

*All Saints, pray for us!*



<http://www.orthodox.net/trebnic/saints-pray-for-us+former-apostates-sinners-secret-christians.docx>

<http://www.orthodox.net/trebnic/saints-pray-for-us+former-apostates-sinners-secret-christians.pdf>

Martyrs who had been actual, feigned, accused, or accidental apostates	MFA
Holy Martyrs who had been secret Christians	MSC
Saints who committed a great sin & repented with a voluntary martyrdom	GR
Martyrs or Confessors , Very Brave stood for truth	MORC
Great Strugglers	GS
Other	O

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*Suggested use of this list: Do a prostration asking each Martyr/Confessor/group of martyrs to pray for you.*

A suggested prayer is in this basic format: "Holy New Martyr ... or Holy Confessor ... (etc.), pray to God for us!". You may also ask them to pray for the world or to help you.

And with this prayer, make a prostration all the way to the ground and stand back up. You don't need to go fast or slow. You need to pray with intensity. The only rule is intensity and a repentant and humble spirit.

If you feel tired or feel that you cannot make the prostrations, personal experience has shown that we can always do more than we think we can do. There is also absolutely no rule against doing the prostrations in several sessions, with rest periods. Just remember that we are not trying to pamper our flesh; we are trying to pray with intensity! There will be times when this is not easy. If you are positively unable to do a

prostration, do a deep bow slowly and without hurrying.

If you are unable to do many prostrations, do a few. If you are unable to do any prostrations without help, use something to help you get up and down, such as a chair or table.

You may have favorite saints that you pray to. Make a list of the saints, and include them before or after the martyrs and confessors in this document. An example (repeated here) is at <http://www.orthodox.net/trebnic/saints-pray-for-us+favorites.docx>, <http://www.orthodox.net/trebnic/saints-pray-for-us+favorites.pdf>. I make prostrations to our Lord Jesus Christ and the most holy Theotokos, the Angels, and other saints before the list of martyrs and confessors.

This list is intensely personal. Use it as is, or make your own. All that matters is that you pray with intensity.

Please contact Priest Seraphim Holland for suggestions to add to this list in any except the first category.

Please give the name of the Saint and the date of commemoration.

Priest Seraphim Holland [seraphim@orthodox.net](mailto:seraphim@orthodox.net), Whatsapp/Telegram/Phone 972 658-5433 (Please text before calling.)

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Fear, O soul, the judgement and gehenna, and drive away the heavy sleep of apathy and the terrible slumber of recklessness. The end is near, the judgement is at the door. What will we encounter after we take leave of this life?

Come to my aid, O saints and righteous ones, who have performed good deeds unto salvation and lament for me as for one deceased, or take pity on me as one who is among the living but half-dead. For I am full of shame and lack boldness because of the sins I have knowingly committed.

Pour out on me your kindness as you would for a prisoner or for one covered with festering sores. Be kind to me, O initiates of the merciful God, our Savior, and pray that He might freely convert me, and that in the hour of His coming I might not be found unworthy and not hear the terrible condemnation: get away from Me, O worker of deceit. I tell you that I know you not.

Psalm 62, Spiritual Psalter of St Ephrem the Syrian

Lord Jesus Christ, have mercy on us.

*A prayer from Litia:*

Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Save, O God, Thy people, & bless Thine inheritance; visit Thy world with mercy & compassions; exalt the horn of Orthodox Christians, & send down upon us Thine abundant mercies:

*Holy Saints, pray for us!*

- |  |   |
|--|---|
| 1. Immaculate Lady Theotokos & Ever-Virgin Mary          | 17. Elder Paisios of Mt Athos                   |
| 2. Life-creating Cross                                   | 18. Fr Silouan of Mount Athos                   |
| 3. Honorable heavenly Bodiless hosts                     | 19. Fr Sophronius                               |
| 4. Archangels Michael and Gabriel                        | 20. Mary of Egypt                               |
| 5. Guardian Angel  | 21. Matrona the Blessed of Moscow               |
| 6. Honorable Glorious Prophet Forerunner & Baptist John  | 22. Patriarch Joseph the All-Comely             |
| 7. Holy glorious & all-praised Apostles                  | 23. Prophet Daniel                              |
| 8. Nicholas Archbishop of Myra in Lycia the Wonderworker | 24. Great-Martyr James the Persian              |
| 9. Holy Apostle Timothy                                  | 25. Martyr Timothy of Esphigmenou               |
| 10. Father Seraphim of Sarov                             | 26. Great-martyr & Healer Panteleimon           |
| 11. Nectarios of Pentapolis                              | 27. Maccabean Martyrs, Priest Eliazar, & Solome |
| 12. John of Shanghai & San Francisco                     | 28. Father Nicephorus the Leper                 |
| 13. John of Kronstadt                                    | 29. Monk-martyr James <sup>1</sup> (11-01-1520) |
| 14. Jonah of Manchuria                                   | 30. Prince Alexander Nevsky                     |
| 15. Kosmas of Zaire & Grigorou Monastery                 | 31. Blessed Luke the surgeon                    |
| 16. Elder Porphyrios of Mt Athos                         | 32. NM Ephrem of Nea Makri                      |
|  | 33. Papa Nicholas Planas                        |

## September

- |   |  |
|---|--|
| <ol style="list-style-type: none"><li>1. NM Angelis (MFA ,9-1)</li><li>2. NM Polydorus of new Ephesus (MFA , 9-3)<sup>2</sup></li><li>3. NM Athanasius of Thessalonica (MFA ,9-8)</li><li>4. Mother Theodore of Alexandria (GR ,9-11)</li><li>5. M Constantine of Hydra (MFA ,11-14, rel of Fr Evangelos)</li><li>6. NM John of Crete (MFA ,9-15)</li><li>7. NM, Monk Hilarion the Cretan (MFA ,9-20)</li></ol> | <ol style="list-style-type: none"><li>8. Confessor and martyr Michael Prince of Chernigov, Novgorod and Kiev (MORC ,9-20)</li><li>9. NM John of Epirus (MFA ,9-23)</li><li>10. NM Peter and Antonios (MFA ,9-23)</li><li>11. NM Nicholas the Grocer (MFA ,9-23)</li><li>12. NM Aquilena (MORC ,9-27)</li></ol> |
|---|--|

## October

NM George of Philadelphia (MFA, 10-2)

St. Leger, Bishop of Autun (GS, 10-2)

NM Makarios of Chios (MFA, 10-06)

NMM Angelis, Manuel, Geoerge,  
Nicholas of Crete (MFA, 10-28)

Anonymous executioner (who acknowledge  
Christ, and died for that reason in an obscure dungeon)  
(MFA, 10-30)

Nicholas of Chios (MFA, 10-31)

## November

1. NM James the Ascetic ( [MORC 11/1](#))

2. Theodore the confessor, of the  
Studion ( [MORC 11/11](#))

3. John the Alms-giver ( [GS 11/12](#))

4. NM Damascene of Constantinople  
( [MFA 11/13](#))

5. NM George of Chios ( [MFAC 11/26](#))

6. M & Confessor Stephen the New ( [MFAC 11/28/766\(764\)\)<sup>3</sup>](#)



## December

- |  |   |
|--|---|
| <ol style="list-style-type: none"><li>1. NM Angelios of Chios (MFA 12-3)</li><li>2. NM Nicholas Karamos (MFA 12-6)</li><li>3. M Menas (MFA 12-10, with Martyrs Hermogenes, Eupgraphaus)</li><li>4. M Mirax (MFA 12-11, Egypt)</li><li>5. M Synecius (MFA 12-12)</li><li>6. M Eustratius (MSC 12-13, with Mardarius)</li><li>7. M Apollononius<sup>4</sup> (MFA 2-14)</li><li>8. MM Copres, MM Paternutius,<br/>Soldier Martyr Alexander<sup>5</sup> (MFA 12-17)</li><li>9. Stephen the Confessor<sup>6</sup> (MFA 12-17)</li></ol> | <ol style="list-style-type: none"><li>10. GM Sebastian, Brother Martyrs<br/>Mark &amp; Marcellus, Tranquillinius &amp;<br/>Marcia, Chromatius &amp; Tibertius,<br/>Nicostratus &amp; Zoe, Nicanus and other<br/>companions<sup>7</sup> (MFA 12-18 Diocletian)</li><li>11. NM Priest Martyr Constantine the<br/>Russian<sup>8</sup> (MFA +12/26/1742)</li><li>12. Saint Laurent of Tchernigov (MSC 12-28)</li><li>13. NM Gideon, monk of Karakallou<sup>9</sup> (MFA<br/>+12-30)</li></ol> |
|--|---|

