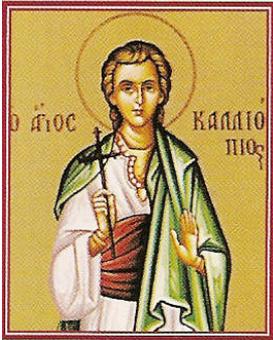


April 7

A. *Our Ven. Father George, Bishop of Melitene (Mitylene)*

A monk since youth, "having destroyed carnal passions", he was a "pillar of purity and key of chastity". Lofty gifts, with deep humility, strict abstinence and love for the poor brought him to the attention of Emperor Constantine Porphyrogenitus, and, at the request of the latter, St. George was installed as the Metropolitan in the city of Mitylene on the island of Lesbos. He was glorified with the gift of healing and was the "physician of incurable diseases and the disperser of impure spirits". During the reign of Leo the Armenian St. George, already a profound starets [elder], for honoring holy icons and the accusation of the emperor of heresy he was banished to Chersonese where he also died about the year 816.

Martyr Calliopius



Born in Pamphilian Perga, the son of a rich senator, brought up in the awe of God by his own pious mother Theoklia, St. Calliopius was a true servant of the King of Heaven. Being saved from the persecution of Christians, he left his native land and arrived in Pompeiopolis, Cilicia. But here he soon had to confess Christ during the time of Pagan celebrations. St. Calliopius was subjected to terrible torture: he was beaten with ox-hide straps and iron rods, scorched by fire, tied to an iron wheel and, finally, was thrown into prison. The blessed Theoklia visited him here and encouraged him to courageously meet death for Christ. Remaining unshakable in his faith, the holy martyr by order of the hegemon was crucified on a cross. The humble Theoklia asked the torturer to crucify her son with the head downwards. After the death of the holy martyr she embraced his body and died there and then in 304.

Martyrs Deacon Rufinus, Aquilina and 200 warriors

Rufinus and Aquilina died in Sinope on the Black sea, about the year 310. After being tortured they were beheaded by the sword. St. Aquilina has suffered because she helped St. Rufinus, when he was imprisoned in fetters. The holy 200 warriors converted to Christ, seeing the torture and steadfastness of Ss. Rufinus and Aquilina.

Ven. Serapion the Monk

He was born in Egypt and practiced asceticism in the 5th century. For the sake of the Lord he voluntarily accepted poverty and was distinguished by a rare

self-renunciation for his neighbor. He had only clothes and the Gospel, but also this modest property he once sold to assist the deprived. Wishing to convert one virtuous citizen to the true faith, who was attracted to the Manichaeian heresy, Ven. Serapion even offered his freedom: he sold himself as a slave to this citizen and fully reached his goal. See May 14; see page 653.

Ven. Daniel of Pereiaslavl

He was born in 1453 in Pereiaslavl-Zalesky and from young years he found his love for self-sacrifice. Secretly having left his parental home, he departed to the Borovsk Monastery (see Kaluga Diocese) to Ven. Paphnutius and there spent 10 years under the direction of Elder [Starets] Leucius. Having received experience in spiritual life, he returned to his native land to the Pereiaslavl St. Nicetas Monastery, (see Vladimir Diocese), from where he went to Goritsky (in Pereyaslavl). Here for 30 years he did special asceticism of love for neighbor: the dead wanderers, the killed, the frozen, the drowned poor men, he with his own hands transferred to an earthen vessel and went at night to read the burial service of the departed. On this place he later built the Trinity Danilov Monastery (see Vladimir Diocese) in which he also was the hegumen. The Venerable One died in 1540. In 1652 his relics were found incorrupt, but in 1653, owing to the wonders performed by his relics, in the monastery there was a standing local commemoration by Patriarch Nikon. Today the holy relics repose openly within the walls of the cathedral temple built in his honor.

Repose of Ven. Nilus Sorsky [of Sora]

Born of the boyar family Maikov, tonsured in the St. Cyril-Beloozero Monastery, he traveled for a long time in the East to study the monastic way of life. Returning to Russia, he departed to the Sora River and built his solitary kellia and chapel, about which soon rose up an entire monastery with a Skete Ustav [Typikon] (see Novgorod Diocese). Ven. Nilus commanded the brethren to eat from their labor, to accept alms only in extreme need, to not get expensive things even for the church, to not let women into the Skete, to not let the monks leave it under any pretext. The possession of any ancestral lands was denied in the Skete. Opposed to the requirement of the death penalty for Judaizing heretics, Ven. Nilus strongly stood up against such inhumane requirements and in relation to this prodigality advised all to be ruled by the spirit of evangelical love. The erudition of Ven. Nilus in the works of the holy fathers was so great that he frequently spoke in the words of the fathers.

In his works (the tradition for the disciples about life in the Skete, the monastic Ustav [Typikon] in 11 chapters and others.) Ven. Nilus appears as a strict ascetic and a profound expert of the internal life. The works of Nilus develop the essence of asceticism and concern the deep movements of the internal person. In them Ven. Nilus, on the basis of his own psychological analysis and the works of

the Eastern ascetics, represents in detail the struggle of the person, aimed at perfection with respect to the passions, and specifies an outcome of this struggle.

The Venerable One is distinguished by the limits of disinterestedness and diligence. He accepted active participation in the construction of a temple, brotherly kellia and so forth. He dug out a pond and a well, water from which is considered healing. The life of his Skete was distinguished for such severity that only 12 men were found who were able to abide by it. And after the death of Ven. Nilus (1508) his monastery always remained representative of the strictest asceticism.

In 1569 Ivan the Terrible wanted to build a stone church in the monastery instead of a wooden one. Ven. Nilus appeared to him in a dream and forbade him to break the tradition of the poverty of the Skete.

During recent times a stone church was erected, but its vaults have fallen on the very shrine of the venerable one and his relics continue to repose in a hidden place in the chapel.

Ven. Leucius

He practiced asceticism in the 15th century and founded the Dormition Monastery on the Ruza River (Volokolamsk District, Moscow Province). His relics repose in a hidden place in the temple of his monastery (now a parish church).

Byzantine Icon of the Mother of God appeared in 732.

S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0132-0133. Translated by Archpriest Eugene D. Tarris © March 24, 2008. All rights reserved.