

**ST. NICHOLAS
THE WONDERWORKER
СВ. МИКОЛАЯ
ЧУДОТВОРЦЯ**



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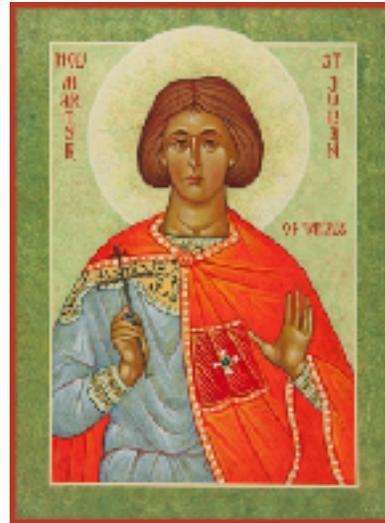
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**PASTOR:
FR. YURIY VYSHNEVSKYY**

~ 21 JUNE 2020 ~

**THIRD SUNDAY AFTER PENTECOST
ТРЕТЯ НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ**



The Holy Martyr Julian of Tarsus was the son of a pagan senator, but his mother was a Christian. After the death of her husband the mother of Saint Julian moved to Tarsus, where her son was baptized and raised in Christian piety. When Julian reached age 18, a persecution against Christians began under the emperor Diocletian (284-305). Among those arrested was Saint Julian. They brought him before the governor Marcian for trial, and for a long time they urged him to renounce Christ. Neither tortures nor threats, nor promises of gifts and honors could convince the pious youth to offer pagan sacrifice and deny Christ. The holy confessor remained steadfast in his firm faith. Saint Julian's mother followed after her son and prayed that the Lord would strengthen him. The martyr's death occurred in about the year 305. Afterwards his relics were transferred to Antioch.

SUNDAY HYMNS

OPENING HYMN	В Сильній Надії / Almighty Father pg. 276-278
COMMUNION HYMN	Назарету Любий Цвіту / In Our Midst pg. 252-253
CLOSING HYMN	Вислухай Боже Могучий / Hear Our Petition pg. 281-281

SUNDAY & DAILY SCHEDULE

SUNDAY, Jun 21	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM
MONDAY, Jun 22	NO SERVICES	
TUESDAY, Jun 23	Divine Liturgy of St. John Chrysostom	9:00 AM
WEDNESDAY, Jun 24	Divine Liturgy of St. John Chrysostom	9:00 AM
THURSDAY, Jun 25	Liturgy / Moleben to Christ the Lover of Mankind	9:00 AM
FRIDAY, Jun 26	Divine Liturgy of St. John Chrysostom	9:00 AM
SATURDAY, Jun 27	NO SERVICES	
SUNDAY, Jun 28	Liturgy - for the Parishioners of St Nicholas Parish	10:00 AM

SUNDAY EPISTLE READERS

DATE	READING	UKRAINIAN	ENGLISH
SUNDAY, Jun 21	Rm. 5: 1-10	~~~~~	~~~~~
SUNDAY, Jun 28	Rm. 6: 18-23	~~~~~	~~~~~
SUNDAY, Jul 5	Rm. 10: 1-10	~~~~~	~~~~~
SUNDAY, Jul 12	Heb 13:7-16	~~~~~	~~~~~

PASTORAL MINISTRY & HOLY MYSTERIES

CONFESSIONS.....by appointment
 EUCHARIST.....by appointment
 BAPTISMS.....by appointment
 MARRIAGES.....six months notice should be given to the parish priest, and he should be contacted before any other arrangements are made
 FUNERALS.....by appointment
 ANOINTING.....by appointment
 HOSPITAL VISITS.....by appointment

Eparchy of New Westminster~Bishop David Motiuk ~Apostolic Administrator~ www.nweparchy.ca

ANNOUNCEMENTS

☀ **HAPPY FATHER'S DAY** - Heartfelt greetings to all our Fathers on this Father's Day. Wishing you good health, prosperity, and peace. May the Merciful Lord bless you and your family with His choicest blessings for many happy and blessed years. Многая Літа!

☀ **HAPPY BIRTHDAY** to MARIA KOROPECKY, MATTEA HUCULAK and all those who celebrated their birthdays this past week. May the Lord Our God continue to bless you abundantly and the Holy Mother of God protects you at all times. Многая Літа!

☀ **PRAYER REQUEST:** Please keep in your prayers JULIE CHUPICK, SYLVIA KELLY, CHARLOTTE KRAKOWSKI, RICHARD NEWBERRY and other members of our parish, our family and friends who are ailing, in hospitals, nursing homes and those who are not able to join actively in their community.

