



Sunday of All Saints of Russia Second Sunday After Pentecost

13 / 26 June

Resurrection Tropar, Tone 1: When the stone had been sealed by the Jews; / while the soldiers were guarding Thy Most Pure Body; / Thou didst rise on the third day, O Saviour, / granting life to the world. / The Powers of Heaven therefore cried to Thee O Giver of Life: / glory to Thy Resurrection O Christ! / Glory to Thy Kingdom; / Glory to Thy Dispensation, O Thou who lovest mankind.

Tropar of All Saints of Russia, Tone 8: As a beautiful fruit of the sowing of Thy salvation, / the land of Russia doth offer to Thee, O Lord, all the Saints that have shone in her. / By their prayers keep the Church and the world in profound peace, // through the Theotokos, O Most-merciful One.

Resurrection Kondak, Tone 1: As God, Thou didst rise from the tomb in glory, / Raising the world with Thyself. / Human nature praises Thee as God, for death has vanished. / Adam exults O Master, Eve rejoices, for she is freed from bondage, and cries to Thee; / Thou art the Giver of Resurrection to all, O Christ.

Kondak of All Saints of Russia Tone 3: Today the choir of the saints who pleased God in the land of Russia / doth stand before us in Church and invisibly doth pray for us to God. / With them the angels glorify Him, / and all the saints of the Church of Christ keep festival with them; // and they all pray together for us to the Eternal God.

Matins Gospel II

Epistle: St. Paul's Epistle To The Romans 2:10-16

But glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God. For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, Who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

BUT THE DOERS OF THE LAW WILL BE JUSTIFIED

He makes inquisition, not into the quality of persons, but into the difference of actions. By so saying, he shows that it was not in actions, but in persons only, that the Jew differed from the Gentile ...For it is not because one is a Jew and the other a Gentile, that one is honored and the other disgraced, but it is from the works that either treatment comes ...He shows not only the equality of the Jew and the Gentile, but that the Jew was even much burdened by the gift of the Law. For the Gentile is judged without law. But this 'without law' here expresses not the worse plight, but the easier, that is, he does not have the Law to accuse him; ...he is condemned solely from the reasoning of nature, but the Jew ...the greater the attention he enjoyed, the greater the punishment he will suffer ...For in that they said they did not need grace, being justified by the Law, he shows that they need it more than the Gentiles, considering they are liable to be punished more.

St. John Chrysostom. Homily V on Romans I. B#55, p. 364.

Second Reading: Hebrews 11:33 - 12:2

Gospel: St. Matthew 4:18-23

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, And immediately they left the boat and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

HE SAID TO PETER AND ANDREW, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN

Yet John says that they were called in another manner. Therefore it is evident that this was a second call. One may perceive this from many things. For there it is said that they came to Him when 'John was not yet cast into prison,' but here, after he was in confinement. And there Andrew calls Peter, but here Jesus calls both. And John says, Jesus seeing Simon coming, says, 'You are Simon, the Son of Jonah, you shall be called Cephas, which is by interpretation, a stone' (John 1:42). But Matthew says that he was already called by that name ...And from the place whence they were called, and from many other things, one may perceive this: such as their ready obedience and abandonment of all. For now they were well instructed beforehand ..But mark both their faith and their obedience. For though they were in the midst of their work ...'They forsook all and followed.' Such is the obedience which Christ seeks of us... We can see this, too, when some other had come to Him and was asking leave to bury his own father: He permitted not even this (Matt.8:21,22).

St. John Chrysostom. Homily XIV on Matthew IV, 3. B#54, pp. 87- 88.

Second Reading: St. Matthew 4:25 – 5:12

Saints of the Week Apostles Fast Continues

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 — 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 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.