## January

1. **NM George the Georgian**<sup>10</sup> (MFA 01-02-1770)
2. **Saint Silvestre** (01-02), in the catacombs before the reign of Constantine the Great
3. **M Gordius** (MSC 01-03 soldier/Diocletian, deserted to hills, made bold confession voluntarily in the arena)
4. **Thomais of Lesbos** (GS +01-03, married, abused, murdered by her husband who became demon-possessed and was later cured at her grace. Patroness of marriage)
5. **NM Onuphrios of Chios** (MFA 01-04-1818)<sup>11</sup>
6. **NM and Monk Romanus of Carpennison** (MORC 01-05-1694)<sup>12</sup>
7. **M Assad Al-Hayek**<sup>13</sup> (MFA 01-06)
8. **NM Athanase of Attalia** (MFA 01-07-1700)<sup>14</sup>
9. **M. Abo of Tiflis of Georgia** (MSC 01-08)
10. **Met Philip of Moscow** (MORC 01-09, rebuked Ivan the Terrible, exiled, suffocated)
11. **Theodosios the Cenobiarch** (MORC 01-11, spoke out against emperor and Monophysite heresy)<sup>15</sup>
12. **NM Georges of Ioannina** (MSC 01-17)
13. **NM Zacharias of Ancient Patras**<sup>16</sup> (MFA 01-20-1782)
14. **Peter the former tax collector**<sup>17</sup> (O 01-20)
15. **Maximus the Confessor** (MORC 01-21 fought Monophysitism, political intrigue)
16. **Maximus the Greek** (MORC 01-21 imprisoned, maltreated in Russia)

17. **M Paul, Pausirios, \*Theodotion** (MSC 01-24)
18. **Holy New Martyrs and Confessors of Russia** (MORC Sunday closest to 01-25)
19. **NM Auxentius of Constantinople** (MFA 01-25)<sup>18</sup>
20. **NM Demetrios of Chios**<sup>19</sup> (MFA 01-29-1802)
21. **NM Theodore of Mytilene** (01-30-1784)<sup>20</sup>
22. **NM Demetrius of Sliven**<sup>21</sup> (MFA 01-30)
23. **NM Elias Ardounis of Kalamata**<sup>22</sup> (MFA 01-31-1686)
24. **MM Hermylus & Stratonikus**<sup>23</sup> (MSC 01-13)
25. **M Theophilus the Younger** (MORC 01-30, 9thC. A Governor. and Cmdr. of a naval vessel engaged in battle with the Saracens, and the two admirals supporting him withdrew because of envy. He was captured and imprisoned for four years. Beheaded when he refused to deny his faith by participating in a Muslim feast.)
26. **MM and Unmercenary Healers Cyrus & John, and MM Athanasia, & daughters Theodota, Theoctista, Eudoxia** (MSC 01-31<sup>24</sup>)
27. **Nicetas of the Kiev Caves and Bishop of Novgorod**<sup>25</sup> (GR 01-31)
28. **M Triphena**<sup>26</sup> (MORC 01-31)

## February

1. M Elias the New of Damascus<sup>27</sup> (MFA 02-01-1779)

2. NM Anastasios of Nafplio<sup>28</sup> (MFA 02-01)

3. NM Joseph of Aleppo (MFA 02-04)

4. NM Nicetas the Athonite<sup>29</sup> (MFA 04-04-1808)

5. M Philoromus<sup>30</sup> (MSC 02-04)

6. NM Anthony of Athens<sup>31</sup> (MFA +02-05-1774)

7. Photius the Confessor, and Patriarch Ignatius (MORC 02-06)

8. MM Dorothea & Theophilus, with Christine and Callista<sup>32</sup> (MFA 02-06)

9. M Nicephorus<sup>33</sup> (O 02-09)

10. Martinian, Zoe, Photine (GS 02-13)

11. Anthimos of Chios (GS +02-15-1960)

12. NM Theodore of Byzantium (MFA 02-17)

13. M Gelasius the Actor (O 02-27)

14. NM Kryanna (MFA 02-28-1751)

15. Nicholas of Pskov, fool for Christ (MORC 02-28-1576 Rebuked Ivan the Terrible by eating meat in Lent saved Pskov)

16.

## March

1. **Agapius of Vatopedi**<sup>34</sup> (GS 03-01, obeyed his spiritual father, went back to slavery, converted his Turkish master & 2 sons)
2. **James the Faster of Phoenicia**<sup>35</sup> (GR 03-04, ascetic, killed a girl, repented in a cave, Syria)
3. **HM Parthenius of Thrace** (MFA 3/5)
4. **NHM Parthenius of Thrace**<sup>36</sup> (MORC +03-05-1805 Preached against Turkish cruelty, seized and tortured to death in public)
5. **NM John the Bulgarian** (MFA 03-05-1784)<sup>37</sup>
6. **Paul the Simple**<sup>38</sup> (GS 03-05. Disciple of Anthony the great, exerciser of demons)
7. **Forty Martyrs of Amorium, with Theodore, former priest and Protospatharius, Constantine, Theophilus, Basoes, and companions**<sup>39</sup> (MFA 03-06-845)
8. **M Abd Al-Masih** (MFA 03-09)

9. **NM Manuel the Cretan**<sup>40</sup> (MFA 03-15-1792)
10. **Monk & Martyr Paul**<sup>41</sup> (MORC +03-17-765-or-766h)
11. **Martyrs Trophimus & Eucarpian**<sup>42</sup> (O 03-18-303-5)
12. **Chrysanthus and Daria & companions** (O 3/19)<sup>43</sup>
13. **M Trophimus the Egyptian** (MFA 3-19)
14. **M Pancharius at Nicomedia** (MFA 03-19-303)
15. **NM Martyr Euthymius of Prodromou, Mount Athos** (MFA 03-22-1814)
16. **NM Luke of Mytilene** (MFA 03-23-1802)
17. **M Matrona of Thessalonica** (MSC 03-27)
18. **Cyril, Archbishop of Jerusalem**<sup>44</sup> (MORC 03-18-386)
19. **Confessor Mark of Aruthasa** (MORC 3/29)

## April

1. M Abraham of Bulgaria (4/4)
2. NM Paul the Russian & his wife, the confessor (MFA 04-03-1683)
3. NM Georges of New Ephesus (MFA 04-05-1801)
4. NM Manuel, Theodore, Georges, Georges, Michael from Samothrace (MFA 04-06-1835)
5. NM John Naukliros (MFA "the Navigator") (04-08-1669)
6. NM Demetrius of Peloponnese (MFA 04-14-1803)
7. NM Michael of Bourla (MFA 04-16-1772)
8. M Ustazad (MFA 04-17-341)
9. NM Christopher of Dionysiou (MFA 04-18-1818)
10. NM & Confessors of Russia
11. NM & Confessors of the Turkish Yoke
12. Nicetus the Confessor (MFA 4/3)
13. Demos the fisherman (MFA 4/10)
14. Martyrs Anthony, John, Eustathios of Lithuania (MFA 4/14)
15. HM Simeon, Bishop of Persia, and companions Priests Abdhailkla and Annanias, & Ustazad, Pusaik & Azat and others (MFA 4/17)
16. NM Agathangelos of Esphigmenou (MFA 4/19)
17. M Azat, Pusaik (MSC 04-17)
18. Pope Martin the Confessor (MORC 04-13, during St Maximus the Confessor's life)
19. Ardalion the Comedian (MSC 4/14)
20. Serapion the Sindonite (GS 3/21)
21. Ven Fr Anastasius the Sinaite (GS 4/21)
22. Raphael, Nicholas & Irene of Mytilene (MORC 4/9)
23. NM Gregory, Patriarch of Constantinople (MORC 4/10)
24. NM Argyra (MORC 4/30/1725)<sup>45</sup>

## May

1. NM Euthymius, Ignatius & Acacius of Mount Athos (MFA, MORC 5/1)
2. Philosophous (5/1)
3. Ahmed/Christodulus the Calligrapher (MORC 5/3/1582)
4. NM Pachomius of Ussaki (MFA 5/7)
5. Theognostus, Metropolitan of Kiev and all Russia (MORC 05-14)<sup>46</sup>
6. NM Mark of Crete (MFA 5/14)
7. NM John the Bulgarian (MORC 5/14)
8. NM Nicholas of Metsovo (MORC 5/16)

9. NM Paul of the Peleponnese (MFA 5/22)<sup>47</sup>
10. NM Alexander of Thessalonica (MFA 5/26)
11. John the Russian (MORC 5/27)
12. NM Zachariah the priest, of Prussa (MFA 5/28)
13. NM Mitros (MFA 5/28)
14. NM Andrew Argyris of Chios (MFA 5/29)
15. NM John of Thessalonica, named “Nannos” (MFA 5/29)
16. Luke the surgeon, Archbishop of Simferpol (MORC 5/29)

## June

1. NM Demetrios of Philadephia (MFA 6/2)
2. NM John of Suceva (MORC [Bilhorod-Dnistrovskiy](#),  
Irina's home town)
3. NM Constantine, the converted  
Muslim (MORC 6-2)
4. NM Mark of Smyrna (MFA 6/5)
5. Saint Constantine, Metropolitan of  
Kiev (O 6/5)
6. M Theodotus of Ancyra (MORC 6/7)
7. Daniel of Scetis (GS 6th C 6/7)

8. Panagis (Paisius) of Bassia (GS 6/7)
9. NM Theophanes (MFA 6/8)
10. Venerable James (O 6/13)
11. Methodius the Confessor,  
Patriarch of Constantinople (MORC 6/14)
12. NM Nicetus of Nisyros (MORC 6/21)
13. NM Procopius (MFA 6/25)
14. NM George of Attalia (MFA 6/25)
- 15.

