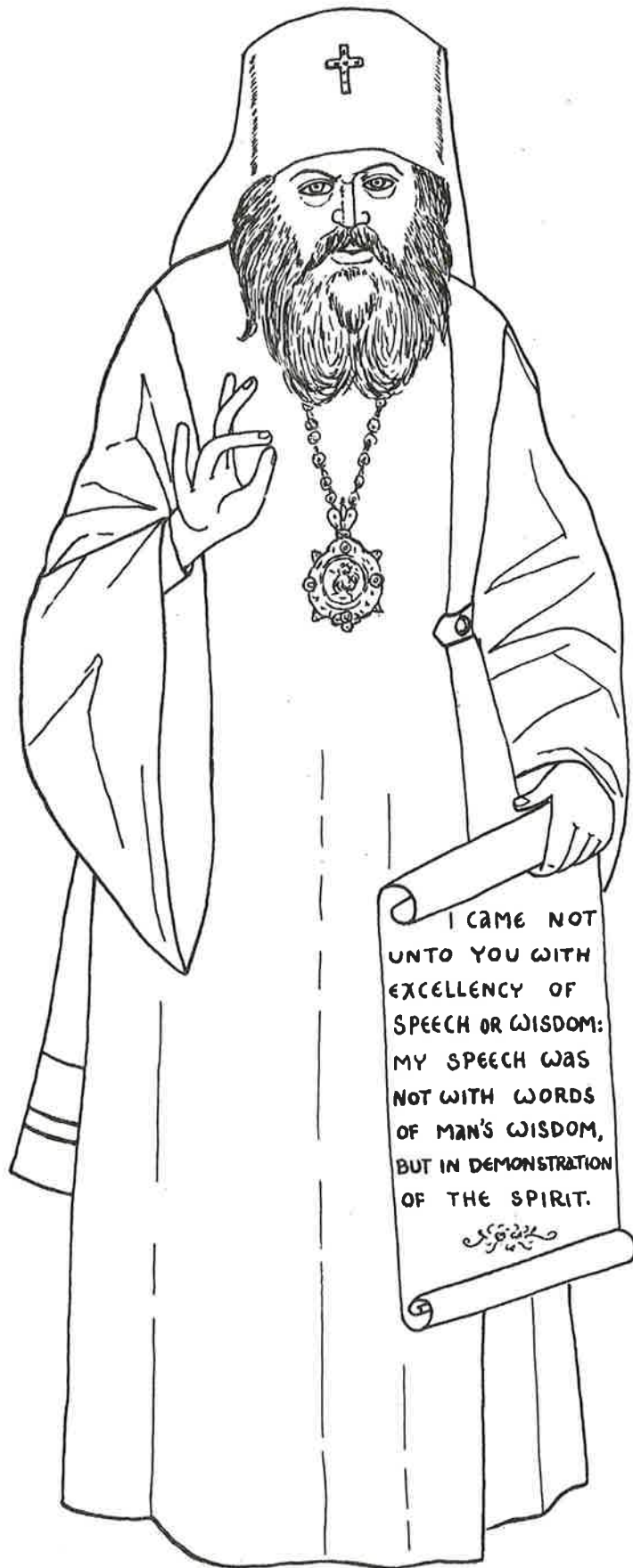
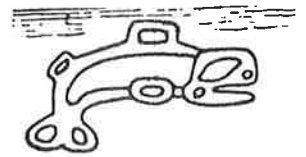


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BLESSED ARCHBISHOP JOHN OF SAN FRANCISCO



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CANADA

NEWS FROM THE PARISHES.....1

(NEWS ITEMS FROM VARIOUS PARISHES OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA).

UNITED STATES:

CASTRO VALLEY, CALIFORNIA

New Chapel to be Built: The St John of Kronstadt senior citizens home in Castro Valley is building a chapel. Priests from San Francisco have served the home regularly, but the residents have long desired to have a permanent church, and permits have been obtained from the local township for the construction. The architects design, shown below, was prepared by architect Oleg Valentinovich Miram.

Information about the home may be obtained by writing to: St John of Kronstadt Nursing Home, 612 - 22 Ave, San Francisco, Ca., 94121, U.S.A.