☀ **BEQUESTS & WILLS:** Leaving a bequeath is a process of giving a donation through your will. It is simply a distribution from your estate to a charitable organization through your last will and testament. It can be as small or as large a donation as you wish. It is important that you talk to your lawyer about the process. In your kindness please remember St Nicholas the Wonderworker Ukrainian Catholic Church in your bequeath and will. If anyone wishes to make such a bequeath in their will, the following clause may be included or added to a will: "I give, devise, and bequeath to **St Nicholas the Wonderworker Ukrainian Catholic Parish - 1112 Caledonia Avenue, Victoria BC, V8T 1G1**, the sum of \$ _____ (or _____% of my estate), to be used for the benefit of the parish and it's pastoral activities."

☀ **LIVE STREAMING OF THE DIVINE LITURGIES:** as we start to re-open our churches to the public the live streaming of the services from St. Nicholas parish will continue as usual. Every Sunday at 10AM.

☀ **WE SHARE THE AIR:** Please keep it healthy and fragrant free. Someone in this area is scent-sitive. The chemicals used in scented products can make some people sick, especially those with fragrance sensitivities, asthma, allergies and other respiratory ailments. PLEASE DO NOT *wear perfume, cologne, lotion, aftershave and other fragrances; *USE unscented personal care products. Be Sensitive to Others. Thank you for your understanding. *St. Nicholas parish.*

☀ **JUNE 14 DONATIONS** - Envelope collection: \$675.88; Pre-authorized donations June 8 to June 14: \$185.00. **TOTAL: \$860.88.** May God bless and reward you abundantly for your generosity!



☀ **DONATE ONLINE** to St. Nicholas parish:
www.canadahelps.org/en/dn/45460

DIVINE LITURGY PROPERS

The Divine Liturgy of our Father among the Saints John Chrysostom

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

Glory: Kontakion, Tone 2: You rose from the tomb, O almighty Saviour,* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises forever.

Now: Theotokion, Tone 2: The tomb and death could not hold the Mother of God,* unceasingly in her intercession and an unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokimenon, Tone 2: The Lord is my strength and my song of praise,* and He has become my salvation. *Verse:* The Lord has indeed chastised me, but He has not delivered me to death.

Epistle - Romans 5:1-10 - A reading from the letter of St. Paul to the Romans: Brothers and Sisters, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.

Alleluia, Tone 2: *Verse:* The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you. *Verse:* Lord, grant victory to the king and hear us in the day that we shall call upon You.

Gospel - Matthew 6:22-33 - The Lord said: "The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be. No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food

and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? Can any of you by worrying add a single moment to your life-span? Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? So do not worry and say, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear?' All these things the pagans seek. Your heavenly Father knows that you need them all. But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides.”

Communion Verse: Praise the Lord from the heavens;* praise Him in the highest. Alleluia, alleluia,* alleluia!



Тропар, глас 2: Коли зійшов Ти до смерти, Життя безсмертне,* тоді ад умертвив ти блистінням Божества.* Коли ж і умерлих із глибин підземних воскресив Ти,* всі сили небесні взивали:* Життедавче, Христе Боже наш, слава Тобі.

Слава: Кондак, глас 2: Воскрес еси з гробу, всесильний Спасе,* і ад, увидівши чудо, зжахнувся та й мертві встали;* а творіння, бачивши, радіє з Тобою, й Адам веселиться,* і світ, Спасе мій, повсякчас Тебе оспівує.

І нині: Богородичний, глас 2: У молитвах невсипущу Богородицю,* і в заступництві несхитне уповання не втримали в собі гріб і смерть,* бо як Матір Життя покликав до життя Той,* Хто в лоно вселився повсякчас дівственне.

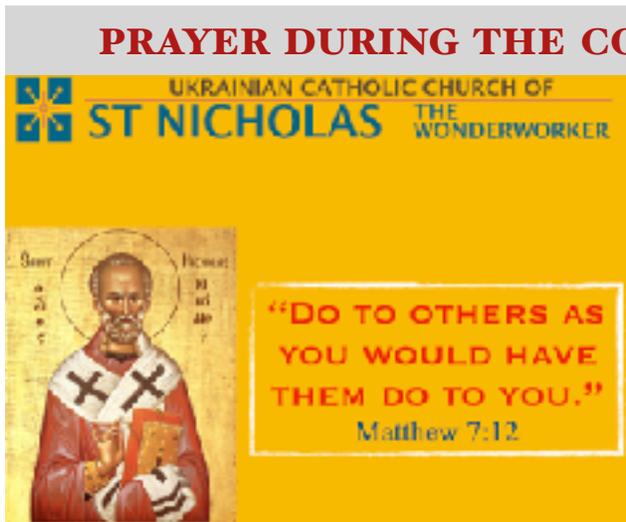
Прокімен, глас 2: Господь – моя сила і моя пісня, * і Він став моїм спасінням. *Стих:* Тяжко покарав мене Господь, та не передав мене смерті.