## July

1. NM Gerasimos of Carpension (MFA 7/3)
2. NM Nicodemus of Albania (MFA 7/13)
3. NM Nectarios of the Skete of St Anne (MFA 7/11)
4. M Salome of Jerusalem (MFA 7/20)
5. Ursinus the Physician (MFA 7/23)

6. NM Theophilus the Sailor, of Zakynthos (MFA 7/24)
7. NM Athanasius of Chios (MFA 7/24)
8. NM David of Alep (MFA 7/28)
- 9.



## August

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|--|--|
| <ol style="list-style-type: none"><li>1. NM Theodore of Kalipolis (MFA 8/2/1692)</li><li>2. NM Christos of Preveza (GFA 08-05)</li><li>3. Ven Joseph of Crete (Old John) (GS 08-07)</li><li>4. Pimen the Much-ailing of the Kiev Caves (GS, 08-07)</li><li>5. NM Symeon of Trebizond (MFA 08-14)</li><li>6. NM Stamatios of Volos (MFA (8/ 16)</li><li>7. NM Monk Christoper Gourieli (MORC 08-16-15thC)</li><li>8. Ven Father Abraham of Smolensk (GS 08-16/1222)</li></ol> | <ol style="list-style-type: none"><li>9. NM Prince Constantine &amp; sons, Constantine, Steven, Radu &amp; Matthew &amp; advisor Ianache Vacarescu<sup>48</sup> (MORC +08-16-1714)</li><li>10. NM Demetrios the New of Samarina in Epirus (MORC 08-17)</li><li>11. NM Monk Agapius of Thessalonica (MORC 08-17)</li><li>12. Hosius, Bishop of Cordova (GS 08-27-356+)</li><li>13. NM Theocharis of Neopolis (MORC 08-20)</li><li>14. Phanurios of Rhodes (M 08/27)</li></ol> |
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End of the prayer from Litia:

**Make our prayer acceptable;** grant us the remission of our sins, shelter us with the shelter of thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for thou are good and the lover of mankind.

Through the prayers of the holy martyr Nicephorus, O Lord Jesus Christ grant eternal life to the former priest Sapricius.

+M Phanurios' mother ◦

## *“Save O God” in Matins or the last prayer of Litia...*

*If In Matins, after the Gospel:*

Save, O God, Thy people, & bless Thine inheritance; visit Thy world with mercy & compassions; exalt the horn of Orthodox Christians, & send down upon us Thine abundant mercies:

*OR: “O Master, plenteous in mercy” last prayer of Litia...*

O Master plenteous in mercy, O Lord Jesus Christ our God:

**Through** the intercessions of our immaculate Lady Theotokos & Ever-Virgin Mary; **through** the power of the life-creating Cross; **through** the mediations of

the honorable, heavenly Bodiless hosts; **of the** honorable, glorious Prophet, Forerunner & Baptist John; **of the** holy, glorious & all-praised Apostles;

*[ if one of 12 Ap. or Evang., of the holy Apostle & Evangelist N. & the Other holy, glorious, & all-praised apostles]; [with some commemorations according to the usage of Priest Seraphim Holland]*

**of our fathers** among the saints & great ecumenical teachers & hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom; our father among the saints Nicholas, Archbishop of Myra in Lycia, the Wonderworker;

**the holy Equals-of-the-Apostles** Methodius & Cyril, Teachers of the Slavs; of the holy right believing & Equals-of-the Apostles Great Prince Vladimir, & the blessed Princess of Russia, Olga; of our fathers among the saints, the

Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Hermogenes, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Pitirim, Hermogenes, Innocent & John;

**the holy Hieromartyrs & confessors:** Tikhon, Patriarch of Moscow, Vladimir of Kiev, Benjamin & Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the

priests John, John, Peter, & Philosoph, & all the New-Hieromartyrs & Confessors of the Russian Church;

**the holy, glorious & victorious martyrs:** the holy, glorious Great Martyr, Trophy-bearer, & Wonderworker George; the holy Great-martyr & Healer Panteleimon; the holy Great Martyr Barbara;

**and the holy right-believing Russian Princes & Passion-bearers** Boris, Gleb & Igor; & the holy right believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa Alexandra, Crown Prince Alexis, Princesses Olga, Tatiana, Maria, & Anastasia ; & the holy new martyrs: Grand Duchess Elizabeth & Nun Barbara & all the New Martyrs of Russia;

**our holy & God-bearing fathers** Anthony & Theodosius of the Kiev Caves Monastery, Sergius the Abbot of Radonezh, Seraphim of Sarov, Job, Abbot & Wonderworker of Pochaev,

of the holy righteous John of Kronstadt, of holy Blessed Xenia of Petersburg, of our holy & God-bearing fathers: Herman of Alaska, Paisius

Velichkovsky, Leo, Macarius, Ambrose, & the other Elders of Optina, the holy Hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai & San Francisco , Nectarius of Pentapolis, Jonah of Manchuria

*[Begin: Priest Seraphim's additions]*

**of our holy & God-bearing fathers:** Kosmas of Zaire & Grigorou Monastery, Elder Porphyrios & Elder Paisios of Mt Athos, Father Silouan of Mount Athos and his disciple, Father Sophronius, holy Mother Mary of Egypt, holy Matrona the Blessed of Moscow, holy Patriarch Joseph the All-Comely, the Holy Prophet Daniel, the holy Great-Martyr James of Persia, the holy martyr Timothy of Esphigmenou, the Holy Maccabean Martyrs, our holy Father Nicephorus the Leper, Holy Monk-martyr James, Great Prince Alexander (Nevsky), Blessed Luke the Surgeon,

*[End: Priest Seraphim's additions]*

**of** \_\_\_\_, patron(s) & protector(s) of this temple, & Saint(s) \_\_\_\_ who we remember this day, **of the holy & righteous Ancestors** of God Joachim & Anna, & *of all the saints; ...*

## *End of the Ectenia:*

*IF "Save O God": Matins or first prayer of Litia...*

**We pray Thee**, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, & have mercy on us.

*OR "O Master, plenteous in mercy" last prayer/ Litia...*

**Make our prayer acceptable**; grant us the remission of our sins, shelter us with the shelter of thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for thou are good and the lover of mankind.

*EXCLAMATION: (Litia in Matins only):*

**Through the mercy** and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

### **The Troparion of the Prophecy, 5th Wednesday of Great Lent**

The pains of the saints which they suffered for thee, O Lord, be as supplications, and all our pains do thou heal, O lover of mankind, we pray.

From

<http://www.orthodox.net/services/save-o-god-card-3.25.pdf>

(or .rtf)

This and other prayers may be found at <http://www.orthodox.net/services>

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<sup>1</sup> **Monk-martyr James** (11-01-1520) See: [Life is full of critical moments: The Gadarene demoniac and the Ascetic-Martyr James [http://www.orthodox.net/sermons/luke-06\\_2020+critical-moments\\_gaderene-demoniac-ascetic-james\\_luk8-26-39.mp3](http://www.orthodox.net/sermons/luke-06_2020+critical-moments_gaderene-demoniac-ascetic-james_luk8-26-39.mp3) We must encounter \*everything\* in our lives spiritually, or else we may miss a life-changing moment. We discuss two moments in the life of the people of the Gadarenes and the Monk-Martyr James (+Nov 1,1520). Their reaction to them was completely different. The people of the Gadarenes had no idea that they turned down an opportunity to have the light live within them. After a chance conversation, which he thought about spiritually, James became a vessel of light.]

The holy father and martyr James was a layman in Constantinople and the butcher who serve the Ottoman court. A chance conversation with a Turk whose wife had been prayer healed of the prayer of the holy patriarch Niphon but was afraid to be a comma Christian completely changed James's life. It's one encounter let him to desire to enter fully into mysteries of the Christian faith, and he received teaching from the patriarch and then give away all his goods to the poor and went on a pilgrimage to Mount Athos or he became a monk at the monastery of Dochariou.

<sup>2</sup> **NM Polydorus of new Ephesus** Sermon 9/17/2021 <https://youtu.be/1uaVSRXMXFs> Audio: [http://www.orthodox.net/sermons/saints-09-01\\_2022+nm-angelis+nm-polydorus.mp3](http://www.orthodox.net/sermons/saints-09-01_2022+nm-angelis+nm-polydorus.mp3)

<sup>3</sup> **Martyr and Confessor Stephen the New** +11/28/766(764) Defender of the Holy Icons

<sup>4</sup> **M Apollononius** (12-14) Paid someone to pretend to sacrifice in his name.

<sup>5</sup> **MM Copres, MM Paternutius, Soldier Martyr Alexander. 12-17** Egypt, time of Julian the Apostate. Copres denied Christ from fear twice; the elder Paternutius encouraged him twice, the last at their appearance by a red-hot gridiron. They were unharmed, and the soldier Alexander witnessed and was converted. All were thrown into a furnace; all survived, then all were beheaded.

<sup>6</sup> **Stephen the Confessor 12-17**, ruler of an island in Spain, left the world, eventually a monk in Jerusalem. Fled the persecution of the Saracens into Egypt, arrested, put in prison, after six months interrogated by the emir, and he denied Christ. Shortly after he recovered from his fall, presented himself before the unbelievers to confess that the Lord, tortured, and became ill. The Lord revealed to him the day of his death (sometime after 946), so that he was assured that his repentance had been accepted.

