



Sunday of All Saints

First Sunday After Pentecost

10 / 23 June

Resurrection Tropar, Tone 8: Thou didst descend from on high, O Merciful One! / Thou didst endure the three-day burial / to free us from our sufferings! / O Lord, our Life and Resurrection, glory to Thee.

Tropar Of All Saints, Tone 4: Adorned in the blood of Thy martyrs throughout all the world, as in purple and fine linen. Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy flock and to our souls great mercy.

Kondak Of All Saints, Tone 8: To Thee, the Planner of creation, the world doth offer the God-bearing martyrs as the first fruits of nature. By their intercessions preserve Thy Church, Thy commonwealth, in profound peace, through the Theotokos, O Greatly merciful One.

God is glorified in the Saints, while the Saints have been given glory by God.

St. Silouan. Wisdom from Mount Athos. B#73, p. 61.

Vespers: Isa. 43:9-14, Wisd. 3:1-9, Wisd 5:15-6:3

Matins Gospel I

EPISTLE: ST. PAUL'S LETTER TO THE HEBREWS 11: 33 – 12:2

Brethren, through faith, the saints subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- Of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, Looking unto Jesus, the author and finisher of our faith.

WE ARE SURROUNDED BY SO GREAT A CLOUD OF WITNESSES

At all times, indeed, but specially when I reflect upon the achievements of the saints, it comes over me to feel despondency concerning my own condition, because we have not even in dreams experienced the things among which those men spent their whole lives: not paying the penalty of sins, always doing rightly and yet always afflicted .. And having spoken of that which befell the apostles (Cf I Cor. 4:11, II Cor 11: 23-28, 12:7, Phil. 1:12, II Tim. 3:11, ... Elijah suffered the same thing with them (II Kings 1:8) and the Son of Man (Matt. 8:20) ...For God has provided some better thing for us. In order that they might not seem to have the advantage from being crowned before us, He appointed one time for crowning for all ...Do you see His tender carefulness?

St. John Chrysostom. Homily XXVIII on Hebrews XI, 1, 2. B#58, pp. 491-492.

GOSPEL: ST. MATTHEW 10: 32 - 33, 37 – 38 & 19: 27 - 30

Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. But many who are first will be last, and the last first.

HE WHO DOES NOT TAKE HIS CROSS AND FOLLOW AFTER ME IS NOT WORTHY OF ME

Brothers and sisters! Last week the Holy Church placed flowers in our hands, as if saying to us: See how soulless nature is obedient to its Creator. Starting with the days of Christmas, the earth has been turning toward the sun, which began to bestow upon the earth its life-giving warmth. And nature does not prove itself ungrateful toward its Creator. In answer to His caress, she has produced this glorious beauty, these flowers, and further on, will produce fruits. And what about us? In answer to the spiritual warmth of God's Grace, so abundantly poured out on us, do we bring to our Creator spiritual beauty, flowers, fruits of virtues? After all, He became Man for our sake, died for us, rose for us, ascended into Heaven in order to send down to us His Holy Spirit. And what about us? Is not this beauty of nature around us a reproach to our conscience? Let us answer honestly. Yes, it is. But more than this, we want to justify our negligence, our ingratitude. The commandments of Christ are wonderful, we say; and if people would begin to fulfill them, then the whole earth would be transformed into a wonderful divine garden. But is this possible for weak human strength? And here this Sunday, the Sunday of All the Saints, answers this question loudly so that the whole world hears: Yes, it is possible.

All the saints being remembered today followed the example of Christ. And all of them in their time, in their circumstances of life, fulfilled God's commandment of love of God and neighbour. Occasionally their times were difficult, maybe more difficult than ours; and not infrequently their circumstances in life were more dangerous in spiritual terms, and often in worldly terms were worse than ours. But they still proceeded, struggled, and reached the abodes on high where they now triumph.