Апостол - Рм 5:1-10 - До Римлян послання Св. Ап. Павла читання: Браття і сестри, оправдані ж вірою, ми маємо мир з Богом через Господа нашого Ісуса Христа, через якого ми вірою одержали доступ до тієї ласки, що в ній стоїмо і хвалимося надією на славу Божу. Та й не тільки це, але ми хвалимось і в утисках, знаючи, що утиск виробляє терпеливість, терпеливість – досвід, а досвід – надію. Надія ж не засоромить, бо любов Бога влита в серця наші Святим Духом, що нам даний. Христос бо, тоді як ми були ще безсилі, у свою пору, помер за безбожних. Воно навряд чи хто за праведника вмирає; бо за доброго, може, хтось і відважився б умерти. Бог же показує свою до нас любов тим, що Христос умер за нас, коли ми ще були грішниками. Отож, тим більш тепер, оправдані його кров'ю, ми спасемося ним від гніву. Бо коли, будши ворогами, ми примирилися з Богом смертю його Сина, то тим більше тепер, примирившись, спасемося його життям.

Алилуя, глас 2: *Стих:* Вислухає тебе Господь у день печалі, захистить тебе ім'я Бога Якова. *Стих:* Господи, дай цареві перемогу і почуй нас в той день, коли ми покличемо тебе.

Євангеліє - Матея 6:22-33 - Сказав Господь: "Світло тіла – око. Як, отже, твоє око здорове, все тіло твоє буде світле. А коли твоє око лихе, все тіло твоє буде в темряві. Коли ж те світло, що в тобі, темрява, то темрява – якою ж великою буде! Ніхто не може двом панам служити: бо або одного зненавидить, а другого буде любити, або триматиметься одного, а того знехтує. Не можете Богові служити – і мамоні. Ось чому кажу вам: Не турбуйтеся вашим життям, що вам їсти та що пити; ні тілом вашим, у що одягнутись. Хіба життя не більш – їжі, тіло – не більш одежі. Гляньте на птиць небесних: не сіють і не жнуть, ані не збирають у засіки, а Отець ваш небесний їх годує! Хіба ви від них не вартісніші? Хто з вас, журичись, спроможен додати до свого віку хоч один лікоть? І про одягу чого ж вам клопотатись? Гляньте на польові лілеї, як ростуть вони: не працюють і не прядуть. Та я кажу вам, що й Соломон у всій своїй славі не вдягався так, як одна з них. І коли зілля польове, яке сьогодні є, а завтра викидають його до печі, Бог так одягає, то чи не багато більше вас, маловірні? Отож не турбуйтеся, промовлявши: Що будемо їсти, що пити й у що зодягнемось? Про все те побиваються погани. Отець же ваш небесний знає, що вам усе це потрібне. Шукайте перше Царство Боже та його справедливість, а все те вам докладеться."

Причасний: Хваліте Господа з небес,* хваліте Його на висотах. Алилуя, алилуя, алилуя!



PRAYER DURING THE CORONAVIRUS OUTBREAK

Jesus Christ, you travelled through towns and villages “curing every disease and illness.” At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Heal those who are sick with the virus. May they regain their strength and health through quality medical care.

Heal us from our fear, which prevents nations from working together and neighbours from helping one another.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders.

Stay by our side in this time of uncertainty and sorrow. Be with those who have died from the virus. May they be at rest with you in your eternal peace. Be with the families of those who are sick or have died. As they worry and grieve, defend them from illness and despair. May they know your peace. Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process. May they know your protection and peace. Be with our priests and spiritual care givers. May they know that they are loved and cared for.

Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks. May they know your peace, as they work together to achieve it on earth.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, Jesus Christ, stay with us as we endure and mourn, persist and prepare. In place of our anxiety, give us your peace.

For You are a God of mercy, kindness, and love, and we glorify You, Father, Son, and Holy Spirit, now and for ever and ever. Amen.