<sup>7</sup> **GM Sebastian, Brother Martyrs Mark & Marcellus, Tranquillinius & Marcia, Chromatius & Tibertius, Nicostratus & Zoe, Nicanus and other companions** (12-18) Diocletian. Sebastian was Captain of Praetorian guard, secret Christian who aided/encouraged, and helped to free Christians in prison. The brothers were in prison, with an execution date set. Their young wives, family, and children begged them to sacrifice, and they faltered, but Sebastian encouraged them. Tranquillinius & Marcia, parents of brothers, converted. Prefect Chromatius converted by testimony of Tranquillinius. Tiburtius, son of Chromatius was converted when his father was healed of creeping paralysis (likely severe arthritis). Nicostratus (high official) & Zoe converted when Sebastian cured her of muteness, Claudius (prison clerk), Nicanus, many other pagans converted and secretly worshipped along with Priest Polycarp (who was apparently not martyred), who baptized many of the former pagans. Zoe choked when hanging upside down over a fire of dung, Tranquillinius stoned, Nicostratus & Nicanus beaten to death, Tiburtius put on hot coals, then beheaded, Mark and Marcellus had their feet nailed to a tree stump, then were speared, Sebastian shot with many arrows, and after recovering beaten with staves. ALL THIS HAPPENED because of the bravery and actions of Sebastian, who must have known that his secret actions of selfless love would eventually be discovered and get him tortured and killed.

<sup>8</sup> **NM Priest Martyr Constantine the Russian** (+12/26/1742, [https://youtu.be/A-mm6eET\\_vs](https://youtu.be/A-mm6eET_vs) )

**9 NM Gideon, monk of Karakallou** **+12-30** Saint Gideon was kidnapped when he was 12 and forced into service by a Moslem. Of course, this would mean that he was also forcibly converted to Islam. He was given the Islamic name Ibrahim. In two months, he fled to his parents' house, and they sent him further away to Crete. He worked with stonemasons, who were very brutal and ran again. A priest on the island adopted him, received his confession, and helped him very much. Only three years later, the priest died, and Gideon went to Mount Athos. He was a monk in the monastery of Karakallou with the name of Gideon, and he lived for 35 years with great asceticism. No doubt he remembered his apostasy every day. He longed for martyrdom.

One of the things about him that caught my eye is that he would read the lives of the saints and look for those martyrs who had previously apostatized, looking to them for inspiration. I do not doubt that he also took down their names and made prostrations begging their help, just as I do.

Eventually, he went off the holy Mountain and announced his Christianity. He went before the judge holding Pascha eggs and telling him, "Christ is risen." When he was offered a coffee, he threw it in the judge's face. He scorned the religion of Mohammed and called him a fraud, but they thought he was mad because they thought nobody in their right mind would put themselves at such risk.

After his first attempt at martyrdom, he went to a cave to pray for an extended period and went back to my Mount Athos for a year. Then he went to a Turkish town and announced his conversion back to Christianity. He was brought before the Pasha and was ridiculed in various ways, and then his limbs were cut off with an ax. He did not call out in pain throughout all of his torture, was unafraid, and encouraged the executioner who was intimidated by him. He did not die even after all four of his limbs were cut off, so the Pasha ordered 4 Christians to throw him into the palace cesspit. What would we do if we were one of those Christians? Of course, he would die because he was bleeding out, but what a terrible task it is to take a martyr and throw him into a cesspool. I wonder if those Christians found their way to paradise. I am certain that the holy martyr Gideon prayed for them. The martyr's body was ransomed the day after his death, and fresh blood flowed from his wounds for two hours, working many miracles. Through the prayers of the holy martyr Gideon, may we have strength even when we falter.

**10 NM George the Georgian** (01-02-1770, Moslem all his life confessed Christ at the end, hanged)

**11 NM Onuphrios of Chios** (MFA 01-04-1818) **(NOT COMPLETE)** This monk and new martyr was born in Bulgaria and had a Christian education, but one day when he was eight years old, he was chastised by his parents for bad behavior and in front of some Turkish neighbors he began shouting that he wanted to become a Moslem. This was just a youthful temper tantrum, and the Turks did nothing about it and the moment passed when he came to his senses. But he never forgot this youthful betrayal.

When he became an adult he became a monastic with the name Manassas on Hilandar on Mt Athos, and was serving a Hierodeacon. Most men would not give any thought to a youthful indiscretion at eight years old however, Fr. Manasses kept thinking of this youthful sin, and his conscience and no doubt, his high spiritual life spurred him on to offer him his own life and sacrifice to expiate this sin. No doubt, many who read his life consider his resolve to be a sign of mental illness or even prelest or perhaps a mark of excessive legalism. Such people do not understand that the love for God burns in the saints so brightly that they desire nothing else but to be fully in God's presence and care nothing about those who destroy the body. What Fr. Manasses did does not apply to everyone, but we should strive to love God as he did and does.

Father Manasses went to the skete of St. John the Baptist to take counsel of Elder Nicephorus, who had prepared the New Martyrs Euthymius, Ignatius and Akakios for martyrdom (1 May). The elder gave him a cell in which to live in seclusion, where he fasted greatly and made about 4000 prostrations by day and night. After four months of this asceticism, his desire for martyrdom continued to grow, so the elder clothed him in the great angelic habit with the "Onuphrios", and sent him, as was the custom at that time, with another monk, kind of handler. Gregory of the Peloponnese would assisted the pre-three holy martyrs previously mentioned they arrived in kiosks in secluded themselves for seven days with prayer and fasting and reading of the accounts of the new martyrs would met their death father new various began to be fearful of suffering but there was an apparition of the new martyrs who said to him "come, for the king is asking for you!", And on 1 January St. Basil the great appeared to him.

For the Gregory was a wise master and did things that in the world would be considered counterproductive or even cool. He was very strict with father new friends and even insulted him and rebuked him on a daily basis, and this served to strengthen him him in humility. Without humility we can accomplish nothing.

An evening of holy Thursday for the new first communicated the holy mysteries and anointed his body with oil from the lamps burning before the icons of the holy martyrs spent the rest of the night in prayer. Don he went to the Local Ct. in Turkish stress but he traveled on the white turban worn by the Turks which was a clear symbol and would make the Turks mad is a pack of dogs. He was put in prison with his feet put in stocks, "the torture which is exquisite in its pain" and sentenced to death. By the grace of God and his allowance, the St. was brought to the very spot where the holy martyr Mark "five June" had been beheaded 17 years before. He knelt down and submissively bent his neck in the clumsy executioner finally dispatched him with three clumsy strokes of the sword. The Turks did not want his body Or any of

the blood on the earth to be venerated, so they gathered everything up and threw it into the sea. And they succeeded in making his earthly remains unavailable to Christians but we have a story and his prayers.

**<sup>12</sup> NM and Monk Romanus of Carpennison** ([MORC 01-05-1694](#)) the holy new martyr Romanus was an illiterate peasant from a village in central Greece. He went on a pilgrimage to some holy places in the holy land, and was filled with holy zeal as he was listening to the reading of the acts of the martyrs in the monastery of St Sabbas.

An illiterate man found a path to paradise by listening to the reading at trapeza. His actions judge us. We are able to read, and yet we read useless things, and we are able to hear, and yet we do not listen. This illiterate man who is completely dependent on others to read holy things listened and was filled with a zeal that consumed him. Perhaps there will be a time for us when we hear the prayers of Thanksgiving after Communion or the reading of some life of a saint, and we will be changed. May it be so. But it will not be so if we live fruitless and heedless lives, not using the gifts that God has given us. We are richer and more educated than perhaps 99% of the Christians who preceded us, and what do we do with this education? May God forgive us!

Father Romanus went to the patriarch of Jerusalem begging for an opportunity for martyrdom, but the patriarch would not give his blessing because he was afraid of reprisals from the Ottoman occupiers. Therefore Fr. Romanus went to Thessalonica and boldly confessed his faith in Christ before the judge and scorned the religion of Mohammed. This was in a time when Christians could live in relative harmony with the Muslims as long as they did not ever challenge them or scorn their religion. There are certainly those, even in the Orthodox faith, who would scorn the actions of other Romanus as being provocative. They do not understand when zeal overtakes a man.

Because of his holy outburst, the Saint was sentenced to the galleys, which was a slow and painful sentence to death. However he was ransomed and made his way to the skete of Kavsokalyvia of Mt Athos to live under the direction of St Acacius (12 May). His soul continued her yearn for martyrdom. Following a revelations, St Acacius clothed him in the great angelic habit and gave him a blessing to offer himself for martyrdom.

Father Romanus tried to go back to Jerusalem but was unable, so he set off for Constantinople where he provoked the Turks and was thrown into a dry well and left without food for 40 days. By the grace of God, he survived this torment and was pulled out of the well to suffer other torments before being led off to execution. As he was going to the place of execution, the martyr greeted Christians he met on the way as if he was going to a wedding. After he was beheaded, a divine light shone for three days over the site of his martyrdom.

We who are of little stature, but great education in the world, cannot understand godly zeal. Even so, we should read the accounts of the holy martyrs and try to change a little bit. May God save us through their holy prayers.

