

May 15

E. † *Our Ven. Father Pachomius the Great, Founder of Cenobitic Monasteries in Egypt*

The son of pagans from the Egyptian Thebaid, he entered military service at the age of 18. Disinterested Christian love, which was demonstrated to him and his companions by the inhabitants of one small Thebaid town, deeply touched his soul, and having recognized the true God, St. Pachomius was baptized.

After this he then devoted himself to the study of Christian asceticism under the strict ascetic Palamon and spent 10 years with him. In 325, under the inspiration of God and "wishing the angelic way of life", Ven. Pachomius left for the Tabennesis desert. Spending his life in ascetic struggle, he extinguished "carnal passions through abstinence" and trampled down "all pernicious demonic devilry" in himself. He founded a monastery here and soon many monks gathered around him, who also founded a new monastery for themselves near him. In such a way "cenobitic monasteries were organized for the first time and Ven. Pachomius was the main leader and director. Being "a lawgiver on fasting and first leader", "a respectable director", he gave the Ustav [Typikon] in the management of monastic coenobitism to his disciples.

In the life of the venerable one it is narrated that once an evil spirit wanted to tempt him by the very holiness of his way of life. Appearing before the venerable one, the devil said: "Rejoice, Pachomius, for you have pleased me so much, that I, Christ Himself, have come to you!" Pachomius began to reason: "the coming of Christ is not like that. He brings joy, but now I am afraid; no, this is not Christ". Having protected himself with the sign of the cross, the venerable one said: "spirit of evil, depart from me". Then the phantom instantly disappeared.

Ven Pachomius died in 348 during a pestilential plague. For his holy life this venerable one was awarded gifts of clairvoyance and working wonders from the Lord.

Kontakion, tone 2

**You were revealed a shining lamp to the ends of the world:
You made the desert a city with a multitude of monks:
You yourself were crucified, bearing a cross on your shoulders
And you subdued the body through abstinence,
Praying continually for us all.**

Epistle: 2 Cor. 4:6-15; sel. 176. **Gospel:** Lk. 14:25-35; sel. 17.

+ Our Father among the Saints Isaiah, Bishop of Rostov, Wonderworker

He was born near Kiev and tonsured a monk in the Monastery of the Caves during the time of Ven. Theodosius. He soon surpassed many monks in fasting, prayer and virtuous life and according to the wish of Great Prince Iziaslav, in 1065 he was installed as the Hegumen of the St. Demetrius Monastery. In 1078, St. Isaiah was consecrated as bishop in Rostov, where at that time there were still many rough pagans. The hierarch by his own zeal overcame all obstacles from the infidels: "going through the cities and villages in the Rostov and Suzdal Provinces, destroying idolatrous temples and building churches", he baptized even the most impenitent pagans and confirmed them in the faith in Christ. He died in 1090. In 1164, the relics of St. Isaiah were found incorrupt and now repose in the Rostov Cathedral.

Troparion, tone 8

**O Instructor of Orthodoxy as a teacher of piety and purity,
O Beacon who enlightened Rostov,
And as a hierarch a divinely inspired catalyst, O wisest Isaiah:
For you enlightened all the ends of Russia
With spiritual grace by your teaching, O Blessed Hierarch,
Pray to Christ God to save our souls.**

Kontakion, tone 3

**You resounded like thunder,
With your divine teaching in the Russian land,
And you were revealed an all shining lamp,
Radiating the light of divine reason, O Blessed Isaiah:
Therefore we cry out to you:
Pray continually to Christ God for us all.**

His Synaxis is done where his relics lie and where his temple exists.

Paramoia and the rest: see May 9.

*+ Murder of the Holy Right-believing Crown Prince Demetrius of Moscow,
New Wonderworker of all the Russias*

Born in 1582, the son of Tsar Ivan the Terrible, he was traitorously killed by a knife in 1591, under the secret order of Boris Godunov, during the reign of his brother Theodore Ivanovich who lived in Uglich. On June 3, 1606 the relics of St. Demetrius were found incorrupt and were transferred from Uglich to Moscow where they even now repose in the Archangel Cathedral¹.

Troparion, tone 4

**The royal diadem was empurpled by your blood,
O Divinely-wise Martyr,
Having received a cross instead of a scepter,
You were revealed a victory bearer,
And you offered as an unblemished sacrifice to the Master:
For you were slaughtered as a blameless lamb by the servant,
And now to stand rejoicing before the Holy Trinity:
Pray that the dominion of your relatives be more pleasing to God,
And to save the sons of Russia.**

Kontakion, tone 8

**The faithful are radiating gladness in your glorious memory:
For you have sprouted well grown grapes,
And you offered yourself as red fruit to Christ:
Therefore even after your murder your body was kept incorrupt,
Empurpled with blood through suffering, O noble Saint Demetrius,
Keep your country and city unharmed:
For which you are the confirmation.**

Paramoera: see Apr. 23. **Matins Gospel:** Lk. 21:12-19; sel. 106. **Epistle and Gospel for a martyr.**

St. Achilles, Bishop of Larissa, Fourth Century

Being present at the First Ecumenical Council, he so shamed the heretics that he excited general amazement. He died on or about the year 330. About the year 978 his relics were transferred to Prespa, Bulgaria (now called Aghil after this hierarch).

