

Calling Upon the Power of St. Christopher & The Holy Helpers



By Gary E. Carlin

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*A Guide to Intercessory Prayer with the Fourteen Holy Helpers,
Working with Divine Energy,
and Reflecting on Your Spiritual Needs*

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Prayer to the Fourteen Holy Helpers

Great princes of heaven, Holy Helpers, who sacrificed to God all your earthly possessions, wealth, preferment, and even life, and who now are crowned in heaven in the secure enjoyment of eternal bliss and glory; have compassion on me, a poor sinner in this vale of tears, and obtain for me from God, for Whom you gave up all things and Who loves you as His servants, the strength to bear patiently all the trials of this life, to overcome all temptations, and to persevere in God's service to the end, that one day I too may be received into your company, to praise and glorify Him, the supreme Lord, Whose beatific vision you enjoy, and Whom you praise and glorify forever. Amen.

St. Alphonsus Liguori

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Chapter One: *The Legend of the Fourteen Holy Helpers*

The Legend

It was a cool September night in 1445 when the young shepherd Herman Leicht was returning from the distant hillside with the Cistercian monastery's sheep. It had been a long day as several sheep had wandered off and had to be brought back to the flock, his dog had run off to chase a rabbit at one point, and he had to fight off a wolf that had tried to take a young lamb from its ewe. Yet, the young man was diligent and held steadfast in his duties. He knew his family depended upon him and the monks had been kind to him and had given him their trust when he had to take over for his father when he became ill. As he wearily approached the farm, he thought he heard the wailing of a small animal. He fixed his gaze into the field that lay before him, yet he couldn't see anything in the darkness that might be making the cries. As he grew closer to the field, the cries sounded more like that of a baby than that of any animal.

The sheep were moving a little more quickly than usual and appeared anxious as he moved them closer to the field in front of the barn. Once in the field, the sheep suddenly bolted for the safety of the barn. In the quiet of the night by himself, Hermann heard the crying start again and he quickly turned to his right. He thought he saw a small child sitting alone in the field. He rubbed his tired eyes and looked again to make sure he was seeing what he thought he had just seen. He wondered why someone would leave their child out at night in a field that was in the middle of nowhere all by themselves. Was he just tired and only seeing things, or was his mind playing tricks on him after a long especially hard day? Yet, he thought he should take a closer look and he stepped toward what he thought appeared to be a small child. As he grew closer, he became more certain it was a small child. The child was looking directly at him and appeared to smile. He stopped for a second and looked around to his right and then to his left to check again for any signs of the child's parents, but it was only himself and the small child staring at each other. He started to move forward again towards the small child but it quickly vanished without a trace.

Hermann stood alone in the field, he was confused and unsure of what had just happened. However, he could not stay there lost in his thoughts trying to find a logical explanation for the child he had seen and heard, as the sheep still needed to be taken care of in the barn and the barn needed to be secured for the night. Hermann loved the sheep; he had special names for all of them and he was proud to be their protector. After locking the barn Hermann had begun to relax again. While working in the barn with the sheep he had convinced himself that he had just imagined seeing and hearing the small child. It was just a rabbit, raccoon, or perhaps a barn cat that he had seen. However, as he moved back into the field, he saw the small child again sitting in the field. But this time he saw the small child much more clearly as there were large burning candles on both sides of the child. The light of the candles glowed in the darkness, producing a ring of white light that surrounded the small child. Herman could now clearly see the small child staring at him, and he froze where he stood, terrified to move. Quickly Herman made the sign of the cross as he silently spoke, "*In the name of the Father, the Son, and the Holy Spirit, Amen*", to protect himself. Then he moved towards the small child again. The child was smiling again and seemed to be waving his small hand towards himself as if to signal to Hermann to come and join him. Hermann began to approach the child again, however, once again the small child vanished.

Hermann searched the field over and over again until he was quite certain that the child had simply disappeared. He thought if he waited for a while the child might reappear, but after several hours the child had not returned and he knew his parents would be worried where he might be. So, he left the field and headed towards home. He rethought the events with the child over and over in his head until he appeared at his parents' home and had not remembered the long walk home to the front door of his house. Upon entering the house, his parents immediately began to ask him why he was so late and where he had been for so long. Herman told them the story of seeing the small child twice in the field and how he had disappeared both times as he tried to approach him. His parents knew that Hermann was an honest and truthful young man so he would not make up such a story. Therefore, they tried to convince him it was just an animal he had seen. Hermann told him that he also believed the same thing at first, but on the second sighting, the small child had large burning candles on his

right and left side. He could clearly see the child and how could he explain the burning candles? Yet, his parents comforted him and told him he was tired and perhaps a little rundown or even sick so it was just his imagination playing tricks on him and he should eat and go straight to bed.

