to all understanding of the rights of foreign envoys, the wicked Emperor Julian finally issued the order that the three brothers were to be slain with the sword. There was a great earthquake at their execution, thus making it impossible for the pagans to burn them as the Emperor had commanded. The earth later gave up the martyrs' bodies for Christians to find and bury. Many miracles were worked over their relics, bringing many pagan witnesses to the Christian faith. When the

Persian king heard of the inhuman death that Julian had provided for the envoys, he prepared for war against him. Julian set out for Persia convinced of victory, but he was beaten to his knees and perished miserably. Our Holy Father Pior;

St. Nectan of Hartland, martyr (Devon, 6th c.) - The Welsh saint Nectan has always been venerated as a martyr killed by robbers, although we have no details about his life. He is the patron of Hartland, Devonshire, which is near the site of his hermitage. The fullest surviving vita dates only to the 12th century in the Gotha manuscript. This work describes Nectan as the oldest of the 24 children of Saint Brychan of Brecknock. It tells us that Nectan was already a monk when he and his many relatives sailed from southern Wales to northern Devonshire. Seeking solitude, he settled in the dense forests. His family would meet him at his hermitage the last day of each year. After several years he found an even more remote valley with a spring. There he helped a swineherd find his pigs; later the owner rewarded Nectan with a gift of two cows, which were stolen. Nectan found them, remonstrated with the thieves, and tried to convert them to Christ. They rewarded his efforts by cutting off his head. After his death, we are told, he carried his head for half a mile to the spring by his hut. Bishop Lyfing of Crediton (1021-1046) provided treasures for the church at Hartland, including bells, lead for the roof, and a sculpted reliquary. Nectan's staff was decorated with gold, silver, and jewels. Manors were built around the church to give it some protection from the Danish invaders. Five churches are dedicated to Nectan in Devon and Cornwall and possibly two Breton placenames may be connected with him. His feast is commemorated at Launceston, Exeter, Wells, and elsewhere. The date of his death is thought to be May 18.

St. Botolph of Boston, England, abbot and confessor (680) - (also known as Botulf, Bostolph) Died c. 680; feast of his translation is December 1. Botulph and his brother, Saint Adulph, were two noble English brothers at the dawn of Christianity on that island. They were probably born in East Anglia. At some point they traveled into Belgian Gaul to learn more about Christian discipline in a monastery because they were then scarce in England. They progressed in the spiritual life to the point that Adulph is said to have been raised to the episcopate, though this is questioned. Botulph is said to have been chaplain to the convent where two of his king's sisters lived, possibly at Chelles. (Liobsynde, the first abbess of Wenlock (Salop), was from Chelles and Wenlock was initially dependent on Ikanhoe.) Botulph returned to England with the treasure he had found and begged King Ethelmund of the South Saxons for land on which to set it. The king gave him the wilderness of Ikanhoe (Icanhoh), formerly thought to be near Boston (Botulf's stone) in Lincolnshire but now believed to be Iken in Suffolk. (Others relate that the land was provided by the king of East Anglia, either Ethelhere, 654, or more likely Ethelwold, 654-64.) There he built an abbey and taught the assembled brethren the rules of Christian perfection and the institutes of the holy fathers. He became one of the foremost missionaries of the 7th century. Everyone loved Botulph: He was humble, mild, and affable. He always practiced what he preached, finding an upright example far more important than sermons. Nevertheless, Saint Ceolfrid travelled all the way from Wearmouth to converse with this man "of remarkable life and learning" before joining Saint Benedict Biscop at Wearmouth. Botulph thanked God in good times and in bad, knowing that God works all things to the good of those who love Him. He lived to a venerable age and was purified by a long illness before his happy death. Although his monastery was destroyed by the Danes, his relics were carried to Ely (the head) and Thorney Abbeys. It is said that when Ethelwold sent his disciple Ulfkitel to collect the relics of Botulph for Thorney Abbey, he found that he could not move them without also taking those of Adulph as well. Saint Edward the Confessor gave some of them to Westminster and others are at Bury Saint Edmunds. More than 70 English churches were dedicated to Saint Botulph, including four parishes in London. Other place names also recall his sanctity including the town of Boston in Lincolnshire and Botulph's bridge, now Bottle-bridge, in Huntingdonshire.

18 June / 1 July — The Holy Martyr Leontius - a Roman military commander in Tripoli in Phoenicia in the reign of the Emperor Vespasian, he was born in Yelada, 'of great physical stature, powerful, strong and bold in battle'. The imperial governor, Hadrian, sent a military detachment to seize Leontius, Hadrian being a fierce adversary and persecutor of Christians. The commander of the detachment, Hypatius, fell ill on the way with a grave fever and the unit had therefore to slow its pace. One night an angel of the Lord appeared to Hypatius and said to him: 'If you desire to be healed, you and your soldiers must cry to heaven three times: "O God of Leontius, help me!"'. Hypatius told his companions about this vision, and they all shouted together as the angel had instructed him, and Hypatius was immediately healed. This miracle amazed them all, and especially a certain Theodulus. Then Hypatius and Theodulus went on ahead of the other soldiers to find Leontius. Leontius received them courteously and offered them refreshment. When he had expounded his faith in Christ, their hearts began to burn with love towards the Lord, and a bright cloud descended upon Hypatius and Theodulus, shedding dew over them. In this way the Holy Spirit of God Himself baptised these two converted souls while St Leontius spoke the words: 'In the name of the All-holy Trinity; Father, Son and Holy Spirit.' The evil Hadrian discovered that Hypatius and Theodulus had become Christians and ordered that they be beaten without mercy and then beheaded with an axe. In this manner Leontius's spiritual children died. Then Hadrian ordered a most cruel torture for Leontius, but Leontius remained unwavering in his faith. His entire body was covered with wounds, but he prayed to God unceasingly to remain with him. In the midst of these most vicious torments, an angel of the Lord appeared to comfort and encourage him. At last they threw the martyr onto the ground and flogged him until he gave his soul to God. Leontius's sufferings were witnessed by a certain Notarius, who recorded all that he saw on tablets and placed them in the martyr's grave. St Leontius suffered with honour in the year 73.

Our Holy Father Leontius the Seer or Discerner - of Greek descent from the Peloponnese. He lived a life of asceticism sixty years in the monastery Dionysiou [Mt. Athos] and entered into rest in the year 1605 A.D. being eighty-five years of age. It is said that this saint entered the monastery only once and only once did he leave the monastery in sixty full years. That is: he entered when he first went to Dionysiou and departed when they carried him out to bury him. He possessed the miraculous gift of discernment and prophecy and following his death myrrh flowed from his relics.