NEW YORK

Fund for the Aid of the Russian Church Abroad Reports:

The Fund, headed by Prince T. K. Bagration-Mukhransky, reported disbursements of \$24,000 for the year 1975. Since all the officials and workers of the Fund are volunteers, the expenses are minimal and nearly all the funds collected can be used to help church organizations which need it.

In 1975, the Fund gave financial help to the Synod of Bishops, the Annunciation Monastery in the United Kingdom, the Lesna Monastery in France, the Dormition Monastery (for its orphanage) in Chile, the Skete of St Elias on

the Holy Mountain, and the scholarship fund for the Seminary at Holy Trinity Monastery in Jordanville, N.Y. Aid was also given to the Ecclesiastical Mission in Jerusalem and for the building of a new church in Brazil. Special mention should be made of the help given The Orthodox Action organization in Europe, which sends spiritual literature into the USSR.

For more information on this Society, write to: Fund for Assistance to the Russian Orthodox Church Outside Russia, 75 East 93 St, New York, N.Y., 10028, U.S.A.

DETROIT, MICHIGAN

English Language Parish Celebrates Nameday: On 6 June, the Holy Ascension parish celebrated its feastday. The Divine Liturgy was co-celebrated by the parish presbyter, Fr Konon and Fr George, the presbyter of the Synod's Greek parish at Gary, Indiana. A trapeza was held after the Liturgy.

LOS ANGELES, CALIFORNIA

New Parish Education Building Completed: The Holy Protection parish in Los Angeles recently completed the construction of its new Educational-Cultural Building, which will not only house its church-school, but will provide a hall for cultural and social activities, lectures and meetings.

SACRAMENTO, CALIFORNIA

Cornerstone Laid for New Church: On 6 June, Vladika Antony of San Francisco and the Western United States, celebrated the Divine Liturgy at the Holy Ascension parish in Sacramento, and afterward, consecrated the cornerstone for the parish's new church building. The footing for the new building had already been dug, and plank "bridges" were laid across them for the procession. A platform had been erected on the spot over which the Sanctuary will be, and a small table was set up where the Holy Table will stand. A square stone engraved with a cross was placed on the small table, and during the service, this cornerstone was blessed with holy water and consecrated with oil.

The foundation has now been completed and we look forward to the consecration of this new house of God.

HOLY ASCENSION PARISH

TUNIS, TUNISIA

It is hardly possible to go anywhere in the world where there are Russian Orthodox people and not hear of the miracles, intercessions, blessed influence or wise council of Blessed Archbishop John of San Francisco. So, too, in Tunis.

The parish began in 1920 with the arrival at Bizerte, Tunisia of a squadron of the Black Sea Flotilla of the Imperial Navy. Many of the sailors, and those who had fled the Bolsheviks with them, settled in Tunis. The parish was actually founded by Fr Konstantin (Mikhailovsky) who had been attached to the Grodno cathedral prior to the war, and had served during the war as chaplain to the Life Guards of the Finnish Regiment.

The church was organized in a building rented from the Arabs. Fr Konstantin was greatly respected among the Arab community, as well as by the large Greek colony which had its own splendid church in Tunis*. Fr Konstantin reposed in 1942.

After the end of World War Two, when the Russian colony was increased by the "second immigration", the hope of building a new church began to grow. The parish council had in mind a modest building. However, as one of the original parishioners told the Tlingit Herald editors during their 1969 visit to Tunis, Vladika John (Maximovich) advised otherwise. He indicated to them what style of church they should build and assured them that God would bless the undertaking. "And through the prayers of Vladika John," our interlocutor concluded, "this beautiful church you see here was built."

The building committee consisted of Bishop Nathaniel, who was then rector of the parish (he is presently abbot of the St Job of Pochaev Monastery near Munich, Germany), the architect, V.E. Lagodovsky, who also supervised the construction of the church; the engineer, V.Z. Sukurski; another engineer, Mr Shpalyansky; the treasurer, A.I. Shtol; and the church warden, K.K. Mikhailovsky (a son of the late Fr Konstantin).

The ground was broken for the church in 1953. The church was completed, with God's help, in 1955 and consecrated by its special intercessor, Archbishop John, who was then Exarch of Western Europe, co-celebrated by Archbishop Leonty of Geneva and the parish priest Hieromonk Mitrophan (Edlinsky-Manuilov). At that time, the parish had a considerable debt as a result of construction cost, but by prayer, dedication, hard work and the prayers of Vladika John, within a few years, enough money was raised not only to pay off the debts, but also to

* With the development of the heresy of Ecumenism, symbolized by the adoption of the Gregorian Calendar, the Russians could no longer in good conscience worship in the Greek church and it became imperative for them to have a permanent church of their own in Tunis.