Hermann did not sleep well that night. He tossed and turned thinking about the small child he had twice seen in the field. Yet, he did not want to upset his parents and he made no mention of it as he ate his breakfast and prepared to head back to the farm to get the sheep. Along the way back to the monastery, he decided that he would go directly to the abbey to speak with one of the monks he often spoke with and had given him good advice in the past. He found Father Walter already hard at work in the garden just outside of the abbey. Father Walter waived to Herman as he saw him approach, it was unusual to see Hermann at that time of morning so he began to walk towards him. "What brings you here this early morning?" Father Walter kindly asked Hermann. He could see something was troubling Hermann and hoped it was not serious. Herman explained to Father Walter what had happened last night and was not sure what he should do.

Father Walter could see that Hermann was troubled and knew that he needed some sort of explanation to relieve his worried state before going out to his work with the sheep. He did not want to simply excuse Hermann's experience as a meaningless fantasy, so he told the young man, "Do not worry Hermann there are many unexplained things that happen in the world every day. But if you do happen to see this small child again, ask it why it is here and what it would like." Then Father Walter reassuringly patted Walter on his shoulder and walked with him back towards the barn so he might begin with work with the sheep. Hermann now eased of his fears joked, "I fight off hungry wolves, yet I worry about seeing a small child! Thank you, Father Walter, I will let you know if I see the child again."

As the months passed, Hermann thought less and less about the small child he had thought he had seen. Things seemed to be back to their normal ever day repetition of the daily activities. However, nine months later in June, 1446 another meeting would occur between Herman and the child. Once again, it was dusk and Herman was

returning from the hillside that he again saw the child in the field in the same spot he had seen him twice before. However, this time the small child was not by himself, he was surrounded by thirteen other small children dressed in red and white gowns. The thirteen other children had formed a circle around the small child he had encountered previously. There was a bright glowing light that came from each child that produced a large almost magical glowing ring around the child in the center. The child in the center of the ring was glowing in the light that surrounded him and Hermann could clearly see that the small child had a large red cross on his chest.

Child with a Red Cross on its Chest



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Herman made the sign of the cross as he softly spoke this time, “*In the name of the Father, the Son, and the Holy Spirit, Amen*”, and with all the courage he had, Hermann began to approach the ring of small children. As he approached the ring of children their warm glowing light illuminated his body so he could clearly see his

clothes, his hands, his boots, and his staff as if he were looking over himself on a sunny afternoon in the fields. All the children had turned to face Hermann and he could see each angelic face warmly smiling at him, encouraging him to come closer. Once close enough, Hermann with great respect asked the small child in the center of the circle what he desired. The child responded with a clear and majestic voice that, *“We are the Fourteen Holy Helpers and ask that you build a chapel here so we may rest. If you serve us, we will serve you!”* Then without any warning they all disappeared and Herman was left by himself in the darkness of the empty field.

Not believing what he himself had just witnessed, Hermann wondered about the field not quite sure what he would do next. He thought about what Brother Walter had told him about letting him know if had any contact with the small child again, but decided that he would just keep it to himself. Once Hermann regained his composure and when his eyes had adjusted to the darkness in the field, he slowly made his way home. He chose not to tell his family and just pretended like nothing had ever happened. A few days passed and he had kept his secret. However, once again as he approached the field in front of the barn, he saw two large burning candles descending from the sky. He watched as they slowly landed in the exact spot the Fourteen Holy Helpers had been a few nights ago. He now knew for certain he had to tell the abbot of the monastery what he had seen, right now.

Hermann was out of breath when he reached the front doors of the abbey, but he knew what he saw could not wait. However, the abbot did not believe Hermann’s story and worried that such ghostly sightings were more apt to cause fear than the joy of a miraculous message being delivered from heaven. He told Herman that his visions were merely the fantasies of his mind and nothing more. However, in less than three weeks from the sightings of the Fourteen Holy Helpers, a maid from the local area who was diagnosed as terminal by several doctors invoked the Fourteen Holy Helpers that Hermann had previously described to her to assist her in her time of need and she was miraculously cured. Then many other miraculous healings soon began to occur in the area that Hermann had said he met and talked with the Fourteen Holy Helpers. And as people continued to visit

this area with problems and difficulties many of their favors were also granted. The monks decided they should accept and share the vision of the Fourteen Holy Helpers and build the chapel they requested. A strong belief in the Fourteen Holy Helpers immediately grew and then quickly began to spread to other far areas attracting many pilgrims and religious figures. The chapel was dedicated to the Blessed Virgin Mary and The Fourteen Holy Helpers and the alter of the chapel was consecrated in 1448.