Just look at the murals of our church and you will see them: martyrs, confessors, ascetics, fools for Christ, educated people, simple people, rich, poor, bishops, monastics, lay people. This is the Heavenly Church. She is all-embracing, and she is filled up by the earthly, Militant Church. There is room for each of us there. This is what today's Apostle reading tells us: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb .12:1-2). Just think: all of these saints were live people like us. And like us, all of them were different people; and their paths were different. But all of them, absolutely all, had three qualities which they all possessed identically. These qualities are pointed out to us in today's Gospel. They are obligatory for everyone, and this means for us, too; we cannot escape them. Here they are: "Whosoever therefore shall confess Me before men, him will I confess also before My Father, which is in heaven" (Mt. 10:32). This is the first thing. Don't you feel, brothers, how important this is for us modern-day people? Why, the whole world around us as if asks us: "Are you Christian or one of ours?" We cannot leave this question unanswered. In our speech, our actions, our thoughts and feelings (for our feelings are somehow passed on to the others), we must answer loud and firm "Yes, I am a Christian!"

Here is the second: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me" (Mt.10:37). Here and now, the Lord demands from you and me this all-consuming love—to love Him more than everyone and everything. And only through this love for Him will we really be able to love our relatives, strangers, and even our enemies.

Finally the third: "And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Mt.10:38). This instance does not even require explanation. Each of us has his own sorrows and difficulties in life; they are personal for each of us. It is difficult, burdensome, but such is our life; and this means, such is the Will of God for us.

Let us thank the Lord even for this cross! Without it we cannot be saved. And the Lord wants all of us to be saved, and to be united into one Triumph with all the Saints, whom we are glorifying today.

The One Thing Needful - Archbishop Andrei

Saints of the Week

Apostles Fast Begins Monday through to the 12th of July

10 / 23 June — The Hieromartyr Timothy, Bishop of Brussa - for his great spiritual purity, God gave him the gift of wonder-working, and he healed all manner of diseases and pains among the people. During the reign of the evil Emperor Julian, who had renounced Christ, holy Timothy was thrown into prison. The faithful visited him there to listen to the wise teaching of their bishop. When this came to his ears, Julian commanded that the executioner behead him in the prison. This was in 362, and his soul entered into Paradise while his relics remained, full of miraculous power, to help the people and declare the power of the Lord. The Holy Martyrs Alexander and Antonina; St Bassian, Bishop of Lodi; Synaxis of All Saints of Siberia: St. John (Maximovitch), metropolitan of Tobolsk; St. Innocent, bishop of Irkutsk; St. Macarius (Glukharev) of Altai; St. Macarius (Nevsky), Metropolitan of Moscow, apostle to Altai (1926) and others.

11 / 24 June — The Holy Apostle Bartholomew - one of the Twelve Great Apostles. It is generally agreed that Bartholomew and Nathaniel are one and the same person. He was a companion of the Apostle Philip and his sister, the virgin Mariamna—and for some time of St John the Theologian— preaching the Gospel in Asia, then in India and finally in Armenia, where he died a martyr. In Hierapolis, the holy apostles by their prayers killed a great snake which had been kept in a temple and deified by the pagans. In this same town, they restored the sight of one Stachius, who had been blind for forty years. This roused the mob against them, and Philip and Bartholomew were crucified, Bartholomew upside down. At this there was an earthquake, in which the evil judges and many of the people perished. Seeing this as a punishment from God, many ran to take the apostles down from their crosses, but Philip was already dead although Bartholomew was still alive. After that, Bartholomew went to India, where he preached and translated the Gospel of Matthew into the Indian language. After that, he moved to Armenia, where he cured the king's daughter of madness. But the king's envious brother, Astyages, took the apostle of God and crucified him, then had him flayed and beheaded in the Armenian town of Ourbanopolis. His body was buried by Christians in a leaden coffin. When many miracles had been wrought over his relics, pagans took the coffin and threw it into

the sea. But the sea carried the coffin to the island of Lipara, where the bishop, Agathon, who had been warned by revelation in a dream, was waiting for it and buried it in the church. St Bartholomew appeared to St Joseph the Hymnographer in church one day, robed in white, and blessed him with the Gospels to sing spiritual songs, saying: 'Let streams of heavenly wisdom flow from thy tongue!' He also appeared to the Emperor Anastasius (491-518), and told him that he would protect the newly-built town of Dara. Later, the relics of this apostle were translated to Benevento, and then to Rome. Great and wondrous miracles have been wrought over them