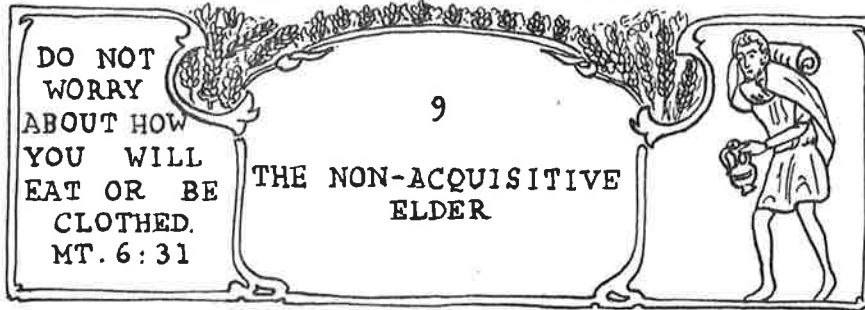
Holy Ascension Parish, Tunis, Tunisia

send thirty elderly people to a Russian Orthodox nursing home in France, to establish a pension fund for widows and to help poorer parishioners. And all this, our acquaintance assured us, was by the prayers of Vladika John.

The church is very impressive indeed. As one comes from the ruins of Carthage - glorified with the blood of so many holy Martyrs - past the remains of the old Basilica of our Holy and God-bearing Father, St Cyprian, on the battred old tramway, the cupola of the Holy Ascension Parish stands out on the skyline of the city, a gleaming white monument to the faith of the people and the "righteous man whose prayers availeth much."



THE SPIRITUAL MEADOW

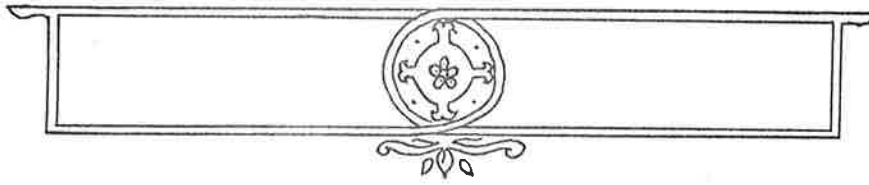


One particular elder in the Monastery of the Towers was distinguished by his complete non-acquisitiveness. At the same time, he was very zealous about giving alms.

On one occasion, a pauper came to his cell asking for alms. The elder had nothing except some bread, which he brought to the beggar. The beggar, however, responded, "I do not need bread. Give me some clothing."

Wishing to serve the pauper, the elder took him by the arm and led him into his cell, telling him to take what he wanted. The beggar found nothing in the cell except what the elder was wearing. Deeply touched by the elder's sanctity, the beggar untied his bag, took out everything he had in it and put it in the middle of the cell saying, "Take this, good elder. I will find what I need elsewhere."





CHAPTER
22

OUR HOLY FATHER AGAPIT
The Unmercenary Physician.

(1 June)

When Abba Antony of the Caves had become renowned as a healer of body and soul, blessed Agapit came to him seeking spiritual healing through the Mystery of tonsure. St Antony received him and tonsured him into the monastic image.

St Agapit observed how St Antony served the ill, healing them by his prayers and with herbs, and he began to imitate the holy elder. Whenever any one of the brethren fell ill, the Blessed-One left his own cell and ministered to the sick brother's every need, unceasingly beseeching God for the salvation of the ill-one. If the illness continued for a long time, and the sufferer became despondent, St Agapit strengthened him with prayer, arousing faith in him. Thus, by following humbly and obediently in the patristic struggles of St Antony, Agapit obtained the gift of that same Grace from God. He began to heal the sick by his prayers and with herbs from his own table. That is why he came to be called a physician.

His reputation spread abroad and many who came to him received healing. At that time there was a certain physician in Kiev, an Armenian by birth and religion, a person very skilled in medicine. He could tell at a glance how much longer a terminally ill person might expect to live, and if a person's condition was hopeless, he would not even treat him. Once, a boyar of the service of Prince Vsevolod was brought to the caves. The Armenian had cast him into despair by foretelling that he would die in eight days. Blessed Agapit prayed over him and he was restored to perfect health. From that time, the reputation of the blessed physician spread throughout the Russian land.