The Top Wall Panels shows the Story of the Shepherd Meeting the Fourteen Holy Helpers in the Field



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The Bottom Wall Panel shows Fourteen Holy Helpers Around Jesus

Saints Included in The Fourteen Holy Helpers

In the 14th century during the course of the bubonic plague or Black Death, devotion to a group of fourteen saints began in Germany (Rhineland) and spread throughout Europe. It was believed that the intercession of these saints was helpful in preventing and curing diseases, such as the plague, in humans and animals. Each saint had its own Feast Day, however, once the cult of venerating the saints as a group grew, they received their own Feast Day – August 8th. Substitutions of prominent local saints as well as the additions of saints to the group sometimes occurred.

Fourteen Holy Helpers and Their Primary Reasons for Invocation for the Plague

<i>Saints</i>	<i>Main Purpose for Invocation with the Bubonic Plague</i>
St. Achatius	Headaches
S. Barbara	Sudden Death and Fever
St. Blaise	Throat Illness and Protection of Domestic Animals
St. Catherine of Alexandria	Sudden Death
St. Christopher	Plague and Sudden Death
St. Cyriacus	Temptation on Death-bed
St. Denis	Headaches
St. Erasmus	Intestinal Problems
St. Eustachius	Family Problems
St. George	Health and Protection of Domestic Animals
St. Giles	Good Confession and Plague
St. Margaret of Antioch	Safe Childbirth
St. Pantaleon	Protect Physicians
St. Vitus	Epilepsy and Protection of Domestic Animals

Notes on the Legend of the Fourteen Holy Helpers

In different versions of legend:

- the child is surrounded by either thirteen or fourteen children, the child is being held by the Blessed Virgin Mary or St. Christopher
- the candles that descend from the sky are either immediately after the third sighting of the small child with the Fourteen Holy Helpers, a short time later, or within a few days, and
- after the third sighting of the child, it was described as “descending candles” or “descending lights”.

The location of the abbey is identified in different versions of the legend as the:

- Cistercian Abbey of Langheim,
- in the district of Frankenthal,
- in the diocese of Bamberg, Bavaria

Dates of the Fourteen Holy Helper sightings are:

- First & Second Sighting: September 24, 1445 (sometimes also given as Sept. 22)
- Third Sighting: June 28, 1446

In 1743 (to 1772) the chapel was replaced by a magnificent church

- The Basilica of Fourteen Holy Helpers (The Basilika Vierzehnheiligen)
- Near Bad Staffelstein, in Bavaria (Southern Germany)
- Designed by Balthasar Neumann
- Pilgrimages, May-October



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Outside View of The Basilica of Fourteen Holy Helpers (The Basilika Vierzehnheiligen)



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Side Alter inside of the The Basilika Vierzehnheiligen

Chapter Two: *Devotion to the Fourteen Holy Helpers*

The Black Death

The Black Death or the bubonic plague started in Europe in October of 1347 and within five years killed at least 25 million people in Europe or forty percent of the entire European population. Although other sources estimated the loss of human life to be far greater (up to 50 million), even as high as sixty percent in Europe. Recent studies have challenged these numbers “based on pollen markers” as indicators of agricultural activity¹. Regardless, it was one of Europe’s greatest natural disasters. Sadly, it is the most fatal pandemic to date and may have accounted for one to two hundred million deaths worldwide. The plague was so deadly that there were people who went to bed in perfect health and were dead by the next morning. Unknown at the time the bubonic plague was caused by a bacteria called *Yersinia pestis* spread by the bite of infected fleas carried and spread by rats and even through the air as well.

Although not certain, it is believed that the plague originated in Central Asia, possibly China, and was spread by ships that that carried trade to various ports in Europe and Africa. Once ashore, the disease quickly moved inward and continued to killed at an alarming rate. Unknown at the time, infected people were transmitting the disease to each other as they coughed, sneezed, or even talked to each other. Tiny droplets from the respiratory system which contained the plague bacteria were released into the air and other people then breathed in these infected droplets which caused them to also become ill.

