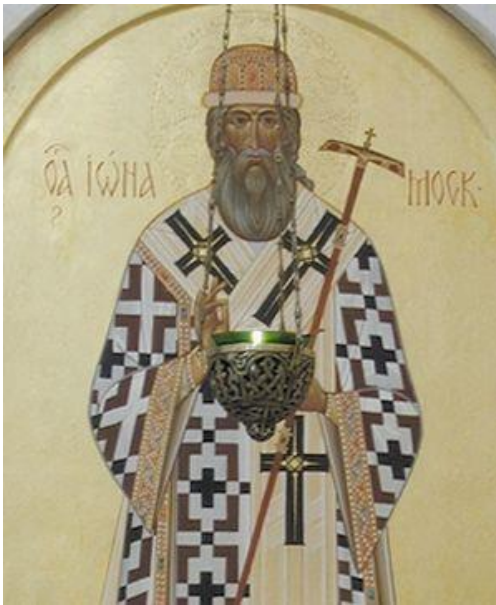


3rd Sunday After Pentecost

St. Jonah, Metropolitan of Moscow and Wonderworker of All Russia

15 / 28 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 Tone 4: Having dedicated your whole life to the Lord from your youth, / you were a paradigm of virtue in prayer, labor and fasting. / God, having seen your good intent, / raised you up as a high priest and shepherd of His Church. / Therefore, even after your repose, / your honorable body was preserved whole and incorrupt. / Hierarch Jonah, pray to Christ God that He may save our souls.

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, O My Saviour, praises Thee forever.

Kontakion Tone 8: Since you served the Lord from your youth, O wise one, / and disciplined your body through fasting and vigil, / you were revealed to be a pure vessel and the dwelling place of the All-holy Spirit. / Thus, the Church established you to be a hierarch and shepherd, / and having tended it well, you departed to the Lord, whom you loved. / Therefore, we entreat you to remember us who honor your holy memory with faith, / so that we may cry to you: "Rejoice, Father Jonah, most honorable hierarch."

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 Hierarch: Heb. 7:26-8:2

GOSPEL: 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.

"Seek ye the Kingdom of God, and his righteousness; and all these things shall be added unto you (Mt. 6: 33). Everything necessary for our earthly existence will be added: food, drink, clothing. But not just added; there is one condition: "Seek ye first the Kingdom of God.:

What does "seek" mean? It means that the Lord requires from us actions, an effort of our will. Remember the Gospel readings for the last two weeks ("The Week of All the Saints" and "The Week of All Saints Who Shone in Russia") and also what was said in today's Gospel. These are like steps by which all the saints ascended to the heavenly dwellings, and by which we too must all ascend. Indeed, there is no other way. The way to the Lord is the same for everyone. And it is this: Confess Christ before people, love Him more than everyone and everything else, and take up our cross and follow Him, in the same way the Apostles followed Him, leaving everything behind: their families, nets and boats. And not care about what we eat or drink or about what to wear, because our Heavenly Father knows that we need all these things. The Gospel gives us wonderful examples: "Behold the fowls of the air: for they sow not, neither do they reap.. yet your Heavenly Father feedeth them. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Mt. 6:26, 28-29).

This is what it means to seek the Kingdom of God. But what is the centre of such seeking? What is required of us for this? What is the beginning? Here it is: "The light of the body is the eye: if therefore thine eye be clean, ("The Russian text reads "clean" or "pure," instead of "single" or "sound," which appear in the English versions). thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Mt. 6:22-23).

Which eye is meant here? This eye is our conscience, and the body is our entire being. This means that if our conscience is clean, then our entire being will be full of light. But for our conscience to be clean, an effort on our part is needed. We must keep vigilant watch over thoughts and every movement of our heart, It is for purpose that we are given this inner eye.

May the Lord help us to strain all our forces to keep clean. And then all the commandments of God will become joyous and possible for us, because we will be full of light'

"O Christ, the true Light, Who enlightens every who comes into the world, may the light of Thy Countenance be signed upon us, and may we behold in it unapproachable Light!"

(Prayer at First Hour after Evening Vesper Service).

for the Hierarchy: John 10:9-16

Saints of the Week ***Apostles Fast Continues***

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. Ephraim, 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 (Botulph'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 Ulfkittel 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.