The Armenian, however, was aroused to jealousy and he began to reproach the Saint and seek ways to do him evil. Once, he sent a terminally ill person to the monastery. To be certain that the man would die even after St Agapit's prayers, the Armenian fed him poison herbs before sending him to Agapit. When the Saint saw the dying man, however, he gave him his own herbs, prayed over him and delivered him from death. The malice

of the Armenian physician was kindled all the more against the Saint, and he convinced some of his co-horts to poison St Agapit with toxic herbs. But the blessed one consumed the deadly plants and remained unharmed.

Soon after this, the Great Prince, Vladimir Monomakh fell critically ill in Chernigov. He was being diligently, but unsuccessfully treated by the Armenian physician. As he neared death's door, the prince sent to Abbot John of the Caves, asking him to send the blessed physician Agapit to Chernigov. The abbot summoned St Agapit and related the prince's request, but the Saint, who never ventured out of the monastery, replied with humility:

"If I go to treat the prince, I shall also have to go to others. Therefore, I beg you, father, allow me to refuse to go out of the monastery walls and to avoid human glory, for I promised God to avoid it to my last breath. Or else, allow me to go to another land and return here again only after this temptation has passed."



The prince's emissaries saw that they could not convince St Agapit to come to their master, and they begged him to at least send some herbs and his prayers. At the abbot's insistence, St Agapit consented to this. The messengers brought the herbs to the prince who ate them and immediately received healing. As soon as he was well enough, Prince Vladimir Monomakh came personally to the Caves Monastery in order to thank and honour the one through whom he had received his health. St Agapit, however, did not wish to be glorified on earth and he hid. The prince gave the gifts he had brought to the abbot and departed.

A while later, Prince Vladimir send one of his boyars to Blessed Agapit with many gifts. When the boyar placed the gifts before the Saint, the Blessed-One responded, "Oh, child! I never take from anyone for healing; for I do not heal through my power, but by Christ."

The boyar answered, "Father, he who sent me also knows that you accept nothing, but I beg you, in order to comfort your son to whom the Lord granted health through you, accept this and give it away to the poor as it is pleasing to you."

The Saint replied, "In that case, I will accept it with joy. And tell the one who sent you to give to the poor from all that he possesses; for the Lord Himself Who dwells amongst us delivered him from death. I could have done nothing myself, and now I fervently beg that I not be disobeyed in this matter so that your prince might not suffer more."

The boyar left the Saint's cell and Agapit at once took the gold, threw it out the gate of the monastery and then ran away and hid. As the boyar left the monastery, he saw the gifts lying before the gates and he took them to Abbot John. Then he returned to the prince and told him everything that he had seen or heard of the Blessed-One, how everyone honoured him as a true servant of God who sought his reward in heaven rather than on earth. The prince did not dare to disobey St Agapit and he began to generously distribute to the poor from all his possessions.

After many God-pleasing toils and struggles, the blessed elder Agapit, the unmercenary physician himself became ill. When the Armenian physician heard of this, he came to him as if for a visit, and began to argue with him about medical matters, asking, "With what herbs can this illness be treated?"

The Saint replied, "With what is shown by the Lord - the physician of soul and body."

The Armenian, considering the Saint to be ignorant of medical matters, turned to his companions and said, "He understands nothing of this art." Then, taking St Agapit by the hand, he said, "I tell you that you will not live beyond the third day. If I am wrong, I will change my life and become a monk such as you."

The Blessed-One sternly responded, "Does your art consist of this? You speak of death and not of your skills. If you are so skilled, heal me; if you cannot, then why do you reproach me, foretelling my death in three days? In fact, the Lord has already informed me that I shall not depart to Him for another three months."

The Armenian said, "Your health has failed completely and you have become weak, a person in your condition cannot live longer than three days."

Meanwhile, a critically ill person, suffering from the same sickness as St Agapit, was brought to the Blessed-One for healing. By God's help, the Saint immediately rose up and went to minister to the dying man, as if he himself were not ill at all. Taking his usual green-herbs, ordinary table greens, he showed them to the Armenian saying, "Here are the herbs of my doctoring; see and understand."

He looked at them and said to the Saint, "These are not local herbs, they must be from Alexandria."