**M Assad Al-Hayek** (01-06, 13th C) He martyred because of a quarrel with his wife (she submitted the case to the court and in the court the judge misinterpreted that Assad embraced Islam, but the saint said it's not true etc.)

**<sup>14</sup> NM Athanase of Attalia** ([MFA 01-07-1700](#)) The glorious new martyr Athanase was a "victim" of a misunderstanding. He lived in Smyrna

among the Turks, constantly bearing their disdain and insults. One day he uttered words that Turks chose to interpret as a confession of their faith. Some who are weak would say that he was victimized by the Turks, and in a worldly sense, he was, but the Turk's victimization of him was actually his door to paradise. He said something that one might hear the lives of the saints or in the Scriptures: "There is no God but God." The opportunistic Turks used his words against him and took him to the court, accusing him of having just embraced Islam. The saint denied this, but his denial was of no avail. He said something that could be misinterpreted in an unguarded moment, and then he was attacked by the wolves. Many people would be fearful of torture and torment or maybe just losing their position in society, and they would apostasize but this great martyr was courageous. His day had started as any other day, and suddenly he was under attack. He was thrown in prison, and there was a kangaroo court in which he was beaten with rods and put to other torments and then he was beheaded as he would not in any way give way to their torments. His body was thrown to the dogs, but the dogs did not eat him and after three days some Christians were able to ransom his body and bury him.

**<sup>15</sup> Theodosios the Cenobiarch** (01-11, the great monastic father but also very brave. Around 513, Emperor Anastasios was defending the Monophysite heresy and the opponents of the Council of Chalcedon. He deposed patriarch Elias of Jerusalem and could pressure on the monks of Palestine. Fr Theodosios spoke out forcefully against the heresy and went throughout the city confirming the people in the faith. He was exiled for two years could only return with the accession of Justin I in 518.

**<sup>16</sup> NM Zacharias of Ancient Patras** (01-20-1782, long-time apostate to Islam, Read "The Salvation of Sinners" all his life, confessed his sin, longed for martyrdom, said Jesus prayer when tortured)

**<sup>17</sup> Peter the former tax collector** (O 01-20) Peter was a patrician rank and was appointed by Emperor Justinian to administer a Roman province in Africa. He became known as "the miser". He was vexed when the beggar was persisting in asking them for alms, so he picked up a warm loaf of bread which his servant just brought in and threw it at him. The beggar took it and went away. Two days later Peter fell ill of a fever and had of his trial at the last judgment. A pair of scales was brought before him, and demons placed all of his evil actions on the left side, and Bright Angels stood on the right in sadness, unable to put any good deed on the right side except



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the loaf which he had thrown in anger at the beggar. Peter woke up and immediately started giving up our way all of his goods to the needy, even his clothing. Afterwards ,he had a dream where he saw Christ wearing the clothes he'd given way. This spurred him on to sell himself as a slave to a Goldsmith in order to give alms with the price that was paid for him. Sometime later he was afraid that his identity as being a nobleman would be discovered so he fled to Jerusalem and later to Constantinople where he gave up his soul to God and peace in his old house.

**18 NM Auxentius of Constantinople** (01-25, his shipmates claimed he became a Muslim, ran away, had great remorse, under advice of an Orthodox priest, lived ascetically to test his resolve for martyrdom, went to the harbor, was discovered, made his confession, was tortured and beheaded, when 30 years old.)

**19 NM Demetrios of Chios** (01-29-1802 Had a dispute with his brother, turned out of the house. Went to a Turkish customer of his brother, to get money, met and was seduced by the man's daughter; he denied his faith to marry her. Turks held him under house arrest for 2 months, because he appeared that he wanted to renege his apostasy. Fled the palace, confessed and evinced a desire to make his confession and martyrdom. Was given 20 days of intense fasting and prayer by his confessor. A vision confirmed his intent for martyrdom. With a blessing, went to the Islamic court imprisoned, and interrogated and beaten regularly. The woman who had seduced him also visited. Fellow Christians raised a bribe for his release, which he refused, and ordered that the money raised be distributed to the poor. Sentenced to death, refused a blindfold, and was beheaded. Christians collected his precious blood with cloths. ) <https://www.johnsanidopoulos.com/2016/01/holy-new-martyr-demetrios-of-chios-1802.html>

**20** (01-30-1784 denied Christian faith and became a Muslim during a fit of anger. Came to himself, went to Mount Athos. Re-Chrismated, with blessing of his spiritual father went back to Mytilene, presented himself before the judge, many threats and soft words, was hanged. He took the rope in his hands kissed it and put it around his head, and asked the forgiveness of all Christian bystanders) <https://www.oca.org/saints/lives/2000/01/30/108004-saint-demetrius-new-martyr-of-sliven> Born Oct 9, 1818, in Bulgaria.

**22 NM Elias Ardounis of Kalamata** (01-31-1686. A barber, during an argument, accidentally converted to Islam, and verified this before a judge. Became a monk on Mount Athos, and asceticism for eight years, returned to Kalamata to make his confession and martyrdom. Condemned to execution via slow fire, suffocated immediately but his hair and clothing were untouched by the flames)

**23 MM Hermylus & Stratonicus** (01-13) Hermylus was a deacon in Belgrade, who was rounded up by soldiers under Emperor Licinius. He gave very brave and spirited answers to the interrogations in the amphitheater, so they slashed his cheeks and put him in jail. The second round of torture was with rods, administered by six men, but he did not appear to feel any pain. Stratonicus was the goaler. He became was impressed with the endurance of Hermylus and became his friend and a secret Christian but was afraid to publicly show his faith because that would mean certain torture. He was unable to hide his faith for long, because in a day in which Hermylus was stretched out on the ground and beaten relentlessly with rods tipped with sharp triangles of iron with his and entrails were gashed by Eagles claws, Stratonicus began to weep. When the soldiers began to question him, it was clear that it was time to make his confession. He was seized and flogged and both martyrs were thrown into jail. The next day the soldiers intended to hang Hermylus from a gibbet and cut him to pieces but there were certain divine manifestations that frightened them, so they were both sewn into bags and thrown into the Danube. After a few days their holy remains washed up on the shore and Christians were able to bury them.

**24 MM and Unmercenary Healers Cyrus & John, and MM Athanasia, and daughters Theodota, Theoctista, Eudoxia** (01-31). Cyrus fled when threatened by persecution under Diocletian to Arabia, became a monk and could heal people merely by the sign of the cross. John met him in Egypt and became his disciple. They became aware of the arrest and impending torture of Athanasia and her daughters, and went to the prison to encourage them, were discovered and were tortured openly in front of the women which imbued them with courage to endure martyrdom. Everyone was beheaded. They have always answered prayers for healing

**25 Nicetas of the Kiev Caves and Bishop of Novgorod** (01-31) Without a blessing, he went to a cave, was deluded by a demon and even bowed down in worship before him. The demon told him to stop praying, and read only the Old

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Testament and through the demon, he was able to apparently predict the future. This gained him much notoriety, and many came to his cave for counsel. The elders of the Monastery, whom he had disobeyed, eventually recognized his deception, because he never mentioned the New Testament in his counsels. . They broke down the door, and he spent years recovering. He even forgot how to read. Eventually, after years of repentance, he regained his faculties, showed great repentance, and eventually became Bishop of Novgorod.

<sup>26</sup> **M Triphena** (01-31) daughter of a senator, mother was Christian. She ridiculed pagan sacrifices and exhorted them to convert. She was thrown into a fiery furnace and upon a bed of nails but was unharmed. She was exposed to wild beasts, and most animals would not harm her, but eventually, she was gored by a bull. A spring came up where she shed her blood, and nursing mothers whose milk had dried up, whether they be human or animal, were able to nurse after taking this water.

<sup>27</sup> **M Elias the New of Damascus** (02-01-779) In Damascus, was apprenticed at age 12 to a carpenter who had apostasized. He was forced to dance in a Moslem festival, and the Arabs insisted that this indicated that he was now Muslim. He fled to his native city, Heliopolis, and returned to Damascus 12 years later, thinking that the affair would be forgotten. His old master saw him and denounced him to the judge. He was tortured in many ways but his answer to his tormentors was "I will remain a Christian! It's for you to hit me, but it's up for me to bear it." He was beheaded.

<sup>28</sup> **NM Anastasios of Nafplio** (02-01-1655) He was a painter. He broke off an engagement to a woman because he did not consider her to be of good character. Her parents resorted to the occult, and he lost his reason for a while, and when he came to his senses he learned that the Turks had circumcised him and that he was wearing a Muslim turban. He threw it off, and shouted to everyone: "I was a Christian! I am a Christian, and I shall remain one!" The judge condemned him to be beheaded but before the sentence was executed, the mob fell upon him and beat him with sticks and slashed with their swords until he was cut to pieces.

<sup>20</sup> **NM Nicetas the Athonite** (02-19) The Holy NM was from Epirus. His family was nominally Moslem to escape persecution. He was tonsured a monk at St. Anne's Skete and later became a priest in the monastery of St. Panteleimon. Throughout this time his conscience afflicted him because his family's nominal apostasy. He left the holy Mountain and proclaimed everywhere that the Moslim religion is a deception and preached that only by faith in Christ and eternal life be attained. He was arrested by the Turks and subjected to torments of incredible cruelty before being hanged. His body was illumined by heavenly light, and there were many miracles later.

