

July 12

Holy Martyrs Proclus and Hilary

They came from Calipta, near Ancyra, and have suffered during the reign of Trajan. St. Proclus underwent torments in many different cities and finally was crucified on a tree and pierced. St. Hilary, his nephew who also firmly confessed Christ, after severe torture was beheaded.

Kontakion, tone 4

**Like the morning star,
Your glorious sufferings enlighten us with holy miracles.
We celebrate your memory, Proclus and Hilary:
Pray to God for us //
That He will save our souls.**

(Text tr. Holy Myrrhbearing Women Monastery)

Our Venerable Father Michael Maleinos

Manuel Maleinos, his secular name, the son of noble, rich and pious parents, who prayed to God for him, was born about 894 in the Charsian region, located in the western part of Cappadocia (Asia Minor). At a young age he was sent to Constantinople to study the noble customs of the imperial court. Burning with fervent love for monasticism, Manuel soon secretly left his parents for the monastery on Mount Kimineia (in Bithynia) where he was tonsured a monk with the name Michael. This strongly offended his parents. They have violently taken control of him, but nothing could make him reject monasticism, and in anger they banished him. The young ascetic again returned to the monastery where he was assigned to the refectory, and began serving the brothers with such diligence and care, standing before them for as long as they ate, and bringing food to them with such servile humility, that they were all surprised that he decided to undertake such menial service being a nobleman. The venerable one himself prepared the food, washed the utensils, swept and did other similar tasks tirelessly and assiduously. The whole day he spent in a tunic and barefoot, and at night he lay down on boards, even during the wintertime. Within two years he became a full perfect monk and when his father saw him he was delighted and encouraged him, saying: "Look, my son, do not fall away from God, Whom you love more than parents and the world ". Soon the father of Michael died. Then the mother of Michael became a nun, and with his help lived her life pleasing to God, and then her life ended. Having inherited his parent's estate, the Venerable Michael gave part to the poor and his servants, whom he freed, and the rest he gave to the monastery. Having settled, then, outside of the monastery on one large rock, he stayed here five days of the week, but on Saturday he went into the monastery and spent two days with the brothers. Having grown fond of solitude, within four years he, in community

with one rather virtuous relative, by the name of Agapius, left for the most remote part of the mountain, and here they spent two years in such strict abstention, that from much evil suffering the human image has hardly been recognized in them. Later each of them wished to work ascetically in silence separately. Agapius went to another place and performed the luminous and great ascetical effort. Michael, having remained alone, found one place rather silent (Dry Lake), built a small hut there and spent the angelic life in silence, courageously struggling against demons. His glory was disseminated a great distance during a short time, and many came to him desiring to imitate his way of life. At first he didn't want to receive anyone, but later seeing them come with diligence, began to receive them one by one, teaching them to be content with only bread and water. When more than fifty brothers gathered, the Venerable Michael sent and called for Father Agapius and made him abbot of this Dry Lake Laura. Soon, owing to narrowness of this place, the Saint took several disciples, throughout all of Mount Kimineia found a convenient place and built a Laura. Thanks to the ascetical efforts and glory of the venerable one, all of Mount Kimineia was covered with monks who glorified the Lord. This great father was also worthy of the priesthood, being pure and irreproachable. Having adorned his life, day and night, with reading the Holy Scripture, he has shown how the priesthood should be united with the monastic way of life. And he achieved such passionlessness and height of contemplation that he perceived with detachment and like a prophet, accurately was able to predict the future, and he performed many wonders. His lips neither swore, nor spread malicious gossip, nor insulted anyone. On the contrary, he prayed for those who hated him and, not being evil, changed them with his blessings and was so co-suffering and loving mankind that he could not see someone in sorrow and not help him in his need. Having the name of an angel, he lived like an angel; not changing a rule of abstention up to his last breath, he constantly fasted excluding that time when he was very sick, or on the Lord's feasts or when he received any prominent nobleman. At first, when he became a monk, he received food once every two days, then in the middle of a selfless life he ate once only in five days; toward the end of his life, especially in the Holy Forty Day Fast, he ate once in twelve 12 days. For food he ate vegetables, for drink he drank water. His clothes were poor and coarse. When he was healthy, he slept on a bench, but when he was sick, on a bed, with rigid bedding. He loved holidays very much, especially when there was a glorious celebration of the Master Christ or the Theotokos; during this time he performed the All Night Vigil and sang with gladness; on other days we did not see him cheerful, but only on the feast days. The Venerable Michael was the teacher and spiritual father of the Venerable Athanasius (see July 5) and from him the Venerable Athanasius borrowed that spiritual light which has brightly burned on Athos. The Venerable Michael died in 962. Healing streamed from the shrine with his relics.