The Saint chuckled at his ignorance, gave the sick man the greens and, with peaceful prayer, healed him. Then, turning to the Armenian, he said, "Child, I invite you to join me in eating of this food also." Not comprehending, he responded, "Father, we fast four days in this month and we are now in this fast."

Hearing this the Saint asked, "Of what faith are you?"

"Did you not know?" he replied. "I am Armenian."

The Blessed-One responded, "How did you dare to enter here and defile my cell and hold my sinful hand! Go away from me, you impious heterodox!"

The disgraced Armenian left. St Agapit lived on for three more months as he had foretold and then departed to the Lord on the first day of the month of June. The brethren placed his honourable relics in the cave of St Antony.

Some time after the Saint's repose, the Armenian physician again came to the Caves Monastery and told the abbot, "I wish to renounce the Armenian heresy and truly believe in the Lord Jesus Christ, and work for him in the monastic image. Agapit appeared to me and told me, 'You promised to receive the monastic image and if you lie, you will destroy your soul.' I believe that Agapit is truly holy. For, when he desired to live three months more, the Lord gave him this time, and if he had wanted to live three years longer, the Lord would have listened to him. He himself wanted to go away from us; as a Saint, he desired the kingdom of the Saints. And the Lord took him from this temporary life and gave him eternal life in the heavenly dwellings. Therefore, I wish to fulfil the command of this holy man."

When the abbot had heard all this, he tonsured the Armenian and inspired him, as a physician to the bodies of others, to be skilful in doctoring his own soul, like Blessed Agapit. Having lived a God-pleasing life for many years, this monk was granted a blessed repose giving honour and glory to the Great Physician of our souls, the Lord Jesus Christ, to Whom be glory with the Father and the Holy Spirit, unto ages of ages.

Amen!

31 July

Our Holy and God-Bearing Father,
GERMAIN THE WONDERWORKER OF AUXERRE

Our holy father Germain was born at Auxerre, Gaul in about 378. His parents were very wealthy and he was educated in Rome. Though his parents were Christians, Germain showed, in his youth, no signs of that spiritual grandeur to which he would later attain. He was deeply attached to hunting and often participated in pagan customs which still lingered in Gaul. In the town of Auxerre, there grew a stately old pear tree on which, by custom, as an offering to the pagan deity Odin, the hunters hung the heads and antlers of the game they had killed. Germain invariably suspended his trophies on the branches of the tree, in spite of the reproofs of the bishop, St Amator. Once, while the hunters were afield, the holy bishop cut down the tree. When Germain saw this, he was furious; he seized the bishop and threatened him with death. But at this moment, an amazing incident occurred. St Amator had been told by God in a dream that he would soon repose and that Germain was to be his successor. "The zeal with which he now pursues game," the angel told him, "will be changed into the zealous pursuit of souls."

St Amator had already informed the governor and clergy that Germain was to be his successor. Everyone was amazed, for the crude and vulgar nobleman seemed the least likely candidate for any office in the Church. St Amator, on the morning before he cut down the pear tree, informed his flock of this, and the people were surprized and mystified. Still, owing to the great sanctity and venerableness of St Amator, they did not question it, but obeyed his words.

When Germain returned from the hunt, saw the ruined pear tree and began to threaten St Amator, the old bishop turned and peacefully walked into the church, pursued by the cursing Germain and a large crowd of people. No sooner had the crowd entered than the bishop stood upon the amvon, raised his hands for silence and sternly commanded that all weapons be left outside the door. The huntsmen automatically obeyed. Then, at a given signal, the doors were slammed shut and bolted. Instantly, the clergy rushed upon Germain and dragged him screaming and flailing with his arms, before the bishop, who had been quickly vested as if for the celebration of the Divine Liturgy. Not wasting a moment, the holy bishop ordained Germain to the holy diaconate and then to the priesthood. After this, he spoke to the people of his impending repose and advised them that Fr Germain was to be their new bishop. And Fr Germain, by this time, had fallen into a state of complete shock.

Within a week, the holy archpastor was dead. Bishop Simplicius arrived from the Archdiocese and elections were held for a successor to the venerable Amator. Germain was chosen unan-

imously.