Rats and Disease

During the medieval times people understood that rats were responsible for carrying the disease, even if they didn’t understand how at the time. Rat catchers were hired by towns to catch and kill the rats that invaded people’s homes, ate their food, bit them, and could make them sick or kill them. The *Piped Piper of Hamelin* is

the folktale of the Pied Piper (a rat catcher) that used the music of his flute to lure the rats out of the town of Hamelin. The story was retold in Goethe's *Der Rattenfänger*, *The Children of Hamelin* by the Grimm Brother's, and Robert Browning's poem, *The Pied Piper of Hamelin*. Now we understand that black rats carried the deadly bacteria that caused the plague, but it was the rat fleas that transmitted the disease to humans and other animals. When the rats that had no resistance to the plague died, the fleas left their bodies to find new hosts such as humans and then bit and infected them with the disease. As some rats were resistant to the disease, they continued to carry the disease so there was constant source of the disease-causing bacteria that could be spread.



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The Piped Piper of Hamelin

Once infected with the plague, the lymph nodes especially in the neck, armpits, and the groin began to painfully swell. These swellings (buboes) would then bleed and ooze pus. As the disease spread through the body it also produced dark blotches on all areas of the skin and tongue, fever, joint pain, vomiting, and diarrhea.

Approximately, 80% of the people who contracted the plague died within eight days. In some cases, it was even

reported that people who contracted the plague would dance (dance mania) until they dropped from exhaustion, fall asleep, and in many cases die.



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Dancing Mania Caused by the Black Plague

Treating the Plague

Medical treatments at the times were limited and often consisted of bloodletting and lancing the boils (buboes) in an attempt to bring the body back into “balance”. While other common plague treatments consisted of people bathing in vinegar, rosewater, or even their own urine, applying mercury to the skin and baking people in ovens, or having people ingest the oozing pus from the swellings on their bodies, precious metals or various plants and herbs, or covering their bodies with different plant materials (i.e., resins) and human excrement. Some people even feared that the Black Death was God’s punishment for their sins. As penance for their sins, these people (called flagellants) whipped themselves with knotted ropes or sharp metal strips rather than possibly endure God’s punishment of being given the plague.



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Flagellants Whipping Themselves as Penance for Their Sins

Plague doctors were hired by cities to treat everyone, even those that could not pay. The plague doctors covered their entire body with dark black robes made of waxed goat's leather, boots, gloves, a hat, and a bird beak shaped mask. The end of long beak in the mask was stuffed with aromatic herbs to filter the "bad air" that people believed caused the plague. However, the most helpful policy that was put into place was the quarantining of infected people for 40 days.

The Plague Doctor in their Protective Garment

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The Church and the Plague

During the time of the Black Death the church told its congregations that the deadly consequences of the plague were a result of God's punishment for their sins or even witchcraft and sorcery. The church instructed their parishioners if they did not want to contract the plague, they should keep attending mass and receiving the sacraments, pray to God for forgiveness of their sins and to stop the pestilence, organize and participate in religious marches, and fast as part of their penance. In addition, some people even believed they could protect themselves by carrying or wearing specific religious amulets or charms.

Veneration of the Fourteen Holy Helpers

People were in great despair during the time of the Black Death and all hope appeared to be lost. Even the royalty, the rich, and the great artists of the time were not immune from the plague. Yet, some towns were completely decimated by the plague while others had escaped relatively unharmed. People didn't understand why this could happen and searched for answers that might spare them from such a cruel death and many times without the last sacraments so they might be able to go to heaven. In order to gain protection from the plague, people throughout Europe turned in desperation to all they had left, those closest to God, the saints for help. By the mid 14th century in Germany (Rhineland) the Fourteen Holy Helpers were already being invoked against the bubonic plague.



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Credit: Fourteen saints who provide help against specific troubles. Colour lithograph. [Wellcome Collection](#). [Attribution 4.0 International \(CC BY 4.0\)](#)

The 14 Nothelfer (14 Holy Helpers)

Originally, the Fourteen Holy Helpers were referred to as the “Nothelfer” (*Helpers in Need*) in German or “*Auxiliary Saints*” in English. As the plague spread throughout Europe and the people’s fear escalated so did the

veneration of The Fourteen Holy Helpers. The feast of The Holy Helpers even had its own mass in many churches and it spread to other areas as the as the pilgrimages to the chapel and then the church of The Holy Helpers brought back the tradition. Even Pope Nicholas had approved the August 8th Feast Day of the Fourteen Holy Helpers and provided “special indulgences” in their support.

