

January 12

A. Holy Martyr Tatiana and those with her

St. Tatiana was the daughter of a rich and famous Roman who nurtured her in the Christian faith. Arriving at maturity, she "turned away from wealth to divine love alone", always refusing the married life and because of her virtuous life she was appointed deaconess of the Roman Church. In this office she zealously went to the sick, visited prisons, and helped the needy, constantly trying to please God through prayers and good deeds. In the year 225 during the reign of Emperor Alexander Severus, because of her confession of Jesus Christ, she "rejoicing passed through the martyr's suffering" administered by the Roman city magistrate Julpian and together with her father she was beheaded by the sword. Eight of the servants of the city magistrate who tormented the Saint, seeing the wonderful power of God over her, believed in Jesus Christ and after torture were also beheaded. According to the witness of Deacon Zosimus in 1420, the head of Tatiana was in the Peribleptou District in Constantinople.

Kontakion, tone 4

**O passion-bearer,
Adorned with your blood you shone forth radiantly in your suffering,
O Tatiana,
Like a beautiful dove you soared to the heavens:
Therefore ever pray for those who honor you.**

+ Our Father among the Saints Sabbas, First Serbian Archbishop and Teacher



In the world Rastko (Rostislav), son of the Serbian King Stephan (see Feb. 13), at the age of 18, he abandoned the local principedom given to him by his father and left for Mt. Athos with a Russian monk who came to Serbia and accepted the little tonsure in the Russian St. Panteleimon Monastery. Soon after that, at the urgent invitation of the monks of the Greek Vatopedi Monastery, he went over to this monastery and here received the great tonsure with the name Sabbas. "Having transformed the height of nobility to the humility of a servant", he "oppressed his body with many labors and enlightened his soul with prayer". Joining to the asceticism of abstinence, humility, prayer and good deeds of a hermit and the Vatopedi Monastery, he gave charity to all from what he received from his father in Serbia. Then with the grants from his father he built the Chilandari Monastery on Mt. Athos, settled in this monastery, gave it a Typikon [Ustav], established a strict way of life, created a charitable institution in it and engaged in education. Within eight years for a short time he became Hegumen of the Serbian Studenica Monastery, but then, being zealous for the increase of piety

in Serbia, together with his brother Stephen (see Sept. 24), he built a new monastery in district of Zhicha on the Ibar River. After this, St. Sabbas returned a second time to Mt. Athos and from there to Nicaea where at that time the Greek emperor and patriarch were residing, from whom St. Sabbas tried, although with greater effort, to get approval for the establishment of an autocephalous or independent Archdiocese in Serbia. The Emperor insisted that the same Sabbas accept this calling, and St. Sabbas, in humility, refused, but had to agree, and he was consecrated to the archiepiscopacy by Patriarch Germanus in 1219 and thus "he adorned the first Serbian see". On his return he visited Mt. Athos and arrived in Salonika and here "wrote many legal books about the exercise of the faith"¹. Having arrived in Serbia, he immediately undertook the building of the church. He was zealous about destroying the rest of the pagan superstitions and "destroyed the transgressing heresies". Sometimes he went around the country correcting inadequacies, exposing errors and thin morals, and strengthening the people in faith and piety. As a deep patriot, St. Sabbas was zealous for the security of Serbia, threatened by the neighboring Ugars and for the defense and elevation of the political values and national worthiness of Serbia. St. Sabbas practiced asceticism for 14 years for church and country and in 1233 appointed his disciple Arsenius as his successor, and then he traveled to the Far East and arrived in Tirnovo [Trnovo], Bulgaria. He died in this city on January 14 (according to others on the 12th), 1236. A half-year later, the relics of St. Sabbas were solemnly transferred to the Milesheva Monastery in southwest Herzegovina, near the small town Prepolie on the Mileshevka River. In 1595 the relics of St. Sabbas were burnt by Sinan Pasha, who died a shameful death that same year. The Serbs glorify St. Sabbas as the enlightener of Serbia. During his lifetime he was a great advocate of Orthodoxy, taught the flock entrusted to him that the right faith and good life are necessary for salvation, inspired them not to rely on wealth and to be merciful, to love one's neighbor, not to render evil for evil, begged with tears for all to protect their chastity and to defend widows and orphans. After his death St. Sabbas became glorified for wonders².

Troparion, tone 3

**On the way leading to life,
You were the educator, first hierarch and teacher:
O Hierarch Sabbas,
For after having come you enlightened your homeland,
Having given birth to it by the Holy Spirit,
That as a co-enthroned Apostle and Hierarch,
You planted your consecrated children
As olive trees in an imaginary paradise;
Let us who are honoring you ask you:
Pray to Christ God to grant us great mercy.**

Kontakion, tone 8

**As a great First Hierarch and companion of the Apostles,
The church of your people glorifies you, O Venerable One:
But as having boldness before Christ God,
Through your prayers save us from all misfortunes;
That we may cry out to you:
Rejoice, O Divinely-wise Father Sabbas.**

Paramoera: see Jan. 9. **Matins Gospel:** Mt. 5:14-19; sel. 11. **Epistle:** Heb. 7:26-28, 8:1-2; sel. 318. **Gospel:** Jn. 10:9-16; sel. 36.