From the day of his ordination, the life of St Germain changed sharply. He abandoned the hunt, replaced his riotous banquets with the monastic trapeza and parted from his wife, Eustasia, who later became a nun. The new bishop began to observe the typikon with complete strictness, and so greatly did he struggle in humility that a special sanctity began to be manifested in him. In truth, his zeal for hunting was changed by God's Grace to a zeal for soul-saving struggle and the fulfillment of the apostolic toil to which God had called him.

Once in winter, when St Germain was travelling through his diocese with a few of the clergy, they came upon a ruined building toward nightfall. Though the next town was not far, the holy bishop, surveying the ruins, suddenly said, "We will not continue to the next village, but we will spend the night here in these ruins." The party gathered wood and built a fire in the most sound of the remaining ruins, and one of the priests began to serve the vespers. About midway through the service, there was a crash of stone, and from no-where, a small group of people appeared and stood for the remainder of Vespers. Finally they approached the bishop and said, "We are Christian Martyrs. No-one has given us a Christian burial and our relics lie beneath the rubble of this house." St Germain asked that he be shown where the relics were. The next morning, the righteous remains were uncovered and given a Christian burial.

In 429, the church in Briton sent a message to the church in Gaul imploring aid against the Pelagian heresy, which was spreading rapidly through the island. In 430, a local council of Gallican bishops chose St Germain of Auxerre and St Lupe of Troyes to go to Briton and oppose Pelagianism.

On the way to Briton (modern Britain), St Germain passed through the environs of Paris and paused at Nanterre, where he encountered the child Genevieve and, by revelation from the Holy Spirit, consecrated her. After a stormy winter passage, the two bishops attended the local council of Varulam, and there preached grace-filled sermons revealing the error of those who, following Pelagius, denied the fallen state of the human nature and held that one could serve God on one's own strength without the aid of God's Grace. As if to seal his sermons, during the council, a tribune and his wife brought their daughter, who was blind from birth, to him, and when he touched her eyes and prayed, her sight was immediately given to her.

Like a second Paul and Barnabas, Sts Germain and Lupe began to progress through the island teaching with calm, profound and grace-filled words, sealed by wonders and healings. St Germain possessed the greater gifts of wonderworking and St Lupe preached with such love and meekness that the hardest of hearts were moved to compunction.

At that time the Britons were suffering severely from the attacks of Picts and Scots; and as news reached the bishops that fresh incursions of these barbarians had burst through the wall of Severus, Sts Germain and Lupe accompanied the Briton soldiers that marched to protect the villages in the path of their attack.

On their march, they preached to the soldiers. Most of them were not yet Christians, but the majority were so moved by the words of the holy bishops that they received holy baptism.

The two Saints visited Wales and preached throughout the land. Often, they erected churches as they went, for there were few in Wales. On Pascha of 431 or 432, the two Saints erected a chapel of interwoven tree branches and grasses near present Llanarmon in Jal of Denbighshire, where the present parish of St Garmon (or, Harmon) still stands.¹

When the two Saints were satisfied that they had successfully refuted Pelagianism in Briton (Britain), they returned to Gaul. They did not, however, return to a peaceful condition, for at once, St Germain had to visit Arles to join in the struggle against the equal, opposite heresy of Augustine of Hippo. The struggle against Augustinianism was lead by St Hilary of Arles, and all the bishops of Gaul were of one mind in combatting it. A fiery and dramatic preacher, Prosper of Aquitaine, labled the Orthodox Catholic bishops of Gaul "semi-Pelagians" for their refutations of Augustine's false teachings about predestination and Grace. By the efforts of the holy hierarchs and the writtings of the great Abba, St John Cassian, the Augustinian heresies were curtailed, at least until the time of the separation of the churches in the West from the body of the Holy Church several centuries later.

In 447, St Germain, now in old age, was once more sent to Briton, together with Severe of Treves, the spiritual son of St Lupe. He paused in Paris long enough to visit St Genevieve.