Kontakion, tone 2

Your deeds refined the fleshly burden,

**Your enlightenment inculcated sincere speediness, O Michael,
You revealed the Trinity to the abode:
For You clearly perceived, O Blessed One. //
Pray unceasingly for us all.**

Martyr Golinduch, in sacred Baptism named Mary

She lived in Persia in the Sixth Century and was the wife of the chief magician. Having known the errors of pagan belief, she accepted holy baptism. For this the Persian King Chosroes put her in prison where she was oppressed for 18 years. During the reign of the grandson of Chosroes Saint Golinduch was released and worked hard at spreading the Christian faith in her fatherland. She died at the end of the Sixth Century, not far from Nisibis.

The Holy Martyrs Theodore and his son John

The Grand Prince Vladimir, while still a pagan, after the victory over the Varangians in 984, together "with the boyars and the elders" wanted to bring an offering to the idols. The elders cast lots. "According to the chronicles, there was one Varangian, coming from the Greeks, and holding the Christian faith; and he had a son, red in face and soul, and the lot fell on him". The brave Varangian did not give his son as an offering to the gods and bravely delivered a sermon against the crowd of pagans, taught them for a long time, and spoke about their gods and about the One God: "the Greeks serve Him, who created heaven and earth, and man, and the stars, both the sun and the moon, and gave life to the people on the earth". But the furious crowd of pagans, in anger for the censure of their gods, murdered the Saints Theodore and John. These Varangians, father and son, were the first martyrs for the holy Christian faith in the Russian land.



Veronica was the woman with the flow of blood healed by Jesus Christ (Mt. 9:18-26).

The Repose of the Blessed Serapion, Bishop of Vladimir

He was born in southern Russia and was a monk in the Kiev Monastery of the Caves. In 1274 he was elected Bishop of Vladimir for his great ascetical efforts. Seeing the disasters of his native land under the Mongolian yoke as punishment by God for their sins, Saint Serapion tried in every way to turn his flock on the way to repentance. He was "very much learned and strong in divine scripture". He left us five of his lectures. He died in 1275 and was buried in the Vladimir Dormition Cathedral.

Repose of the Ven. Arsenius of Novgorod

He was born in Rzhev and given the name Ambrose. Arsenius as a youth was occupied in tanning leather. Against his will he married, but within five months he left his wife and moved to Novgorod where he began to serve the Lord in fasting and prayer. In 1562 with help of Theodore Sirkov, the Ven. Arsenius founded the Nativity of the Theotokos Monastery near Novgorod (closed in 1732) in which he accepted monasticism. His life in the monastery was the strictest: he constantly wore shabby clothes, weighed down his body with chains, and remained in continual tearful prayer. The last years of his life he spent as a hermit and died in 1570. In 1787 his relics were transferred from the monastery he founded to the St. Cyril Monastery (see the Novgorod Diocese) where they now repose.

The Martyrdom of the Ven. Simon of Volomsk

The Ven. Simon was a tailor in his youth, but then, moved by piety, he accepted monasticism in the Pinegsk St. Macarius Monastery and led the strictest monastic life, and within a short time was respected by all the brothers. Running from the glory of humans, the lover of silence left from here to go to the Kichmenga River, in the Volomsk forest where he founded the Monastery of the Cross of the Lord, 75 versts [50 miles] from Ustiug. Having been made the rector, Ven. Simon served as an example to the brotherhood of diligence, fervent simplicity, fasting and prayer. He died as a martyr, being murdered by wicked robbers in 1641. His relics were glorified with miracles and repose in the Volomsk Monastery, being returned to his parish in 1764.

The Three-handed Icon of the Mother of God; see June 28.

*S. V. Bulgakov, Handbook of Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) pp. 240-242
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