<sup>30</sup> **M Philoromus** (02-04) He was a magistrate in Egypt during the time of Diocletian and a secret Christian, who observed the arrest and judgment of the holy martyr Phileas, Bishop of THMUIS. Phileas refused to sacrifice or even pretend to sacrifice to the false gods. He said: "The only sacrifice acceptable to God is a pure heart, a sincere life and speech without guile." He also said to the prefect that we can only have everlasting life by joining ourselves to Christ the true God who died for our sins and rose by His power and he besought him: "Grant me the supreme grace of doing your duty to the uttermost without delay."

Saint Phileas had been married before he converted and became a bishop. His wife and relatives begged him with tears to make sacrifice. Philoromos rose up and said: "Why do you want to make this faithful man unfaithful to his God? Can't you see that his eyes no longer perceive your tears, and the earthly tears can no longer move him whose eye contemplates the glory of heaven?"

The pagans then turned on the Philoromos and urged the prefect to have both men put to the sword immediately. On the way to the place of execution the brother of Phileas, who was a lawyer cried out that "Phileas appeals against the sentence!". He was brought back to the tribunal, where he declared that there was nothing to appeal. He told the judge not to listen to his brother but rather said: "On the contrary I am grateful to the emperors and the prefect since, thanks to them I have a share in the inheritance of Jesus Christ!"

When at the place of execution the holy Bishop lifted up his arms to the east and said: "I am now going to be a disciple of our Lord Jesus Christ. My beloved children be vigilant and keep all the commandments of our Lord. Pray to the true God the pure, the unutterable, the God enthroned on the cherubim, the creator of the universe, the beginning and the end of all things. To him be glory forever and ever, amen!"

And then these two martyrs were beheaded and went up to paradise.

<sup>31</sup> **NM Anthony of Athens** (+02-05-1774) Poor Christians from Athens, at 12 became a servant of an Albanian Muslim. He was sold to some Turks in 1770. This began a succession of five cruel masters who tried to convert him but he remained steadfast. Eventually he was bought by a Christian coppersmith in Constantinople. What appeared to be his salvation in the world became his entrance into Paradise. He was warned in a dream that he was going to be a martyr. One day he was recognized on the street by one of his former masters who showed that he was a runaway slave and apostate from Islam. He was dragged into court and he stated boldly that he was willing to die a thousand deaths for the love of Christ. There were many false witnesses and the judge wanted to save him by a feigned conversion but he refused. He was put in prison and gave away his money to the poor and wrote to thank his master and asked forgiveness of all Christians and besought the prayers of the church. The vizier delayed passing sentence, likely because probably he knew that this was a trumped up and false charge. The accusers of the saint made a complaint to the Sultan who ordered his immediate execution because he

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was afraid of a riot. At 16 years old he was brought to the scaffold. The executioner struck him lightly three times to see if the pain would make him yield but he was unafraid so he cut his throat.

<sup>32</sup> **MM Dorothea & Theophilus, with Christine and Callista** (02-06) She was an orphan of noble birth who lived in Caesaria in Cappadocia was arrested by the governor Sapricus during Diocletian's persecution. She was steadfast under questioning, and the governor decided to try to convert her by putting her in charge of two apostates, the sisters Christine and Calista. It was their task to persuade her to deny the Lord, however, the opposite occurred. These two former apostates were bound back to back and burnt alive and Dorothea was condemned to be beheaded. During the sentencing the pagan lawyer Theophilus, who was a bystander, said mockingly to her "Dorothea, send me some fruit or roses from your bridegroom's garden!" She promised to do so. When she arrived at the scaffold an angel appeared holding three large apples and three red roses. This was in the dead of winter of course. He instructed the angel to bring everything to Theophilus who was so astonished that he began to confess his belief in Christ at the top of his voice. He was arrested and interrogated, but all he said that all he wanted to do was die as soon as possible to reach Paradise where Dorothea was waiting for him. After torments, he was beheaded.

<sup>33</sup> **M Nicephorus** (02-09). Nicephoros was a layman who was a good friend of the priest Sapricius. They had an argument and the priest would have nothing to do with him. Nicephoros several times sent letters begging the forgiveness of Sapricius but he refused, however, he continued to serve the Divine liturgy. At one point Nicephoros went before the Sapricius in person and threw himself at his feet but there was no reconciliation. During the persecution under the reign of Valerian and Gallienus (253-60) the priest was arrested. By the grace of God, no doubt in order to give the priest an opportunity to repent fully, he was adamant under torture and was condemned to beheading. On the way to the scaffold Nicephoros walked along begging Sapricius to forgive him. The priest would not even look at him. Finally, at the place of execution Sapricius responded with anger and contempt to the tears of Nicephoros. At that moment, the grace of God left him and he became afraid and asked the executioner why was he going to cut his head off. The executioner told him that it was because he would not sacrifice to the gods, and he immediately apostasized. Nicephoros heard this and told the executioner that he was a Christian and that he believed in the Lord Jesus Christ whom Sapricius had just denied. He asked to be put to death in his place. The governor ordered the release of Sapricius and the execution of Nicephoros and he was immediately beheaded.

<sup>34</sup> **Agapius of Vatopedi** (03-01) He was a monk near Vatopedi, and was captured by Trukish pirates and sold into slavery. He was a slave for 12 years in harsh conditions and was delivered one day by the intervention of the Mother of God. He returned to the holy Mountain as quickly as possible but when his elder saw him thought that he had fled his master and he ordered him to return to his master. He obeyed and returned! The example of his patience and his virtues eventually converted his cruel master and his two sons. He took them the holy Mountain where they receive baptism and became monks.

<sup>35</sup> **James the Faster of Phoenicia** He lived in the Phoenician city of Porphyron, and was a great ascetic, living in a cave for 15 years, and God granted him the gift of miracle working. He also had an apostolic gift, and many people around him were converted to Christianity because of his example. Because of his notoriety, he went to another cave, and lived there for 30 years. Although most people did not know where he was anymore, the devil did and he hated him because of his holiness.

One time he tempted him by a dissolute woman who was sent to pretend that she needed healing in order to seduce him. St. James felt the temptation to sin arise in his flesh, and he put his left hand in a fire in order to distract himself. The hand was terribly burned, and the woman was filled with fear, but St. James guided her to repentance and she amended her life.

We should not assume that because he was tempted by dissolute woman, he had a strong failing regarding purity. A person in the desert is assailed by demons constantly, and even the smallest weakness can be the means of a fall because the demons fight him so hard.

The devil did not give up trying to make James fall into sin. A woman was sent to him because she was demon possessed, and James healed her, but unfortunately, she seduced him and he fell into sin with her. He then fell into a greater sin, no doubt because of pride which is the greatest weakness of every man. He had been a great ascetic, and had healed many, and brought many to the faith. There was "cognitive dissonance" in his mind, because his sin was incongruent with all the things he had done previously. He lost his reasoning capacity and instead of repenting because of the fornication, he killed the woman and threw her into a river.

Immediately after this, James began to wander in the wilderness, and was tempted to completely give up his monastic life and even despaired of his life. The devil wanted to completely destroy him. **Page 27 of 33** During his wandering, he saw a monastery and entered it and confessed to the

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abbot and the brotherhood his sin. The Abbot wanted him to stay with them because he was afraid that James would fall prey to despair if he was alone. Unfortunately, the fallen ascetic was not yet ready to forgive himself, and he continued to wander.

The Lord never abandoned James. In his wandering he came across a God inspired ascetic who listened to him with great compassion and lifted his burden. The elder wanted him to remain with him however James still must have felt the need for ascetical repentance and he found his way to an open grave and lived there for 10 years, weeping and wailing and asking forgiveness for the sins he had committed.

When there was a terrible drought in the region in which he lived, he prayed for rain, and when the rain came and saved the people's lives and the lives of their livestock, he realized that the Lord had received his repentance.

The repentance of St. James teaches us many salvific things. God will receive the repentance of anyone who repents. It does not matter what we have done. James' great mistake was "owning" his sin and allowing his pride to increase his sin. We also see the connection between fornication and murder. Indeed, when there is any unclean sin, we are at risk for other and even more terrible unclean sins.

We also see that James could not receive the ministrations of others completely, but God never abandoned him, and his healing came in steps. This is the way it usually is with us. When we have committed a great sin or even a small sin that we magnify over and above its importance, our healing may come very slowly, and many times this is because we interfere with it, as James interfered with his recovery. God will never abandon us, but we must be very careful not to fall into deep despair. Despair is to not believe in God's mercy. There is deep darkness in despair that can claim even the greatest ascetics.

Through all of the time that James repented, mostly alone and always at risk for deadly despair, this once holy and then fallen ascetic who even became a murderer was healed of his great sin, in steps, as he was able to accept the healing. He was forgiven, yes, but beyond this, he was healed. Now, James abides in heaven with all the saints. We who fall frequently should ask his intercession.

