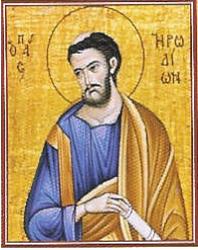


March 28

D. *Our Ven. Father Hilarion, the New, Hegumen of Pelekete.*



From his youth he practiced asceticism as a monk and was distinguished by a strict and virtuous life. He "attained a chaste life, patience and meekness, and impartial love, extreme abstinence, all-night standing, divine compunction, faith, true hope in compassion". About the year 754 he suffered for iconolatry. During his lifetime and after his death the venerable one became glorified for many wonders.

Ven. Stephen the Wonderworker, Hegumen of Tryglia

A monk since youth, he practiced asceticism in the Tryglia Monastery near Constantinople. For his holy life he was elected the hegumen of the monastery.

In the reign of Leo the Armenian the holy venerable monk after extended torture for venerating icons was imprisoned where he also died in the first half of the 9th century.

In the church hymns, he was "meek and calm", "compassionate and humble", "without malice, chaste", "greatest physician of the infirm", "father of orphans, intercessor for widows", "a glorious and praised monk". He had "all-night vigils, divine way of life, faith, abiding hope, Orthodox wisdom, wonderful existence, and the most magnified compassion". The Holy Church praises Stephen "as a bright star and never-setting sun, and like an animated sky with stars adorned with divine wonders".

Martyrs Jonah and Barachisius and with them: Zanithas, (Zanith), Lazarus, Maruthan (Maruthas), Narsinus (Narses), Eli, Marina (Maro), Abibus, Sibsithinus (Sibenth) and Sabbas.

All suffered for Christ in Persia during the reign of Shapur II in the first half of the 4th century.

In the Synodal Menologion of 1891 only Martyrs Jonah and Barachisius are mentioned, but in the Synodal Menologion of 1863 all of them are remembered.

Ven. Eustratius of the Kievan Caves

Born in Kiev, after he distributed his estate, he was tonsured a monk in the monastery of St. Anthony and for his strict fasting he was called "faster".

In 1096 he was taken captive by the Polovtsy, who completely destroyed the monastery, and was sold by them to a certain Jew in Chersonese together with

other captives. For a long time the Jew starved his slaves, trying to force them to renounce Christ, but he was not successful. Their steadfastness was not shaken and they died as Christians, some within 3 days, others within 7 days, but others within 10 days. St. Eustratius remained alive and lasted 14 days without food.

The Jew turned all his hatred on to St. Eustratius and crucified him on a cross. His body was thrown into the sea. Christians have taken St. Eustratius and brought him to Kiev, where even now it reposes in the caves of Ven. Anthony.

Repose of Ven. Hilarion of Gdov, disciple of Ven. Euphrosynus of Pskov and founder of the Protection - Ozero Monastery on the Zhelch River, Gdov District. He practiced asceticism in this monastery up to his death in 1476. His relics are in a hidden place in the temple of his monastery (now a parish church).

Boyan (or Boyin)

He was a Bulgarian prince. Being a pagan, he became acquainted with the Christian faith with the help of a captive Greek. Then he accepted Holy Baptism and devoted his life to prayer, meditation on God and fasting. Having been informed of this, his brother, Malomir, also a prince began to force St. Boyan to renounce Christ and seeing that he was unshakeable in his faith, sentenced him to death. Before his death (about 830) St. Boyan predicted that his brother would soon die, and that prediction was fulfilled.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), p. 0124b.
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