МОЛИТВА ПІД ЧАС СПАЛАХУ КОРОНАВІРУСУ

Ісусе Христе, ти подорожував по містах і селах, оздоровлюючи від хвороб і немочей. За Твоїм повелінням хворі видужували. У час пандемії коронавірусу повели цій хворобі відступити, щоб ми відчули Твою оздоровлюючу любов.

Вилікуй тих, хто хворий вірусом. Нехай вони відновлять свої сили та здоров'я завдяки якісній медичній допомозі.

Вилікуй нас від нашого страху, який заважає націям спільно працювати та сусідам допомагати один одному.

Вилікуй нас від нашої гордості, яка може змусити нас претендувати на невразливість до захворювання, що не знає меж.

Залишайся поруч у цей час невизначеності та смутку. Будь з тими, хто помер від вірусу. Нехай вони спочивають з Тобою у вічному спокої. Будь з родинami тих, хто хворий

або помер, коли вони турбуються і сумують, захищай їх від хвороб і відчаю. Нехай вони знають Твій спокій.

Будь з лікарями, медсестрами, дослідниками та всіми медичними працівниками, котрі прагнутьвилікувати та допомогти постраждалим та, котрі піддають себе ризику в своїй праці. Нехай вони знають Твій захист і спокій.

Будь з нашими священиками та духовними опікунами. Нехай вони знають, що їх люблять і піклуються про них.

Будь з лідерами всіх націй. Дай їм передбачення діяти милосердно та зі справжньою турботою про добробут людей, котрим вони призначені служити. Надай їм мудрості інвестувати у довгострокові рішення, які допоможуть підготуватися або запобігти майбутнім спалахам. Нехай вони пізнають Твій мир, коли разом працюють над досягненням його на землі.

Будь ми вдома чи за кордоном, в оточенні багатьох людей, які страждають цією хворобою, або наодинці, Ісусе Христе, залишайтеся з нами, коли ми терпимо і сумуємо. Замість нашої тривоги дай нам спокій.

Бо Ти - Бог милосердя, доброта та любов, і ми прославляємо Тебе, Отця, і Сина, і Святого Духа, нині, і повсякчас, і на віки вічні. Амінь.

PETER'S FAST / PETRIVKA (June 17-29)



*"Who ever prays and fasts has two wings lighter than the wind itself."
(St. John Chrysostom)*

The holy Apostles prepared themselves for the coming of the Holy Spirit with prayer and fasting. They prayed and fasted much before they went out to preach the Gospel. After prayer and fasting they ordained new presbyters for apostolic work, as we read in the Acts of the Apostles: "And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed." (Acts, 14, 22) St. John Chrysostom said that "the Apostles almost always fasted." (Sermon 57 on St. Matthew)

The Holy Church from earliest times has prepared her faithful with prayer and fasting for the great feast of the Major Apostles, SS. Peter and Paul whose memory we celebrate on June 29, along with the Synaxis of the Twelve Apostles the following day. Because this fast occurs after the holy season of Pentecost, in ancient times it was sometimes called the fast of the Pentecost. Other titles are also given to this fast; it is known as the fast of the holy Apostles, the Apostolic Fast, the Fast of Peter (Peter's Fast) and the Summer Fast. Our people call it Petriwka (i.e., the Fast of Peter or Peter's Fast). When was the Fast of Peter instituted? How long did it last? What are its prescriptions?

The Institution of the Fast of Peter

The fast of the holy Apostles is very ancient, dating back to the first centuries of Christianity. We have the testimony of St. Athanasius the Great, St. Ambrose of Milan, St. Leo the Great and Theodoret of Cyrus regarding it. The oldest testimony regarding the Petriwka fast is given to us by St. Athanasius the Great (f373). In his letter to Emperor Constance, in speaking of the persecution by the Arians, he writes: "During the week following holy Pentecost, the people who observed the fast went out to the cemetery to pray." "The Lord so ordained it," says St. Ambrose (f397), "that as we have participated in his sufferings during the Forty Days, so we should also rejoice in his Resurrection during the season of Pentecost. We do not fast during the season of Pentecost, since our Lord Himself was present amongst us during those days... Christ's presence was like nourishing food for the Christians. So too, during Pentecost, we feed on the Lord who is present among us. On the days following his ascension into heaven, however, we again fast." (Sermon 61)

St. Leo the Great (f461) says: "After the long feast of Pentecost, fasting is especially necessary to purify our thoughts and render us worthy to receive the gifts of the Holy Spirit... Therefore, the salutary custom was established of fasting after the joyful days during which we celebrated the resurrection and ascension of our Lord, and the coming of the Holy Spirit."