The veneration and devotion towards the Fourteen Holy Helpers, or what is referred to as “cult” in a positive meaning, found support from all groups of people and many different religious orders, i.e., the Dominicans, the Cistercians, and the Benedictines.



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Angel with Latin quotation: “*Holy Helpers Pray for Us*”

Artists of the time began to paint icons of the Fourteen Holy Helpers to adorn the churches and inspire the people. The earliest icons of the Fourteen Holy Helpers usually have the saints in a single file led by St. Christopher. Later the saints are shown surrounding St. Christopher or the Virgin Mary carrying the Christ Child or Jesus as the “Man of Sorrows”. By the 17th and 18th century it was common for artists to place the

saints within the branches of a tree (*Tree of Jesse motif*). In their shrines, the Fourteen Holy Helpers were depicted as encircled around the Christ Child just as the shepherd, Herman Leicht, had seen the thirteen children surrounding the baby in the field.



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The Fourteen Holy Helpers Surrounding the Christ Child

The Intercession of Saints

A prayer is defined as a “*a solemn request for help or expression of thanks addressed to God or an object of worship*”. In its simplest terms, the word “pray” means to ask, not worship. In praying to saints, we are not praying to worship the saints, as all worship should belong to God. We pray to saints to ask the saint to pray with us and ultimately pray for us to God. This doctrine of praying for the *Intercession of the Saints* has support from passages found in the bible (i.e., *Book of Revelations 8:3-4*, *Gospel of Luke 16:19-31*, *Job 5:1*, etc.) and has even been practiced by some saints themselves (i.e., St Paul, St. Ignatius and St. Augustine). However, not all religions accept *The Intercession of Saints*.

The *Intercession of Saints* in its most basic sense is a practice whereby people ask saints to pray for them. Intercessory prayers can be defined as praying with a saint, “praying through” a saint, or asking a saint to pray on your behalf. When we ask for the intercession of the saints, we are asking for a saint to pray for us to receive God’s help in order to request something (a petition) or fulfill a need. Invoking a saint is the practice of asking a saint to help us or intercede on our behalf to God. Sometimes people invoke patron saints because they are considered to be affiliated to specific needs or causes. For example, St. Blaise is invoked for throat illnesses, St. Denis for headaches, and St. Vitus for epilepsy. The reason why people ask for the intercession of saints is that it is believed that the saints hold special favor with God and could ask for the blessing and graces of others in times of need.

Praying to a Group of Saints

Saints when they were associated with an illness generally are strongly connected to one specific illness (i.e., St. Blaise and throat illness, St. Apollonia and teeth problems, and St. Magnus of Fussen and Eye Diseases, etc.). In the case of martyrs, the illness or hazard a saint is associated with usually reflects the way they were martyred

(ie., St. Denis: beheaded – headaches, St. Erasmus: intestines wound on a windlass – intestinal problems, St. Florian -drowned – drowning, etc.). Therefore, people typically selected a saint that was connected to their illness or problem. However, many people also believed that there was greater power if they invoked a group of saints rather than a single saint especially during a devastating and unmerciful plague.

In looking at the group of saints that comprise the Fourteen Holy Helper, we find that two of saints were specifically invoked for plagues:

- **St. Christopher**
- **St. Giles**

The plague produces a variety of disease symptoms such as headaches, black boils on the skin, blackening of the tongue, stomach problems, fever, etc. Each of the symptoms of a plague can be connected to a specific saint:

- **St. Achatius:** Headaches
- **St. Blaise** (Blasé, Blasius): Illnesses of the throat
- **St. Denis** (Dionysius): Headaches
- **St. Erasmus** (Elmo): Abdominal problems (i.e., colic, cramps, etc.)
- **St. Vitus** (St. Guy): Epilepsy, Insanity
- **St. Barbara:** Fever

In addition to the different symptoms of the disease, the plague also produced other problems for people to deal with during the time of the plague. People died so suddenly during the Black Death that in some cases the priests did not want to come into the homes of people who were ill or had died so that in many instances there were no confessions or last rites for those dying or had died from the plague. Therefore, the following saints were included in The Fourteen Holy Helpers:

