

**June 14 is the feast day of Elisha, a prophet of the Northern Kingdom of Israel.**

Elisha was the son of a farmer, called to his vocation while he was plowing a field "with twelve yoke of oxen before him" (I Kings 19: 19). Elijah, the senior prophet who has been told by God to seek him out, casts his mantle on Elisha, who runs after him and promises to follow him once he has kissed his parents goodbye.

The casting of the mantle is a kind of anointing, and Elisha will be with his mentor until the day when Elijah says to him, "Ask what I shall do for you, before I am taken from you" (II Kings 2: 9). Elisha makes a bold request: "I pray you, let me inherit a double share of your spirit."

Then the two are separated by a "chariot of fire and horses of fire." Elijah ascends, in a whirlwind, into the heavens. Elisha cries out, "My father, my father! The chariots of Israel and its horsemen!"

One of the many miracles Elisha does after this reveals the importance of the words "chariots and horses." The Syrian army has come by night and surrounded the Israelites with "horses and chariots and a great army." Elisha's terrified servant asks, "Alas, my master! What shall we do?"

Elisha's answer at first glance seems strange: "Fear not, for those who are with us are more than those are with them." He prays that God will open the servant's eyes so he may see for himself what the answer means. The Lord does open the young man's eyes, and he sees that "behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6: 17b).

As Elisha is dying, Joash the king of Israel weeps and cries out to him, "My father, my father! The chariots of Israel and its horsemen!" These words, the same ones Elisha said to Elijah, indicate the strength and power given by God to His prophets. They are greater than any earthly power, as Elisha's young servant saw with his own eyes. They will preserve the people of Israel as long as the people listen to their prophets. When they don't, they will be undone. Even mighty Solomon, with his silver, gold, myrrh, spices, slaves and "fourteen hundred chariots and twelve thousand horsemen," (I Kings 10: 26) loses everything when he ignores a warning prophecy and turns away from God.

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**June 17, 2018**

**All Saints of Britain & Ireland**

**Times of Services**

Jun	17	Sun	10:00 AM	Divine Liturgy
	24	Sun	10:00 AM	Divine Liturgy
Jul	1	Sun	10:00 AM	Divine Liturgy
	8	Sun	10:00 AM	Divine Liturgy
	15	Sun	10:00 AM	Divine Liturgy
	22	Sun	10:00 AM	Divine Liturgy
				Blessing of the cars

### Halushki Sale

A sub-committee of the Growth Committee will be preparing and selling Halushkies at the Farmers' Market on Rt. 68 on Saturday, June 23, 2018. The sale will begin, at 9: AM, when the market opens and end when the Halushkies are sold out.

For more information please contact:

Susan Campbell, Debora Pfabe or Nadine Schorr.

### June Birthdays

June	4	Pam DeRose,
	5	Rich Ordy,
	6	Odile Enslin,
	9	Mark Stewart,
	10	John & Jesse Enslin

### June Anniversaries

June	4	Nadine & Keith Schorr,
	7	Deb & Brian Pfabe, Steve & Marla Milich

### Many Blessed Years

## All Saints of Britain & Ireland

June 24 is the feast day of all the saints of Britain and Ireland. This feast, unlike many much older ones on the Orthodox Church's calendar, was instituted just in recent years. It honors early saints from the western part of the world.

Two of these saints, Aidan of Lindisfarne and Hilda of Whitby, were seventh-century contemporaries. Saint Aidan had been a member of the monastic community on the island of Iona, off the coast of Scotland. Founded by Saint Columba, this monastery was a center of Celtic spirituality. When King Oswald of Northumbria (in northeast-

ern England) asked for missionaries from Iona to convert his English subjects to Christianity, the first monk to attempt it decided that the pagan English were too stubborn to be influenced, and gave up.

Aidan refused to believe the job was impossible, and left Iona for Northumbria in 635. He established a monastery on the island of Lindisfarne, and it became not only a center of missionary work but the home of a growing community of monks. Aidan went on foot among the people of the area, teaching about Christ's love from one village to another. At first he travelled with an interpreter, since he knew only his native Irish language; some say King Oswald occasionally accompanied him. But gradually Aidan learned the language of the people, who responded eagerly to his preaching and instruction.

Saint Hilda of Whitby, born in 614, was a child of the royal house of Northumbria. Her early life was scarred by tragedy and loss; when she was still a baby her father was poisoned. She was brought up by Christian relatives in the Northumbrian court, and grew to love Jesus Christ with all her heart.

So when her sister decided to travel to Gaul to become a nun, Hilda planned to follow her. But Saint Aidan, who knew her dedication to the faith, asked her to stay in England and gave her land on which to build a monastery.

By 657, Saint Hilda had established that thriving monastic community, and had moved on to Whitby. There she organized a double monastery (one for men and one for women) in accordance with the Celtic tradition of Saint Columba. The community became famous as a center of learning and trained five bishops. Secular rulers and monastic abbots sought Saint Hilda's advice, and she advised these and many other people, while also encouraging the study of Scripture and giving Church artists the resources to create.

Hilda was stricken with serious illness—a virulent fever that darkened the final six years of her life. But as the Venerable Bede writes, "...taught by her own experience she admonished all men to serve the Lord dutifully when health of body is granted to them, and always to return thanks faithfully to Him in adversity, or bodily infirmity."

These saints are only two of the many who lived and worked faithfully in Britain and Ireland during the Church's early years.