Here again, by a multitude of miracles, by the radiance of his holy life, and by his gentle, profound preaching of the Gospel, the Saint overcame the renascent Pelagianism in Briton. Again, the holy bishop progressed painfully through the rough countryside and into the wild, mountainous region of Wales. He came to Powys in the dead of winter and went to the manor of the local prince, Gower. But the prince rudely turned him away, and St Germain and his companions, exhausted and nearly frozen sought shelter in the hut of a local swineherd, Kadell Deyrnllug. The swineherd brought them into his poor hut, rejoicing, and offered them all that he had. As St Germain departed the district, he left a prophecy that the swineherd would one-day rule the lands of the cruel Prince Gower. This came to pass shortly, for the local people rose against the oppression of Gower and his son Bel'i and the swineherd was elected to the rank of "Prince of Vale Royal and Powys". He erected a church, named for the bishop, that is, in honour of the bishop's visit to the region. The church of St Garmon and the parish remains to our own time, at Dyffryn Ceiriog Llanarmon, Wales.² There is also an ancient chapel in the district dedicated to St Garmon.

In that same season, St Germain attended the council at

1. Llanarmon means, "Church of St Harmon", see fn 2. Harmon and Garmon are both Briton (British) forms of the name Germain.

Gwrtheyrnion³ in Radnorshire. During the council, St Germain censured King Vortigern⁴ for his licentiousness and cruelty. The king cursed the bishop and showed the greatest insolence toward him. As the Saint was departing, the king's son, Vortimer, pursued him, fell at the bishop's feet and begged forgiveness for his unrepentant father. Vortimer owned the place at which the insult of the holy bishop had taken place, and he gave it to the bishop, asking him to build a church or monastery on the site. A church was built, and its successor stands to this day on the same spot.

The large number of churches in Wales dedicated in the name of St Garmon or St Harmon is but an indication of the immense spiritual influence the holy bishop had on the Briton people.

As the Saint was on the road back to Auxerre, he was met by a deputation of citizens from Brittany⁵ who besought him to intercede and save them from the barbarous Alemanni warriors who had been sent against them by the Roman general of Gaul, Aetius. The aged bishop rode out to meet the Alemanni (German) commander, Eokarik. When St Germain confronted him, Eokarik attempted to push past him, but the bishop caught his bridle and stopped him. The venerable old bishop fixed a stern but loving eye upon the ferocious German soldier, and addressed him concerning the evil he was about to undertake. He concluded:

"Will you dare with cruel hand to rend asunder the ties that God has knit, to bring tears to the cheeks of widows and extinguish lives which God has breathed into the nostrils of men made after His Own image?"

Eokarik listened, and his proud heart was moved to compunction. He replied, "I am a soldier under orders from the emperor's general to punish these people for rebelliousness. Nevertheless, I will turn back my troops, but only if you will go to

2. Llanarmon, pronounced hlan'armon, means "Harmon's church", or Church of St Germain (Llan is Welsh for Church). The Vale of Ceiriog lies below Chirk on the border between Denbigh and England. The name Dyffryn Ceiriog Llanarmon apparently means "The Church of St Harmon, by the Dee River at Ceiriog Vale" (Dyffryn apparently meaning "Dee-side").

3. The town was on the site where present day Builth Wells now stands.

4. Vortigern was chief, or king of Radnor and Brecon. In 448, by treachery, he became Pendragon of Briton (i.e., chief ruler). Some sources fix the site of the insult at present St Harmon on the upper Wye River in the north of Radnorshire. This was the site of the minster of St Harmon.

5. The old Roman province of Armorica. The Bretans are closely related to the Britons, or modern Welsh.

the emperor and obtain an imperial pardon for them."

St Germain agreed. First, he visited Auxerre and found that his own people had a number of grievances against the local governor. Almost immediately, the weary traveller set out for Ravenna to obtain a pardon for the Bretans and to present the complaints of his own people to the emperor, Valentinian. He paused in his journey only long enough to reverence the grave of St John Cassian at Autun, and then continued the tortuous crossing of the Alps. Valentinian received him and granted all that he asked.

The holy bishop's entry into Ravenna was triumphant even though he had taken measures to avoid this. St Germain was then the most renowned and revered bishop in Gaul - a great wonder-worker, evangelizer, peacemaker and man of God - and the emperor and citizens were preparing to receive him with ceremony and honour. The holy bishop wished to avoid human glory and so he sped his journey in order to secretly arrive ahead of schedule and enter the city by night. But when it became known that the great bishop had entered the gates, crowds with lighted candles and lanterns hurried to line the streets, and the Bishop of Ravenna, Peter Chrysologos came out with his clergy to meet and embrace him.

When the augusta, Placida (Valentinian's mother) heard that St Germain had arrived, she sent a great silver dish filled with fine food to his quarters. In return, the Saint sent her a barley loaf on a crude wooden platter. The empress received it with humility and reverence and ordered that the platter be encased in gold as a precious relic. She kept the barley loaf for a long time as a sacred blessing.