19 June / 2 July — The Holy Apostle Jude, the brother of Our Lord - one of the Twelve Apostles, he was the son of Joseph and Salome (not the Salome from Bethlehem, but another), and brother to James the Lord's Brother. Joseph the Carpenter had four sons by Salome: James, Hosea, Simon and Jude. Jude is often called 'Jude the brother of James', to note his relationship with his brother (Lk. 6:16; Acts 1:13). St Jude begins his Epistle: 'Jude, the servant of Jesus Christ, and brother of James'. Although he could call himself the Lord's brother, just as James did, he did not do so. This was out of humility and out of shame, because he did not believe in Christ the Lord at the very beginning. When the aged Joseph desired to give Jesus His portion of the property before his death, just as he was doing for his other children, all of them were against it, including Jude, and only James voluntarily shared out his portion and laid some aside for Jesus. Jude is also called Levi and Thaddeus. There is another Thaddeus, or Jude; one of the Seventy (see August 21st), but this Thaddeus or Jude was one of the Great Apostles. He preached the Gospel in Judea, Samaria, Galilee, Idumea, Syria, Arabia, Mesopotamia and Armenia. At Edessa, the city of Abgar, he continued and developed the preaching of the other Thaddeus. While he was preaching in the region around Ararat, he was seized by the pagans, crucified and shot through with arrows, that he might reign forever in the Kingdom of Christ. Our Holy Father Paissius the Great; The Holy Martyr Zossima; Our Holy Father John the Solitary; St. John (Maximovitch) II, archbishop of Shanghai & San Francisco;

St. Romuald, abbot of Camaldoli, Ravenna (1027) - About the year 970, when Romuald was twenty years old, his father quarrelled with a fellow-citizen of Ravenna in Italy and Romuald was horrified when his father killed his opponent. Just outside Ravenna stands the monastery and church of Sant 'Apollinare in Classe and Romuald sought refuge there as a monk. After three years he asked an austere hermit named Marinus if he might join him as a disciple outside Venice. Romuald's early experience in his family made him exceedingly stern against those who pursued their public careers violently. Peter Orseolo, the Doge of Venice, had reached that office by murdering his predecessor. Romuald and Marinus, helped by the Abbot of Catalonia, persuaded Peter Orseolo to repent and resign the office he had gained with blood. Eventually the emperor appointed Romuald head of the monastery where he had first sought refuge from the evils of the world. But after two years he went to live as a hermit again. He spent his last years founding monasteries and hermitages in Italy, dying on 19 June 1027 at Val di Castro in Piceno. .

20 June / 3 July — Apostles' Fast — The Hieromartyr Methodius, Bishop of Patara - he devoted himself from his youth to the ascetic life and, like a city set on a hill, was seen and called to the episcopate in the city of Patara in Lycia. Methodius was a learned and eloquent hierarch and wrote against the heresy of Origen. His words, 'inspired by God, illumine the whole world like lightning'. The pagans rose up against him, tortured him and beheaded him in 311, in Chalcis in Syria. The Holy Martyrs Aristocles, Dimitrianus and Athanasius;

Our Holy Father Naum of Ochrid - During this his summer feast there is a great assembly of people at the monastery of St. Nahum. Many sick people come or are brought to beseech healing through faith and prayer over the relics of the saint. Not only Orthodox people but also those from other faiths come to seek favour from St. Nahum. In 1926, a Muslim from Resna brought and donated a bell to the monastery out of thanksgiving because St. Nahum healed his brother from his deathbed and restored him to life. The donor was Jemail Zizo and his brother, who was healed, was called Suleiman Zizo. Both were prominent citizens of Resna.; St Kallistos I, Patriarch of Constantinople; St Leucius, Bishop of Brindisi; Blessed Studios.

21 June / 4 July — Apostles' Fast — The Holy Martyr Julian of Tarsus - of a noble senatorial family, he lived in Tarsus in Cilicia and suffered in the reign of Diocletian. Although only eighteen years old when he was taken for trial for the Faith, St Julian was already both educated and resolute in Christian faith and devotion. The imperial governor took him from city to city for a whole year, torturing him all the while and attempting to persuade him to renounce Christ. Julian's mother followed her son at a distance. When the governor seized her and sent her to urge her son to renounce Christ, she spent three days in the prison with him, giving him precisely the opposite advice, teaching him and giving him the strength not to lose heart but to go to his death with courage and gratitude to God. His torturers then sewed Julian into a sack of sand with scorpions and snakes and threw him into the sea, and his mother also died under torture. The waves carried his body onto the shore, and the faithful took it to Alexandria, where they buried it in 290. His relics were later taken to Antioch. St John Chrysostom himself gave an eulogy for the holy martyr Julian: 'A holy voice comes forth from the lips of the martyr, and with this voice is poured out a light brighter than the rays of the sun.' He said further: 'Take whomsoever you will, be he a madman or one possessed, and lead him to the grave of this saint, to the martyr's relics, and you will see the demon immediately jump out and flee as from blazing fire.' It is evident from this speech that many wonders must have been wrought at St Julian's grave. Our Holy Fathers Julius and Julian; The Holy Martyr Archil II, King of Georgia; The Holy Martyr Luarsab II, Prince of Kartli.