The Holy Apostle Barnabas - one of the Seventy, he was born in Cyprus, of wealthy parents of the tribe of Levi, and studied with Gamaliel together with Saul. He was first named Joseph, but the apostles called him Barnabas, Son of Consolation, because he had a rare gift for comforting men's souls. After Saul's conversion, Barnabas was the first to welcome him among the apostles. After that, with Paul and Mark, he preached the Gospel in Antioch and other places. All accounts agree that he was the first to preach in Rome and in Milan. He suffered at the hands of the Jews on the island of Cyprus and was buried by Mark at the western gate of the city of Salamis, holding a copy of the Gospel of Matthew which he had transcribed with his own hand. His grave remained unknown for several centuries, but when many people had been healed of sickness in that place, it became known as 'the place of healing'. In the time of the Emperor Zeno, the Apostle appeared three times, on three successive nights, to Archbishop Anthemius of Cyprus, and revealed the whereabouts of his grave. This revelation by the Apostle took place just at the time when Peter, the power-hungry Patriarch of Antioch, was seeking to bring the Cypriot Church under his jurisdiction. After the revealing and finding of the miraculous relics of the holy Apostle Barnabas, it was established that the Cypriot Church, as an apostolic foundation, should be independent, and thus the autocephaly of the Church of Cyprus was finally confirmed.

The Feast of the Icon: 'It is meet ...', Within discussions of Orthodoxy, the Holy Mountain of Mt. Athos does get mentioned many times. Mt. Athos itself is what we call a "Spiritual Republic". It is an independent state which pledges allegiance only to Almighty God. Mt. Athos which is perched on a peninsula 20 miles long and seven miles wide is off the Macedonian Coast. The monasteries there are among the oldest in Christendom. Monks, hermits and holy men have lived there since the third century. During the Byzantine Era, the total population exceeded 50,000. No women have ever been allowed on Mt. Athos. The Blessed Ever-Virgin Mary, the Mother of God, is the "Patron Saint" of the Spiritual Republic of Mt. Athos. In one of the magnificent monasteries there is a huge icon on the Blessed Virgin Mary which has been titled "Axion Esti", meaning 'it is worthy to bless Thee, the Virgin'. This beautiful icon was painted in the seventh century and has since graced the sacred walls of the Cathedral of Mt. Athos. Today we commemorate the anniversary of the miracle which took place in front of this icon over 1,000 years ago, on June 11. During the celebration of the Divine Liturgy every Sunday, we hear the beautiful, and inspiring hymn called "Axion Esti" which follows the prayer (as we kneel) called the "Epiklesis". This hymn was written originally in the year 720 AD by St. Cosmas, one of the greatest hymnographers of the Christian Church. The hymn, however, began with the words 'Thee that art more honourable than the Cherubim (Tin Timioteran)'. It was well over one hundred years later that this hymn was added to the Divine Liturgy, but with an added beginning as the result of the following miraculous event: On June 11, 980 AD, as a group of monks were conducting an all-night vigil before the icon of the Blessed Virgin Mary, they suddenly noticed a monk standing on the right of the icon whom they did not recognise at all. He was unknown to the monks, and no one could explain his abrupt presence. This unidentified monk began to chant the beautiful hymn written by St. Cosmas, but rather began with the words "Axion Esti os Alethos Makarizin Se Tin Theotokon", which means "It is very meet to bless Thee, Theotokos the ever blessed and most pure Virgin and Mother of God". The monk then explained to the others that he was the Archangel Gabriel and that these words should be added to the hymn. The Arch-angel then vanished from their sight, leaving the monks amazed at the power of God. Since that day on June 11, 980 AD, the additional words to the hymn of St. Cosmas have been sung by all Orthodox Christians around the world. The icon of the Blessed Mother Axion Esti is still venerated today in the Cathedral of Mt. Athos. "It is meet indeed to bless Thee, the ever-blessed and most pure and Mother of our God. Thee that art more honourable than the Cherubim, and incomparably more glorious than the Seraphim, who without spot of sin didst bear God the Word; Thee, verily the Mother of God, we magnify";