The holiness of the bishop was so famous that lines of people waited for him everywhere with their ill, and countless healings were wrought at the Saint's touch or word. On about 20 July, 448, the son of a chancellor, Volusian, died. In great sorrow, the family besought the Saint to pray for the young man that God might restore his life. The Saint entered the chamber, fell to his knees beside the cold, dead body and prayed fervently, with a flood of tears. After a while the deceased began to stir, opened his eyes and spoke. Gradually, he was restored to perfect health.

Thus did God seal the ministry of His servant and reveal his glory to all. On the following day, after Matins, as the Saint was speaking with the other bishops, he said, "My brothers, I commend my repose to your prayers. For, I saw our Saviour in a vision last night and He gave me provisions for a journey, and told me I was to go into the True Homeland and receive eternal rest." A few days later, he fell ill. The whole city was alarmed and prayers and weeping for the holy bishop could be heard from every window and on every street. The augusta came to see him and he commanded her to send his body back to Auxerre for burial. She promised to fulfil the command, although unwillingly.

The Saint was ill for seven days and he gave up his holy soul into the hands of the Saviour on the last day of July, 448, having served as a good shepherd of his flock for thirty years and twenty-five days. His sacred relics were sent in triumphal

procession back to his beloved Auxerre. The clergy of his diocese went as far as the Alps to receive his relics and continue the long and arduous journey with them. On the fiftieth day, the sacred relics entered the city. They lay open in state for six more days, surrounded by an unearthly fragrance. On 1 October, 448, the wondrous old bishop was buried in the Church of St Maurice, which he himself had built.

An akathist type hymn for the Saint appeared shortly after, and, in the 9 century, a troparion appeared in Cornish (a dialect of Briton known as South Welsh), indicating that the Saint had also preached in Cornwall. It contained mention of the incident with Vortigern. A relic of the Saint has been preserved at Selby, England, though his relics at Auxerre were destroyed by the malice of the Protestants in 1567.

One early writer, Baring, remarks, "As numerous as were his miracles recorded of Germain in his life time, the number of those after his death is far greater."

Through the holy prayers of this great apostle, may the light of Holy Orthodoxy once more shine forth in the West.



ST GERMAIN ORDAINING

A PRIEST

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17 APRIL

OUR HOLY FATHER

BISHOP AKAKIOS THE WONDERWORKER



The righteous Akakios was born in Militene of Armenia. His parents were pious Orthodox Christians and they raised their son with prayer and fasting. He grew up strong in the faith and with deep love for our Saviour.

St Akakios was a great struggler, and full of holy humility. God gave him many gifts of Grace, and he became a great wonderworker. When he was old enough, God also gave him the Grace of the apostles and made him a bishop.

One summer, there was a great drought in St Akakios' diocese and the people feared a famine. The holy bishop, however, went out into a field, taking the sacred chalice with him. He served prayers to God and prayed fervently. God received the prayers of the righteous-one, and rain began to fall. The dry ground was watered and the crops grew abundantly.

On another occasion, there were very heavy rains and the river was beginning to flood the farmland. The Saint went to the river, laid a stone beside its bank and, calling on the name of the Lord Jesus Christ, forbade the river to rise above the stone. The river obeyed, and the water remained within its banks.

Of all his toils, St Akakios loved his hospital most. He had built a fine hospital so that the poor would have a place to go for treatment, and the Saint was often there caring for the ill and serving them like a slave. Once when he came to the hospital, he asked if everything was all right. The patients told him, "Everything is fine, Vladika, except for the flies. There are thousands of flies and we have no peace because of them." The Saint began to pray, and by his prayers, the flies fell to the floor dead, and by God's mercy, the hospital was never again troubled by flies.

Many of those who were sick were healed through the prayers of the Saint and even the creatures obeyed his words. One Sunday, when he was preaching the sermon, a flock of swallows which were flying round the church was making so much noise that the people could not hear his words. The holy bishop went outside and commanded them, "In the name of the Lord Jesus Christ, be silent." The swallows immediately obeyed and ceased their loud chirping.

St Akakios radiated a holy love. He cared about everyone and everyone loved him. He lived his whole life serving God and his flock, and at last God called him to paradise.

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