- **St. Barbara:** Sudden Death
- **St. Catherine of Alexandria:** Sudden Death
- **St. Christopher:** Sudden Death
- **St. Giles (Aegidius):** Good Confession

In addition, the plague also killed domestic livestock which people depended upon for food and other animal products (i.e., wool), families were in turmoil and fought with each other in these difficult times, people struggled with temptations to steal or hurt others or temptations on their deathbed, women still were pregnant and hoped for a safe child birth even while many died around them, and there needed to be protection for those doctors and nurses that tried to help the sick and find ways to keep people from getting sick themselves. Therefore, the following saints were included in the Fourteen Holy Helpers:

- **St. George:** Protection of Domestic Animals
- **St. Eustachius (Eustace):** Family Trouble
- **St. Cyriacus (Cyriac):** Temptations
- **St. Margaret of Antioch:** Safe Childbirth
- **St. Pantaleon:** Physicians

Invoking different saints was a common practice well before the arrival of the Black Death. Many people had great faith in a saint's abilities to help them and had heard and believed local stories to support these beliefs as well as the legends that led to their sainthood. Therefore, it was within reason for people to believe that praying to a group of saints such as The Fourteen Holy Helpers would provide all the protection and support someone might need to prevent them from becoming ill in the first place or provide all the needed support if they or a family member had already become ill from the plague. As previously mentioned, people also reasoned that if one saint had such great power than a group of saints would have even far greater powers (not additive but

exponential!). While in some cases, even when a church was named for one of The Holy Helper saints, it was a “package deal” at that time in that all of The Holy Helper saints would be invoked even when just one was being called upon for help.

Invocations of Saints

An invocation, in the simplest sense is a request to a higher power for help. They are considered one of the oldest forms of prayer. Invocations can take several forms such as praying, reading a request, speaking motivational words, and even offering thanks. Invocations are commonly said at the beginning of a religious service or meeting so as to bring forth God’s presence. They can be selected from many of the commonly used examples or they can be spontaneous requests that you speak in the moment.

Typically, a “pious invocation” is a short prayer, something easily memorized so it can be said at any time when needed. One such example is the Jesus Prayer, “*Lord Jesus Christ, Son of God, have mercy on me, a sinner.*” However, some invocations are one to two paragraphs in length, still capable of being memorized but also acceptable to be read. The length of an invocation is purely a matter of preference and what feels most natural to you for a given application. To find comfort and feel the presence of God, many people repeat a short invocation as a form of meditation. Invocations can be directed to God or they can be directed to saints to obtain their intercession. When you invoke a saint, you are asking them to protect you or to provide you with spiritual assistance through their intercession to God. The saints are conscious of all of our needs and hear our prayers. They have great love for us and want to help us at all times. Their closeness to God allows them to present our prayers with the highest level of intensity to ensure their fulfillment.

FOUR SAMPLE INVOCATIONS OF THE HOLY HELPERS

1. *Fourteen Holy Helpers, who served God in humility and confidence on earth and are now in the enjoyment of His presence in Heaven, because you persevered until death you gained the crown of eternal life. Remember the dangers that surround us in this valley of tears, and intercede for us in all our needs and adversities.*

Amen.

Fourteen Holy Helpers, select friends of God, I honor you as mighty intercessors, and come with filial confidence to you in my needs, for the relief of which I have undertaken to make this novena. Help me by your intercession to placate God's wrath, which I have provoked by my sins, and aid me in amending my life and doing penance. Obtain for me the grace to serve God with a willing heart, to be resigned to His Holy Will, to be patient in adversity and to persevere unto the end so that, having finished my earthly course, I may join all of you in Heaven, to praise God for ever there, who is wonderful in His Saints.

Amen.

2. *GREAT friends of God, Holy Helpers, humbly saluting and venerating you, I implore your help and intercession. Bring my prayers before the throne of the Most Holy Trinity, so that I may experience in all the difficulties and trials of life the mercy of the eternal Father, the love of the incarnate divine Son, and the assistance of the Holy Ghost; that despondency may not depress me when God's wise decree imposes on my shoulders a heavy burden. Above all, I implore your assistance at the hour of death. Help me then to gain the victory over the temptations and assaults of Satan, and to leave this world hopefully trusting in God's mercy, to join you in heaven, there to praise Him for ever and ever. **Amen.***