His Synaxis is done where his relics lie or where his temple exists.

Martyr Mertius

A warrior by calling, he suffered in the name of Christ in Africa during the reign of Diocletian.

Martyr Peter Absalamus

He came from the village of Aneia in Palestine, and was distinguished by unusual strength. Arrested and brought before the governor of Palestine and after vain efforts on the part of the judge and the people to get him to honor pagan idols, St. Peter was burned on a wood pile in 309 or 310.

Ven. Eupraxia

The daughter of Senator Antigone, who lived during the reign of Emperor Theodosius the Great, since childhood she came with her mother to the Tabennesis women's monastery on the shore of the Nile in Egypt. Here she lived until she died, revealing herself as an example of the most strict virtue. Informed about her impending death by the Hegumena St. Theodulia of the Tabennesis Monastery, she died peacefully in 393. For her saintly life, she received from God the gift of working wonders, and healed the sick and cast out demons.



Martyr Euthasia was executed by the sword.

Repose of Martinian of Beloozero [White Lake]

Ven. Martinian, in the world Michael, was born in the settlement of Bereznik, 30 versts [19.8 miles] from the St. Cyril Monastery. At 12 years of age loving book learning, he secretly left his parents and came to Ven. Cyril of Beloozero [White Lake] and after his intense entreaty he was received among the monks. The young Martinian zealously started to imitate his teacher in fulfilling the monastic Ustav, abiding in perfect obedience. He also labored much in copying books for Ven. Cyril. After some time, at the request of Cyril, he was ordained a

Hierodeacon, and then a Hieromonk. In 1427 after the death of Cyril, Martinian left for an island on Lake Vozhe and there founded a hostel in which he was the Hegumen (now the Village of Spasski is found on the site of this monastery, Novgorod Government, 120 versts [79 miles] from Kirillov). Later for a short time he was the Rector of the St. Therapontes Monastery (see May 27) and then in 1447 of the St. Sergius Laura. In 1455 he returned to the St. Therapontes Monastery which he loved. Here in the last years of his life he was unable to go to church by himself, but meanwhile did not want to abandon the divine services or the canons of the kellia. Then the brethren carried the saintly elder into the temple. He died in 1483 in the 86th year of his life. Thirty years after his death his body was found completely incorrupt. The relics of Ven. Martinian repose in a hidden place in the temple of his name in the former St. Therapontes Monastery (now a parish on Kirillov Street, in the suburb of St. Therapontes, Novgorod Government, 15 versts [10 miles] from the city of Kirillov).

Ven. Galaction the Blessed

He was a disciple of Ven. Martinian of Beloozero [White Lake], lived in his kellia and with his blessing accepted folly for Christ's sake. He practiced asceticism in the St. Therapontes Monastery. Awarded with the gift of insight from the Lord, for 45 years he predicted the capture of Kazan by Tsar Ivan the Terrible and died peacefully in 1506. His relics are in the same hidden place where those of Ven. Martinian are.

¹By the way, by "law books" they mean the Rudder, which he wrote in Greek and then translated into Slavonic. It is that same Rudder that later the Bulgarian Despot Sviatoslav sent to the Kievan Metropolitan Cyril II and this same Metropolitan turned it over for the general use of the St. Vladimir Cathedral in 1274.

²On the day of the memory of St. Sabbas, enlightener of Serbia and patron of all Serbian schools, the special ceremonial called the "Slava [Glory]" is solemnly celebrated in Serbia. In Serbia this ceremonial already existed for a long time. Recently even among us the Serbian youth frequently (in St. Petersburg, Moscow and Kiev) celebrate this ceremonial in memory of St. Sabbas. In Kiev this celebration of St. Sabbas apparently began in 1868 (according to the ideas being then taught the Kievan youth, especially Nicholas Milasha, a Dalmatian Serb, then a student at the Kievan Theological Academy, but now the Most Reverend Nicodemus, Orthodox Bishop in Dalmatian Zara or Zadar, known adherent of Orthodoxy and learned theological writer and lawyer). After the Liturgy and Molieben the blessing of "koliva" (crops of grain from barley), bread ("kolach") and wine is done. The church server takes the "kolach" and during the singing of church hymns rotates it, and then he cuts it and with "koliva" distributes them to those present. In Serbian educational institutions the "Slava" is usually accompanied with speeches and singing. Done by the Serbian youth, nurtured in our educational institutions, the rite of the "Slava" represents an opportunity for an exchange of ideas in view of mutual assistance to moral development on the basis of the Orthodox faith, sound science, Christian good will and brotherly love among the Serbs who are from various locales, but members of the one family of the Serbian people, in life and in sincere dialogue with the great family of the Russian people, by the Providence of God, with the exploits of their glorious tsars and leaders, by their own centuries-old labor elevated up to the value of the leader and torch in the destiny of the Slavonic peoples.