

# April 18

## **B. *Our Venerable Father John, Disciple of St. Gregory of Decapolis***

Having loved monasticism from youth, "having given his mind wings to fly to God through faith", he fervently and zealously practiced asceticism, spending "all his time" "in much silence, weeping and tears", so that his trainer, St. Gregory himself (see Nov. 20), rejoiced about him.

As a monk Ven. John was "true by faith, adorned by poverty and enriched through abstinence", restraining the spirit "of the disobedient body through ascetic abstinence". By his own virtuous life Ven. John began to shine "by both word and deed among the monks", "for he was merciful and humbly wise, meek, full of love and faith".

Together with St. Gregory during the reign of Leo the Armenian he was in Constantinople in order to confirm the faithful in Orthodoxy during the difficult time of iconoclasm. St. John lived here until his death (about 820) and was buried by St. Joseph the Hymnographer by the grave of St. Gregory, who died before his disciple (see April 11).

### *Kontakion, tone 4*

**You adorned your life by abstinence, O Father,  
And you destroyed the flesh:  
Therefore you also conquered the inimical impositions, O All-Blessed One,  
And You came to God in a quiet and eternal life,  
For you are a worthy heir, O John:  
Pray to Him to save us.**

### *St. Cosmas, Bishop of Chalcedon*

Born in Constantinople, elected bishop for his holy life, he was a zealous adherent of icon veneration and underwent much suffering for this. He died in prison in the 9th century during the reign of Leo the Armenian.

### *Ven. Auxentius*

He was an associate ascetic with St. Cosmas, Bishop of Chalcedon, and also with him suffered much for venerating holy icons.

### *Martyrs Victor, Zoticus, Zeno, Acindynus and Severian*

They believed in Christ, seeing the steadfastness of the Holy Great Martyr George, for this they also were beheaded by the sword in Nicomedia in 303.

### *Martyr John the New*

Born in Epirus, from childhood he led a pious life, frequently visiting the temple of God and sincerely engaged in his craft (he was a tailor). He divided the earned money from his labor into three parts: one part he gave to his parents, another part to the poor, but the third he kept for his sustenance. After the death of his parents, St. John arrived in Constantinople, where slanderers and apostates from Christianity informed on him, that he, having accepted Mohammedanism, now renounces it and confesses himself a Christian. The Moslems subjected the holy martyr to severe torture, thrust him into a fire and, finally, cut off his head in 1526. The relics of the saint, placed in the patriarchal church in Constantinople are glorified by wonders.

### *Martyr John Koulikas*

For contention about faith with the Mohammedans he was burnt by them on an iron grill (chengeli) in 1564.

### *Ven. Euthymius*

He was the enlightener of the wild tribes of Karelia, who lived on the shore of the White Sea [Beloe More]. Brought up in the newly revived love for asceticism, Euthymius founded the Nikolayev Monastery on the Karelian border (see Archangelsk Diocese). This monastery was soon destroyed by the Norwegians, and Ven. Euthymius needed to build a new one. At this time two pious sons of the Novgorod possadnitsa [mayor] Martha: Anthony and Felix drowned in the Northern Dvina. Struck with grief the mother gave a rich endowment for Ven. Euthymius to build a new monastery on the grave of her sons. Ven. Euthymius died in 1435. His relics, glorified by wonders, were opened in 1647 and repose in a hidden place in his monastery.

### *St. Maximus Icon of the Mother of God*

It is found in the cathedral church in the city of Vladimir. Metropolitan Maximus wrote the icon 1299 according to a vision. On it the Mother of God is represented in full stature and Metropolitan Maximus is kneeling and receiving an omophorion from Her hands. When St. Maximus arrived in Vladimir from Kiev, the Mother of God appeared to him in a dream and handed over an omophorion, saying for him to shepherd the flock. When he awoke, he found an omophorion in his hands. This omophorion, as a relic, was stored in the Vladimir cathedral for 112 years. But in 1412 during invasion of the Tartars it was hidden and has not yet been found. This icon became glorified for many wonders.