3. *With confiding trust I turn to you, Holy Helpers, who were selected by God before many other saints to be the special intercessors and advocates of the distressed. Obtain for me strength and courage to struggle and suffer on earth for the glory of God, for the propagation of our holy faith, and for my own perfection. You are fruitful branches of the true and living vine, Jesus Christ, for whom you heroically suffered hunger and thirst, persecution and ignominy, afflictions and adversity, tortures and death. Here on earth, you were true disciples and dauntless martyrs of Christ. Assist me to follow your example and to suffer for His sake, so that I may not be parted from Him as a useless member, but persevere in His service despite all trials and tribulations of life. Knowing my inconstancy and weakness, I have recourse to you, O glorious members of the Church triumphant, and implore you to support my feeble prayers, and to bear them before the throne of the Almighty, who, for your sake, will hear them. Amen.*

4. *Great friends and servants of God, Holy Helpers! Humbly saluting and venerating you, I implore your help and intercession. God has promised and granted that whosoever invokes your aid shall be relieved in his needs and succored at the hour of death. Therefore, I have recourse to you and confidently implore your aid. I am surrounded by difficulties and my soul is oppressed with grief. Burdened with sins, the fear of God's rigorous judgment appalls me, whilst Satan ceases not to exert all his power to accomplish my eternal ruin.*

Therefore, I implore your assistance, powerful Holy Helpers, in my dire distress. By the penitential life you led, by the cruel tortures you suffered, and by your holy death I entreat you to pray for me. Obtain for me the remission of my sins and perseverance to the end in God's grace. Assist me in my agony and protect me against the wily assaults of Satan, that through your help I may die a happy death and enter a blissful eternity. Amen.

Praying a Litany for the Fourteen Holy Helpers

A litany is a simple prayer that uses a given set of multiple invocations. As there are fourteen Holy Helpers, a litany prayer to the Holy Helpers will have at least fourteen invocations, as there may be additional invocations such as one made to the Blessed Virgin Mary. Generally, a litany is said as a “call-and response prayer” in which the leader speaks a line of the prayer and the followers repeat the line of the prayer, i.e.,

Leader: Lord, have mercy on us.

Followers: *Lord, have mercy on us.*

Leader: Christ, have mercy on us.

Followers: *Christ, have mercy on us.*

Or the leader goes through a series of prayer statements to which the followers respond to each statement with the same response, i.e.,

Leader: Holy Mary, ever-Virgin Mother of God,

Followers: *Pray for us.*

Leader: Saint Joseph, virgin spouse of the Virgin Mother,

Followers: *Pray for us.*

Leader: Saints Joachim and Ann, parents of the Theotokos,

Followers: *Pray for us.*

The statements of a litany can be offerings of praise, blessings, requests for forgiveness, and in the case of the Fourteen Holy Helpers, they are statements for intercession. In a litany prayer you are invoking each of the fourteen saints of the Holy Helpers to request their help, protection, favor, and/or relief. By praying to a group of saints you are hoping to increase the chances that your prayer will be answered by God. Although a litany prayer is meant to be used with a group of people, it can also be used as a solitary prayer if needed.

#1 Litany of the Fourteen Holy Helpers

Lord, have mercy on us.

Lord, have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Holy Mary, ever-Virgin Mother of God,

Saint Joseph, virgin spouse of the Virgin Mother,

Saints Joachim and Ann, parents of the Theotokos,

Saint John Baptist,

Saint Elizabeth,

Ye holy Family and your kinsmen,

All ye Saints in the Courts of Heaven,

{-----*Pray for us.*-----}

Ye Fourteen Holy Helpers, Auxiliary Saints revered for the efficacy of your
intercession at the throne of God,

Ye Helpers in Need, invoked by the sick and those in danger and affliction,

Saint Blaise, invoked against disease of the throat,

Saint George, invoked against herpetic diseases,

Saint Acatius, invoked against headaches,

Saint Christopher, invoked in storms, tempests, plagues, and for the avoidance of
accidents in traveling,

Saint Pantaleon, invoked against consumption,

{-----*Protect and help them who need help.*-----}

Saint Barbara, invoked against lightning and sudden death,
 Saint Denis of Paris, invoked for persons possessed of devils,
 Saint Giles, invoked against panic, epilepsy, madness, and nocturnal terrors,
 Saint Margaret, invoked against pains in the loins and for expectant mothers,
 Saint Erasmus, invoked against diseases of the stomach,
 Saint Cyriacus, invoked against diseases of the eye and diabolical possession,
 Saint Vitus, invoked against chorea, lethargy, and the bite of venomous or mad beasts,
 Saint Eustace, invoked for the preservation from fire whether eternal or temporal,
 Saint Katherine, invoked by students, Christian philosophers, orators, and barristers,