Hieromartyr Metrophanes, the first Chinese priest, and the Chinese New Martyrs of the Boxer Uprising, at Peking and other places, in 1900 - (unable to find the icon on the internet herewith a verbal description) - The Orthodox Church believes that the icon is a window into heaven. In other words the icon makes visible the very real but invisible reality of Christ and the saints. The Orthodox Church also believes that the icon is the word of God in visual form. In other words this icon is a visual sermon that speaks to us about the heroic faith of the Chinese Martyrs, their willingness to die for Jesus Christ. When I looked at this icon I asked myself: What are they doing? What are they looking at? What are they doing with their hands? What is their body posture like? Are there any writings in the icon? Starting from the bottom of the icon we see a large group of people looking at us. It is a mixed group. It is made up of clergy and laity, men and women, adult and children, boys and girls. All of them are wearing haloes, the haloes signifying their having attained sainthood. (In the Orthodox Church salvation -- that is, life in Jesus Christ -- is available to both adults and children.) The golden haloes represent the "crown of righteousness"^[1] and the "crown of glory"^[2] promised to those who keep the faith and who love the appearing of Jesus Christ. Notice that everyone in the icon has a cross. This represents the cross that Christ gives us when we become his followers: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it." Bodily posture is also important. Their standing upright signify the fact that the Chinese martyrs are very much awake and conscious in heaven right now. It also symbolizes the Orthodox Church's belief that when we die we do not experience soul sleep but enter fully conscious into Christ's presence. One thing I like about this icon are the little details that carry much meaning. I see little details like the Chinese style clothing, the long braided pigtail worn by St. Paul (standing to the right of Fr. Metrophanes'), the distinctive Chinese style kung fu slippers on their feet, the Asian features on their faces. When I looked at the front row I expected to see the priest Fr. Metrophanes Tsi-Chung in the centre, instead I see the priest with his wife St. Tatiana. The fact that Metrophanes is of Chinese ancestry points to Orthodoxy's commitment to an indigenous clergy. Orthodoxy in China was not a foreign religion, but a religion with deep roots in Chinese culture. Also please note that the priest depicted in this icon is

a married priest. More than that, he was a married priest with three sons. A family man with three sons! All this points to a powerful affirmation of Chinese family values. But what really impresses me is that here is a family willing to die for Christ. Imagine! A whole family who loved Jesus Christ more than anything else in the world. A careful examination of the front row shows other signs of family affection. In the left corner we see a little boy clinging to his father's robe. In the middle we see a mother putting her hand on her son's shoulder in a gesture of love and protection. In the right corner we see two sisters holding hands together. As I look upwards I see two buildings in the background. On the left a Russian Orthodox Church building with the distinctive onion shaped dome. And on the right a building in the distinctive Chinese architecture. This represents the dignity and wisdom of Chinese culture. The Chinese martyrs standing between the two buildings shows them standing between the two cultures. Looking further up I see the Lord Jesus Christ in heaven extending both hands in the gesture of blessing. Christ's position at the very top of the icon points to Christ's Lordship over all creation, his transcendence over all cultures: East and West. So likewise his extending out both hands in the gesture of blessing points to Christ's extending his grace and mercy to the whole world. This brings to mind the words in John's Gospel: "For God so loved the world that he gave his only begotten Son...."¹ In closing I would like to bring to your attention that for the Orthodox Christian, the icon is more than just a reminder of the past. This icon is a spiritual bridge linking us Christians living today to the Chinese Martyrs who died a hundred years ago. This leads us to the ancient belief in the communion of the saints. From the beginning Christians have not only remembered the saints and the martyrs, they asked the saints to remember them in their prayers. This is the significance of the eyes. Do you notice that the eyes of the Chinese Martyrs are looking at you? This is an invitation for you to enter into fellowship with them. It is also an invitation for us to ask them to pray to Christ for our salvation and for the salvation of China to the glory of God: the Father, the Son, and the Holy Spirit. Amen.

Robert A. Arakaki

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. Tigrius, 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.

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