

# February 22

## *B. Uncovering of the Honorable Relics of the Holy Martyrs at the Eugene Gate.*

In the reigns of Emperor Arcadius and Honorius, through a special revelation to a certain pious man, relics of many martyrs whose names are unknown to the Church were uncovered before the gates of Constantinople, bearing the name Eugene. The Emperor Andronicus I built a magnificent temple on the spot of the uncovering of the relics in the twelfth century.

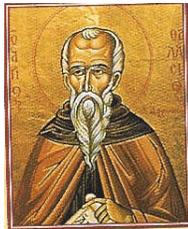
### *Kontakion, tone 8*

**Mighty pillars of faith, well victorious martyrs,  
Who underwent various torments for Christ,  
And were kept hidden for many years  
But now are manifest like precious wealth,  
Whom the bishops honorably hand carried into the church of God,  
Spread out for the use of those who petition,  
For them to pray for our souls.**

### *Martyrs Maurice and Photinus*

St. Maurice was the military chief in Apamea, Syria. On denunciation by pagan priests, he was presented to the court before Emperor Maximian. Seventy warrior Christians were arrested with him. For their Christian faith they were subjected to cruel torture after which they were removed from the bog and tied to trees. Here, the severely wounded holy martyrs attacked by various insects spent about 10 days and in terrible torture offered their souls to God in about the year 305. Among the 70 warriors was Photinus, the son of Maurice. Theodore and Phillip were also known from the remaining.

### *Venerable Thalassius and Limnaeus (or Limnius)*



*Ven. Thalassius*

They were hermits in the Syrian Desert in the fifth century. Ven. Thalassius spent all his life in a solitary hut in fear and trembling working for the Lord and executing his salvation. For this he was adorned with many good qualities, especially a simple disposition, meekness and humility of mind.

Ven. Limnaeus went on the way of asceticism in his young years and at first practiced asceticism in the company of Ven. Thalassius. With Thalassius,

Limnaeus lived long enough to acquire his qualities of simplicity of disposition, meekness, humility and especially the ascetic act of silence.

Immersed with the teaching of the blessed elder and having acquired his virtue, Limnaeus transferred to Ven. Maro (February 14), adopted for himself his paradigm of the ascetic life and like him loved life under the open sky.

Having left the glorious hermit, Limnaeus settled near the village of Targom, and on another mountain top he practiced asceticism. On this mountain top Limnaeus enclosed a small space with bare walls, built from stones, with no openings. The space was not covered at all. A small door was made in the wall which, however, was constantly covered with mud. Small openings were made in the wall, through which the ascetic talked to visitors. The door was opened only for the head of the Cyrus Church, Blessed Theodoret, when he visited the ascetic. With the others coming to him, he spoke through the small openings and from there taught them blessings. Being unusually philanthropic and compassionate, he felt especially sorry for the poor, blind and lame and offered them even his favorite solitude and silence. With the help of the majority of visitors flowing to him, Limnaeus built a dwelling on the eastern and western sides of the mountain for the aging, the poor and the disabled. Visitors maintained them.

The philanthropic ascetic began to live among the unfortunate, motivating them to pray, sing psalms and glorify the Lord. "And audibly," says Blessed Theodoret, "they constantly glorified the Lord". Having pleased God, Limnaeus was honored by Him with the gift of doing wonders. Calling on the name of the Savior for one he both healed his illnesses and expelled his demons, and has done many other wonderful deeds. And he healed himself with this same wonder-working remedy.

#### *Ven. Baradates, Ascetic of Syria, Fifth Century*

Originally he practiced asceticism in a single small house on a certain mountain in the vicinity of Antioch, in full solitude, spending his time in fasting, prayer, spiritual and physical vigil and lifting up uninterrupted glorification to God. Then he raised himself on a certain rock and constructed there a small box and placed himself into it, in a constantly stooping position as the box was much lower than his height. Besides the box was made up of thin slats, which were not clamped together, but only connected similar to latticework. Because of this the ascetic was not protected from the action of rains and winds or from the heat of the sun or from cold. The laborer of Christ practiced asceticism in such a place for a long time, enduring all the changes of weather with unusual patience. When the Blessed Theodotus, Patriarch of Antioch, visited the great ascetic, he convinced him to leave the uncomfortable dwelling. Coming out of the box, Baradates started to practice asceticism standing. But he stood with his hands constantly upraised to the mountain, with his eyes directed to heaven, with his soul continually rising to the Creator and Master of all and was covered from head to foot with a leather chiton. A small opening was made only about the nose and mouth for breathing. Baradates carried on such extraordinary ascetic deeds, not having a strong constitution and

subject to many illnesses. Only his flaming love for Christ gave him both the incentive and strength of the similar message of ascetic deeds exceeding the strength of man. The mind of the great ascetic was healthy and considerate by nature, enlightened by the true light of Christ, and was even more enhanced and strengthened by the power of the divine grace abiding in him. And here all sorts of various and perplexed people with questions were converted by him. The ascetic gave everyone reasonable and useful advice. Possessing so many great perfections, Ven. Baradates restrained his mind to the obedience of faith for he knew what great harm can come to a mind inflamed with pride.

*Ven. Athanasius, Confessor, of the Pavlopetrios Monastery*

Ven. Athanasius came from Constantinople and practiced asceticism as a monk in Pavlopetrios Monastery (i.e. Sts. Peter and Paul) in Constantinople. He endured much suffering for honoring icons in the reign of Leo the Armenian and died a martyr in the ninth century.

*St. Telesphorus, Pope of Rome from 127 to 139.*

*S. V. Bulgakov, **Handbook for Church Servers**, 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp 0090b-92  
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