St. Mewan, abbot of St. Meen - One of the most famous of the Breton saints was Saint Mewan. A relative of Saint Samson of Dol,* (* A Life of St. Samson appeared in OA #40, June 1984) he was born in Gwent of a noble family, and was well-educated, intelligent and serious-minded. When quite young he chose to renounce the world and lead a life of poverty. As a disciple of his kinsman, he travelled with Saint Samson and a small group of monks on a missionary journey to Brittany. After some time in the monastery of Dol which they founded, Samson sent young Mewan to a certain count to beg for assistance in building his basilica. On the way Mewan met a wealthy and pious man, who promised him his own estate as a site for the monastery. This offer was taken up later with Samson's blessing when Mewan desired to lead a more solitary life. The site proved suitable for a monastery except that there was no water. Mewan prayed fervently, and struck his staff into the ground. Immediately a spring of water gushed out. This water healed both sick men and animals, so that soon the fame of it spread abroad, and

people flocked to it from distant places. The number of monks increased rapidly as his sanctity became known. Once a count imprisoned and sentenced to death one of his servants for a trifling misdemeanour. St. Mewan begged the count to release him without avail. Through the prayers of St. Mewan, the servant was miraculously released, and fled to the monastery for sanctuary. The infuriated count broke in and seized him, ignoring St. Mewan's warning that as a punishment he would die in three days' time. As the count was returning home, he was seriously injured by a fall from his horse. He repented, confessed and died on the third day. Many miracles, particularly of healing, are recorded in the life of the Saint. After his death his cult gradually spread all over France. His well was famous for its powers of curing a malady popularly called "St. Mewan's evil," namely a malignant mange that eats the flesh down to the bone. In the Middle Ages it was established that between four and five thousand pilgrims came annually for healing. The name Méen (Mewan) is pronounced like the French word for hand, main, so pilgrims used to wear a hand-shaped piece of cloth sewn on their clothes or hat. They were supposed to live on alms throughout their pilgrimage, and give to the poor on their return the money they would have spent on the journey. It is recorded that in the mid-seventeenth century some fifteen thousand pilgrims passed each year through Rennes, where a hospice was built to accommodate them. Even in the late eighteenth century, annual pilgrimages were still being made and numerous healings of skin diseases reported. A charming anecdote is told about Saint Mewan's death. Knowing beforehand the hour of his repose, he called the brethren together in words of love to give them his last instructions. His godson Austol, who had never been parted from him and had always served him humbly, was pierced with grief. "Why, father," he cried, "do you leave me your servant desolate? It had been better that I had been buried by your hands and commended by your holy prayers before your departure." He wept bitterly, and his beloved godfather replied, "Dearest godson, continue with your usual labour, for by God's mercy, in seven days you shall join me in the glory of the heavenly life. The bond of love which unites us is not broken; no, it will be made even stronger." After the Saint's death, Austol continued to serve the brothers as before. On the seventh day, having observed a three-day fast, he went alone to the church, and there peacefully reposed. The brothers, finding him dead, and remembering the love which these two servants of God had for each other, opened Saint Mewan's tomb and discovered that the Saint's body, which diffused a divine fragrance, had moved and was lying on the right of the grave facing the space on the left as if waiting for his disciple. So Austol, who later was also glorified, was buried beside his beloved friend. The bones of the two saints thus declared the love that had always united them. In the year 919 the relics of Saint Mewan and his disciple Saint Austol were moved to Central France to escape the Norsemen, and were brought back in 1074 on January 18, the day on which they are commemorated

HOMILY

About the poor man and his Creator

"He who mocks the poor, blasphemes his Maker (Creator)" (Proverbs 17:5).

If you are wealthy, in what are you wealthy, if not in the property of God? The things which constitute your wealth, whose are they, if not God's? Therefore, if you become proud in that which you possess, you become proud with the property of another, you become proud with that which is loaned to you by God. Why do you then mock the poor man who has less of someone else's property in his hands? Why do you mock him if he borrowed less from God than you? If he took less, he owes less; and you who took more, owe more. Not only should you not mock the poor man, you should admire him. Behold, he leads a struggle on the battlefield of this world with much less means than you. Both of you are soldiers, only you fight as a soldier abundantly equipped with all the needs and he fights naked and hungry. If the both of you succumb and surrender to your enemy, he will be judged more leniently than you. However, if you are both victorious, he will receive a greater reward than you and his victory will be more celebrated than yours.

He, who mocks the naked and hungry soldier, mocks his king. He, who mocks the poor, shames his Creator. If you know that the poor man's Creator is your Creator, the one and the same, you would not mock him. If you know that the poor man stands in the same military rank in which you are also, you will cover him, feed him and you will bring him closer to yourself.

O, Omnipotent Lord, boundless is Your wisdom in the economy of Your creation. Illumine us by Your Holy Spirit that we may marvel at that economy and, with reverence and love, gaze upon all of Your creation, gazing upon them through You.

To You be glory and thanks always. Amen.