Ven. Euphrosyne, Wonderworker of Pskov

He was born of simple peasants who lived in the Pskovian country. In his youth he secretly left his parents and accepted monasticism in the Sviatogorsky Monastery (near Pskov). Here having carried out his asceticism for some time, St. Euphrosyne, with the blessing of the rector, left for a certain impassable place on the Tolva River (about 25 versts [16.5 miles] from Pskov) and there constructed a temple in the name of the Three Hierarchs. When monks began to gather around the venerable one, he constructed kellia for them and gave them a cenobitic Ustav [Typikon], but did not accept the rank of rector, having charged his disciple Ignatius with its management. St. Euphrosyne gratuitously fed the poor and pilgrims in his monastery although sometimes the brethren themselves needed

daily bread. God did not abandon the monastery of the saints. Once St. Euphrosyne distributed all monastic stores so that the brethren began to murmur against him; but the saint encouraged the brethren to hope in God - and soon the Pskov mayor completely unexpectedly sent supplies of bread to the monastery. Not changing his ascetical way of life, the venerable one reached extreme old age and died in 1481. His name was added to the number of the saints at the Council of 1547. Through the intercessions of St. Euphrosyne his monastery was saved many times from the Lithuanians, Poles and other enemies. His relics are in a hidden place in his monastery.

Ven. Isaiah, Wonderworker of the Kiev Caves

Having practiced asceticism in tireless labor in the Monastery of the Kievan Caves, he peacefully died in 1115. His relics openly repose in St. Anthony's Cave.

Martyrs Vitus, Modestus and Crescentia

In the Menologion, published by the Sinodal'naia Typografiia [Synodal Press] in 1863, the commemorations of these martyrs are on May 16 and June 15, but in the Menologion of 1891 they are commemorated only on June 15.

Ven. Serapion

A disciple of Ven. Euphrosyne of Pskov, he spent his days together with him in spiritual labor and the asceticism of desert dwelling. Knowing the Latvian and Czech languages, all his life Serapion kept speaking these languages in the spirit of the Orthodox faith. Having held on to Orthodoxy he strengthened his knowledge but tried to entice those holding to Latinism or Protestantism to return to the Orthodox Church. In the last years of life he was glorified with the gift of healing and clairvoyance. He died at the age of 90 on September 8, 1481. There is a handwritten service for him.

¹ The Russian Church reverently reveres the memory of the Holy Crown Prince Demetrius twice a year on May 15 and June 3. The city of Uglich, honoring the Holy Crown Prince Demetrius with his special divine protection, adds a third day, May 16 to these two days. On this day the city of Uglich makes a so-called "festival to the shroud of the Holy Crown Prince". The shroud (veil) with the image of the Holy Crown Prince Demetrius was embroidered from the cloth on his glorified holy relics and the bier on which were they carried from Uglich to Moscow. This shroud and also an image of the holy crown prince "written on a tablet" were sent from Moscow to Uglich (probably by Patriarch Germogenes). Subsequently "the idea of the spiritual order and the citizens was that they would establish a festival for this shroud on the 16th day in the month of May to carry around his palace and to bring children near, because the crown prince was only seven and a half years old, doing this even up to the destruction of Uglich by Lithuania". This feast is deeply distinguished by emotional solemnity. On this day after the Liturgy there is a solemn cross procession around "the crown prince palace" and during the singing of the Troparion to the crown prince the shroud and the bier, on which were the holy relics of the crown prince, were carried from Uglich to Moscow. All Uglichian citizens - without distinction of rank or of position - unfailingly honor the shroud and bier through their obligation to bring or carry their children beginning with those breast feeding up to those who are 8 years old. The deep belief that an evil hand killed only the body of the holy crown prince, but that his holy soul

stands before the throne of glory of the Heavenly King, invisibly to physical eyes, but nevertheless effectively responds, mercifully looks after those who zealously and prayerfully turn to the holy crown prince, - this deep belief transforms the day of sacrifice, this once most terrible day, into a brightly joyous feast, on "crown prince day"... The day of the murder of the holy crown prince is the day of his heavenly joy, and he informs children of his heavenly joy that they may come to his feast.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp. 0172-0175.
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