### ***Apolytikion in 8th Tone***

*With the rivers of thy tears, thou hast made the barren desert fertile. Through sighs of sorrow from deep within thee, thy labors have borne fruit a hundred-fold. By thy miracles thou hast become a light, shining upon the world. O James, our Holy Father, pray to Christ our God, to save our souls.*

<sup>36</sup> **NHM Parthenius of Thrace** (+03-05-1805) Bishop Parthenius protested from the pulpit the decision of the Turkish occupiers to hold the weekly market on Sundays, saying that this day must be consecrated to prayer. This was an act of incredible bravery and among worldly people, an act of foolishness because he certainly must've known that the Turks would react with violence. This holy man loved the truth more than he loved his own life and he was seized by the Turks when he left the church and tortured and the death in front of his flock.

<sup>37</sup> **NM John the Bulgarian** (03-05-1784) A Bulgarian, when he 18 years old he denied Christ, having forgotten all of his Christian education. Aware of the seriousness of this sin, he went to Mount Athos to live in repentance and spent three years in the great Lavra, serving a holy Elder who was crippled, but his conscience continue to torment him. He received a blessing to journey to his fatherland, but this was a pretext in order for him to travel to Constantinople and make his confession and martyrdom. When he arrived, he put on a fez and the red shoes worn by the Turks and went to St. Sophia's which at that time had been turned into a mosque. After he entered, he made the sign of the cross and prostrated in the Christian way, which infuriated the Moslems. He was interrogated and pressured, and eventually beheaded on the square before St. Sophia's.

<sup>38</sup> **Paul the Simple** (03-05) YouTube: <https://youtu.be/RPhWCEVwa5c> Which one of us is simple? We have an unfortunate connotation of simplicity with a lack of intelligence. But God, who knows all things, is simple. If it is possible to do so, we could even consider this to be his primary attribute. This is because the Father, the Son, and the Holy Spirit are one and three and in perfect agreement

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and knowledge with one another. God is completely simple. There is nothing in him that opposes himself. We cannot say that about ourselves. We are complex. Sin is complex. There are very few virtues, and one could argue that there is really one virtue that is love. One cannot say that there are only a few passions or one. There are many, like the head of a Hydra, as a den of snakes.

Simplicity is to be doing only one thing and thinking only one thing, and for a Christian, this would be to have the love of God within our hearts and be doing the Commandments. In practical application, a simple man would not become irritated, or be lazy, or have bad thoughts about someone. A simple man possesses all of the virtues because his whole being is fixated on the highest virtue, the love of God.

We are in a complex age, and we need simplicity in our personal lives. Even complex and knotty problems are solved only by simplicity. I'm not talking about simplicity and making decisions and understanding information. We need to understand complicated things in our society; however, knowing about them and acting properly based on that knowledge is not possible without simplicity.

Let us look at the life of Paul, the simple and marvel. We're not anything like him, but we can become like him. Do we believe this, or do we think that his life is a fairytale? I believe every word of it. I also believe that who I am, a wiley and complex individual can become simple. My sins keep me from this goal, but God is merciful Beyond any Mercy that I can understand or comprehend. I've added Paul the simple to my list of saints that I ask for help every day. Perhaps, after hearing his amazing life, you will also.

Paul was a farmer in Egypt at the time of Saint Anthony the Great. He was a married man, and his wife was unfaithful to him. One day Paul came back to the house and caught her in the very Act. He was not angry common, or did he curse or swear at her. He just laughed a little and said, "well, that's nothing. By Jesus, I won't take her back. Go and take care of her and the children. As for me, I'm off to be a monk."

Paul went to the door of Anthony and begged him to be a monk. Anthony, seeing a 60-year-old man in front of him, told him that he was not ready for the rigors of his life and shut the door on him. Saint Paul said to him that he wanted to die there. Saint Anthony did not open the door for three days, and Paul stood in the exact spot where he addressed Anthony and did not eat or drink for three days. Perhaps one would say that Anthony was cruel. That would be an opinion of a complex person. I think, although the story does not tell of it, that Anthony saw something in Paul and wanted to test him.

After the three days, Anthony took Paul in and had Paul fully participated in the strictness of his life. We in the world who can eat anytime we want and sleep on a soft bed, and have air conditioning that we run when the temperature outside is slightly elevated, have no idea of the rigors of life in the Egyptian desert where water was a scarce commodity in which they had to walk sometimes more than a mile to retrieve.

Paul participated in all matters of Anthony's life without complaint or murmuring. Anthony taught him to plate ropes with Palm leaves that have been soaked in water. This work is arduous and time-consuming and tears the hands. After Paul had finished some ropes, Anthony pretended that they were not suitable and told him to undo it and do it again. He did this without complaint. This is simplicity in action! Which one of us would have begun to do our work again without any complaint? Without a frown, or a sigh, or an irritated internal thought? We, in our complexity, think of great works as raising the dead and healing the Sick and casting out demons when the greatest work is when a man has mastery over his own soul and is simple.

Paul cared only about one thing; he wanted to be a monk. The reason for his desire was because he wanted to be only with God. Therefore, he, with simplicity, endured any obstacle in his life.

Anthony fasted in an extreme way as did Paul right alongside him. After several days of fasting Anthony put out some bread and said shall we have some bread. Paul in his simplicity, because simplicity is also obedience, said to Anthony, Ava if you take a piece of bread then I will have some too. So, they ate a loaf of bread. Anthony put out more bread and said do you want more bread and Paul again repeated if you have some bread father, I will have some too. Anthony said to him that he was a monk in one loaf with sufficient for him. Paul and his

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simplicity, not yet a monk, did not claim to be a father, monk, so he said in his simplicity, I want to be a monk so one is sufficient for me also.

After many other tests, Anthony established Paul in Excel some distance from his own. Paul became holy and known for his prayer especially for the casting out of demons. One day a man possessed with a terrifying demon was taken to Anthony for exorcism, but Anthony said that he had not the power to cast out this demon. He told those bringing the man that this was Paul's business. So, the man was brought to Paul, and Paul in his simplicity, but with boldness, told the demon to leave The Man by the prayers of his Elder. The demon did not leave and through the mouth of the man began insulting Paul and Anthony. This would seem to be a difficult problem that had bested the simple Paul, but with simplicity comes strength and courage and endurance. Paul merely went out to a rock in the middle of the day that was not shaded and prayed. He declared that he would not move from this rock until the demon came out of the man.

And so, the demon did, crying out against his will that he had been Mastered by Paul simplicity.

What are we to glean from the stories of Paul the simple? We should not go out into the desert or stand on a rock on a hot day and make a declaration to God that we would not move until such and such happens. We can in some way be a little bit simpler weekend have Hazard goal of each day that we just love, and that we just follow the Commandments. Perhaps a good way to be simple as to measure our words and not say them unless we have thought about them first. This of course also applies to words that we type on our keyboards or our telephones.

If we have even a bit of simplicity in us, we will be amazed by the life of Saint Paul and will be energized by it. We will not fall into despair thinking we cannot come anywhere close to his exploits. That is not the point of reading his life or reading the lives of any of the Saints. We are Unworthy of even the ground on which we walk! And yet God loves us Beyond any love that we can understand, but we are called to understand this love. To the prayers of our Holy Father Paul the simple Lord Jesus Christ save us!

<sup>39</sup> **Forty Martyrs of Amorium, with Theodore, former priest, protospatharius, Constantine, Theophilus, Basoes, and companions** (03-06-845). These glorious martyrs were all government officials who were put in prison by the Caliph after he conquered the town of Amorium in upper Phrygia. The town was overcome through the treachery of an apostate Christian named Badzites. All the others, save the traitor, were put to death by the sword, including innocent peasants who had sought refuge in the town. The 42 nobles were shut up in the dark prison and given moldy bread infrequently. One of their numbers was authorized to beg for food in the street. They were left in this condition for years, till their clothes rotted off their backs and their bodies were attacked by vermin.

The Caliph promised them their lives if they would only pretend to convert in public prayer. As one man, they refused. They asked the Caliph if he was in their position would he agree to a feigned conversion? He replied, "Certainly because there is nothing more important than liberty!" In this way, the Caliph acted like another Caiaphas in that he unwittingly prophesied the truth. There is nothing more important than Christian liberty, the liberty of the soul, total freedom from the passions and darkness, and God's light illuminating, bringing perfect peace, perfect knowledge, and perfect freedom.

Many people were sent to them to promise them all sorts of fleshly pleasures in this life and the next if only they would pretend to convert to Mohammadism. They consistently refused all blandishments and prayed the Psalter and the services as best they could in the darkness. They were in the state for seven years until they were informed the day before their impending martyrdom by the wretched apostate Badzites.

On the day of their execution, they were brought to the bank of the Euphrates, and a large crowd of Saracens was assembled to watch the bloody spectacle. The officer first summoned Protospatharius Theodore Craterius and proclaimed loudly to everyone that he was a lapsed priest who had become a soldier and had therefore killed many men. The officer urged Theodore to ask for Mohammed's help since he had denied Christ and should therefore expect no hope of mercy from Him. Theodore replied: "On the contrary, precisely because of all of this, I must shed my blood now for Him, that he may forgive my sins!" After a short prayer, he bowed his head and was beheaded, and all the other martyrs followed him in turn with no fear or hesitation.