The pilgrim Silvia Egeria in her Diary (fourth century) records that on the day following the feast of Pentecost, a period of fasting began. The Apostolic Constitutions, a work of the fourth century, prescribes: "After the feast of Pentecost, celebrate one week, then observe a fast, for justice demands rejoicing after the reception of the gifts of God and fasting after the body has been refreshed."

From the testimonies of the fourth century we ascertain that in Alexandria, Jerusalem and Antioch the Fast of the holy Apostles was connected with Pentecost and not with the feast of the Apostles SS. Peter and Paul. In the first centuries, after Pentecost there was one week of rejoicing, that is Privileged Days, followed by one week of fasting.

The canons of Nicephor, Patriarch of Constantinople (806-815), mention Peter's Fast. The Typicon of St. Theodore the Studite speaks of the Forty Days Fast of the holy Apostles. Simeon of Thessalonica (f1429) explains the purpose of this fast in this manner: "The Fast of the Apostles

is justly established in their honor, for through them we have received numerous benefits and for us they are exemplars and teachers of the fast... For one week after the descent of the Holy Spirit, in accordance with the Apostolic Constitution composed by Clement, we celebrate, and then during the following week, we fast in honor of the Apostles."

The Duration of the Fast of Peter

The Fast of Peter came into practice in the Church through custom rather than law. For this reason there was no uniformity for a long time, either in its observance or its duration. Some fasted twelve days, others six, still others four and others only one day. Theodore Balsamon, Patriarch of Antioch (fl204), regarding the Fast of Peter, said: "All the faithful, that is the laity and the monks, are obliged to fast seven days and more, and whoever refuses to do so, let him be excommunicated from the Christian community."

From the work "On Three Forty Days Fasts", which is credited to a monk of the monastic community of Anastasius Sinaite (sixth-seventh centuries), we learn that the Fast of the holy Apostles lasted from the first Sunday after Pentecost to the feast of the Dormition of the Most Holy Mother of God. Later, however, the Fast of the Dormition was separated from it and the month of July was excluded from the Fast of Peter. Simeon of Thessalonica speaks of Peter's Fast as of one week's duration. The Syrian Unites reduced this fast to four days; the Syrian Jacobites kept this fast along with the Greeks.

In our Church the Fast of the holy Apostles lasts from the Sunday of All Saints to the 29th of June, the feast of the Apostles SS. Peter and Paul. This fast may be of longer or shorter duration depending upon which day the Pasch (Easter) is celebrated. If the feast of Easter occurs sooner, then the Petriwka is longer; if Easter comes later, then the Petriwka is shorter. At its longest it could last six weeks, at its shortest, one week and one day. The duration of the Fast of Peter has remained the same as today since the beginning of Christianity in Ukraine.

Prescriptions of the Fast of Peter

The Fast of Peter is somewhat more mitigated than the Great Fast before Easter. The Kievan Metropolitan George (1069-1072) in his "Rules" does not allow meat or dairy products to be eaten during the Petriwka. On Wednesday and Friday, he prescribes dry food, that is, bread and water or dry fruits. On Tuesday, Thursday, Saturday and Sunday he permits fish twice a day and wine. In addition to this, he directs that one hundred prostrations (profound bows to the ground) be made daily, excepting Saturdays, Sundays and holy days. Since Metropolitan George was a Greek, we may assume that he prescribed for our Church the same practice on the Fast of Peter as prevailed in the Greek Church at that time.

The Synod of Zamost (1720) mentions that in our Church the Petriwka (Peter's Fast) lasted from the first Sunday after Pentecost, that is, from the Sunday of All Saints to the feast of the Apostles SS. Peter and Paul. The Synod notes that laborers and villagers may be dispensed

from the fast either partly or completely, since the fast occurs during the harvest season. During the Petriwka, the Synod of Lviv (1891) allows dairy products on Monday, Wednesday and Friday, and meat on the other four days of the week; however, it imposes upon the laity the obligation of praying five "Our Father's" and five "Hail Mary's" before and after the noon day meal and supper; religious must recite Psalm 50.

A Byzantine Rite Liturgical Year 1992, Toronto, Julian J. Katrij, OSBM, translated by Fr. Demetrius E. Wysochansky, OSBM

NATIVITY OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST, JOHN (June 24)



The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Luke. 1: 5) relates that the righteous parents of Saint John the Baptist, the Priest Zachariah and Elizabeth, lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, Saint Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that Saint Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her Her own joy. Elizabeth, "filled with the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. Saint John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked Saint Zachariah about this, he motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and Saint Zachariah glorified God. He also

prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.