Let us look at the valiant Theodore, an apostate from his calling, who the heretical Saracens, and perhaps more than a few Christians thought was beyond redemption! Let us not mince words here. There must have been some terrible reason why Theodore reneged on his priesthood. Doing such a thing would cause massive injury to the soul. He likely became a very worldly man, since after offering the unbloody sacrifice, he participated in the bloody killing of enemies as a soldier. He must have been a good soldier because he was rewarded with a high rank. The Protospatharius rank was coveted by all and given to senior generals and provincial governors, and other important

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dignitaries. They had a seat in the Senate and lived a lavish, opulent lifestyle. We may surmise that Theodore was living in a secular way, and perhaps he felt that he had no possibility of redemption because he had fallen so far, but God's mercy is not only beyond our own but even inconceivable to us. The former fallen priest and secular man Theodore became a luminous martyr, and all of his sins were washed away in a moment.

In our day, it is likely that this scenario of a priest losing his way will happen again, many times. We live in very trying times, and there is a spiritual deadness in our days that is sometimes even among the clergy. There are political intrigue and manipulation, schism and heresy, prowling about like a roaring ravenous lion, trying to devour the church or at least the weak within her. Some will doubtlessly lose their way and fall very far. Perhaps one of those would be me, a poor sinful priest. This is why I pray to the luminous martyr Theodore. There is no sin that we cannot repent from. The pain of martyrdom is only for a moment, but the pain of eternal apostasy is forever.

God will never abandon us, even if we have abandoned hope ourselves. Let us remember that, not only for apostate priests but for anyone that has apostatized in the church Or perhaps never known the truth. We all know people that have fallen far, but God's mercy can reach anyone. We should be doing prostrations for those we love who have fallen far, believing that, like Theodore, they can make amends, even if in the last moments of their life.

Holy martyr Theodore, pray to God for us!

Video about these martyrs: <https://youtu.be/NKV8IUxLd5w> and the same vide, also at <https://rumble.com/vetrcd-the-40-martyrs-of-amorium-with-the-former-apostate-priest-theodore-36.html>

**40 NM Manuel the Cretan** (03-15-1792) he was captured by the Turks during the repression that followed after a 1770

insurrection and was forcibly converted to Islam. He was able to escape and found refuge on the island of Mykonos where he became a Christian and married, but a few years later he discovered that his wife had deceived him (she was actually a secret Moslim) and he took his six children with him and went to live in another house. One day when he was on a ship with a load of wood, a Turkish warship attacked them in the saints brother-in-law recognized him and denounced him to the Turks is an apostate. The Aga commanded him to return to Islam but he replied: "There is no question of that! I was born a Christian, and it is as a Christian that I wish to die!" He was tortured on the ship, and when upon arrival to port, the Admiral commanded that he be beheaded. In the presence of the executioner, he exclaimed "Glory to thee, O God", and meekly offered his neck, but the executioner was filled with fear and ran away. In the chaos, a soldier picked up a sword and struck the martyr in various places, but he was unable to cut off his head. He threw the saint to the ground and slit his throat. The Admiral was afraid that the Christians would honor his body and ordered therefore that it would be thrown into the sea.

**41 Monk & Martyr Paul** (+03-17-765-or-766) During the time of the persecution of Constantine Copronymos, he was arrested in a monastery in Crete and the general and shown an icon of Christ crucified on one side with instruments of torture on the other, and ordered to choose between treading the icon underfoot or the instruments of torture. His only reply was to kneel and devoutly kiss the icon. He was nailed to some wood above a fire and burned alive.

**42 Martyrs Trophimus & Eucarpian** (03-18-303-5) They were bodyguards during Diocletian's persecution. During the execution of their duties, as they were traveling, a luminous cloud was seen from heaven and a voice which rebuked them because they were persecuting Christians. They fell to the ground, and the voice encouraged them to convert to the Christian faith. This they did, arriving at Nicomedia and freeing the Christians from their chains in the prisons. Of course, they were discovered and eventually put the torture but their faith proved constant..

**43 3/19 Daria** was a former courtesan

**44 Cyril, Archbishop of Jesusalem** (03-18-386) Sometimes we modern Christians mistakenly believe that there was some golden age in the church when there was no persecution or great calm, or the truth was always proclaimed. If we read the lives of the saints we will see that the great strugglers throughout the centuries endured lies, calumnies, imprisonment, death, deposition, personal danger and betrayal, political persecution, and the great podvig of seeing how men (even those with political authority or bishops and priests ) can act like they are not even human to other men. If we study the lives of the saints, we will not be surprised that in our modern era there are bishops and priests who are speaking heresy and showing political ambition, indifference to human suffering, and a worldly outlook about everything, which in our era is especially noticeable and how some idolized science and secular wisdom, and the insanity of sexual immorality and gender confusion.

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Our holy Father Cyril of Jerusalem was great struggler in tempestuous times. There were many times he was in personal danger and his natural inclination was not to dispute and fight but he was forced to fight many times for the truth of the faith.

In our day we see bishops and priests giving into the world, fearful of their positions and desiring to be praised as wise because they parrot the lies of the world, the struggles of anyone who had the courage to maintain their faith in the midst of great pressures, should inspire us to pray for those saints and to rebuke ourselves when we show the slightest bit of cowardice.

<sup>45</sup> 4/30/1725 she was in prison 17 years!)

<sup>46</sup> **Theognostus, Metropolitan of Kiev and all Russia** (05-14) he was a Greek, from Constantinople.

And was consecrated Metropolitan of Kiev and all Russia 1328 succeeding the sainted Metropolitan Peter (21 December). The Turkish occupiers inflicted heavy taxes on the people and wanted to also tax the clergy. The brave St. replied to the Khan words that he surely must've known would have ensured his imprisonment: "Christ our true God has redeemed his church from the pagans by His most precious blood, and the clergy are, for this reason, free from all serfdom and service except for that of God." After his release from prison, he saw that many churches in Moscow had been destroyed by a great fire and religious sentiment was at a low ebb, and many would not even receive communion with him. This must have been a very dark time for him, and a lesser man would have given up, but he increased his prayers and fasts and undertook the building of stone churches. He blessed St. Sergius of Rodonezh. He lived in the time of St. Gregory Palamas and fully agree with the saints teaching and transmitted Palamite doctrines in his church. His incorrupt relics were discovered in 1471 and several years later, he appeared in glory and restored speech to a dumb man who had come to pray at his tomb.

<sup>47</sup> <https://www.johnsanidopoulos.com/2017/05/holy-new-martyr-paul-of-peloponnesos.html>

<sup>48</sup> **NM Prince Constantine & sons, Steven, Radu & Matthew & advisor Ianache**

**Vacarescu** The holy Prince Constantine Brancoveanu, the son of Prince Matthew Basarab, was born in 1654. When Prince Serban Cantacuzino died on October 19, 1688, Constantine was chosen to succeed him as Prince of the Romanian Land (Wallachia). Saint Constantine was a wise and just ruler who was guided by Christian principles, and worked for the benefit of his people. He also built and restored many churches and monasteries. His philanthropy extended even into Transylvania and Moldavia, which were ruled by others.

In 1714, after a reign of twenty-five years, Saint Constantine, his sons (Saints Constantine the Younger, Stephen Brancoveanu, Radu Brancoveanu, and Matthew Brancoveanu) and his sons-in-law were arrested by soldiers sent to Bucharest by Sultan Ahmed III (1703-1730), because he had been unable to pay the exorbitant taxes. The holy Prince endured all things and declared, as an old man aged 60, "if this trial comes from God because of my sins, may his will be done. If it is from the wickedness of men who desire my room, may God forgive my enemies."

His arrest was wholly because the of the love of money. When the soldiers were unable to find much money in the palace, they brought the prisoners, with prince's entire family and his faithful counselor to Constantinople, hoping to extract a ransom. He was tortured for four months, with such things as the wheel and red hot iron, and nails which are forced into his hands and feet.

Prince Constantine was told that if he and his sons wanted to escape death, they would have to convert to Islam and pay a large sum of money. Constantine did not have the money required by the Turks, and he did not wish to convert to the Moslem faith. Seeing that neither tortures nor threats would induce the prisoners to forsake Christ, the Turks sentenced them to death.

On the day of Dormition, they were taken to the scaffold, before the Sultan and his viziers and gutless ambassadors from the great European powers. His youngest son Matthew was age 12 and walked to the head of the procession. They were made to kneel in rows. The holy Prince told his children: "My children, take courage! We have lost everything in this world. Let us at least save our souls, washing our sins in our blood. Think of all that Christ endured for us! May your glorious faith not be shaken at this hour." The eldest three sons were beheaded and when it came time for the child Matthew he was frightened and promised to become a Muslim. His father told him: "it would be better to die a thousand times than to betray our faith, that no one can rest from us." Matthew regained his courage and calmly gave his head to the executioner, saying: "I want to die a Christian; go on, cut it off!"

On the Feast of the Dormition (August 15), the sixty-year-old prince, his sons, and his counsellor Ianache Vacarescu died as martyrs for Christ. Their bodies were left unburied for three days, then they were thrown into the sea. Their relics were recovered by Orthodox



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Christians who brought them to the Monastery of the Theotokos on the island of Chalki. Saint Constantine's wife Marica brought his holy relics back to Bucharest and placed them in the church of Saint George the New, which he had founded. He was glorified by the Orthodox Church of Romania in 1992.