Ye other blessed servants of God, who in sundry places at various time have been
 invoked as among the Holy Helpers:

R. Intercede for the afflicted, help the needy

St. Magnus of Fussen, St. Magnus of Altino,
 St. Nicholas of Myra, St. Leonard the Abbot,
 St. Oswald the King, St. Quirinus the Martyr,
 St. Rochus, St. Sebastian, St. Dorothea,

All to whom Divine Promise was given of a power
 to help man in need,

*Be their help
 And comfort.*

V. Pray for us, ye Fourteen Holy Helpers:

R. That we may be worthy of the promises of Christ.

V. The Saints judge nations, and rule over people:

R. And the Lord their God shall reign for ever,

Let us pray. Almighty and everlasting God, Who hast given us to venerate the merits of Thy Saints: we beseech thee through the Fourteen Intercessors to grant us the desired abundance of Thy mercy. Through Thy Son Jesus Christ Our Lord, Who with Thee and the Holy Ghost art one God, world without end,

R. Amen

Kyrie Eleison: Two Hundred Litanies with Historico-Liturgical Introduction and Notes by Rev. Fr. Benjamin Francis Musser, O.F.M. (Westminster, MD: The Newman Bookshop, 1944).

The Fourteen Holy Helpers Surrounding the Christ Child



© Painting: AnonymousUnknown authorPhoto: Andreas Praefcke, Public domain, via Wikimedia Commons

#2 Litany of the Fourteen Holy Helpers

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us

God the Son, Redeemer of the world, have mercy on us

God the Holy Ghost, have mercy on us

Holy Trinity, one God, have mercy on us

Holy Mary, Queen of Martyrs, (response: Pray for us)

St. Joseph, helper in all needs,

Fourteen Holy Helpers,

St. George, valiant martyr of Christ,

St. Blaise, zealous bishop and benefactor of the poor,

St. Erasmus, mighty protector of the oppressed, pray for us

St. Pantaleon, miraculous exemplar of charity,

St. Vitus, special protector of chastity,

St. Christophorus, mighty intercessor in dangers,

St. Dionysius, shining mirror of faith and confidence,

St. Cyriacus, terror of hell,

St. Achatius, helpful advocate in death,

St. Eustachius, exemplar of patience in adversity,

St. Giles, despiser of the world,

St. Margaret, valiant champion of the Faith,

St. Catherine, victorious defender of the Faith and of purity,

St. Barbara, mighty patroness of the dying,

All you Holy Helpers,

All you saints of God,

In temptations against faith,

In adversity and trials,

In anxiety and want,

In every combat,

In every temptation,

In sickness,

In all needs,

In fear and terror,

In dangers of salvation,

In dangers of honor,

In dangers of reputation,

In dangers of property,

In dangers by fire and water,

Be merciful, spare us, O Lord!

Be merciful, graciously hear us, O Lord!

From all sin, (response: Deliver us O Lord)

From Thy wrath,

From the scourge of earthquake,

From plague, famine, and war,

From lightning and storms,

From a sudden and unprovided death,

From eternal damnation,

Through the mystery of Thy holy incarnation,
Through Thy birth and Thy life,
Through Thy cross and passion,
Through Thy death and burial,
Through the merits of Thy Blessed Mother Mary,
Through the merits of the Fourteen Holy Helpers,
On the Day of Judgment,
We sinners, beseech Thee, hear us.
That Thou spare us, (response: We beseech Thee, hear us)
That Thou pardon us,
That Thou convert us to true penance,
That Thou give and preserve the fruits of the earth,
That Thou protect and propagate Thy holy Church,
That Thou preserve peace and concord among the nations,
That Thou give eternal rest to the souls of the departed,
That Thou come to our aid through the intercession of the Holy Helpers,
That through the intercession of St. George Thou preserve us in the Faith,
That through the intercession of St. Blaise Thou confirm us in hope,
That through the intercession of St. Erasmus Thou enkindle in us Thy holy love,
That through the intercession of St. Pantaleon Thou give us charity for our neighbor,
That through the intercession of St. Vitus Thou teach us the value of our soul,
That through the intercession of St. Christopher Thou preserve us from sin,
That through the intercession of St. Denis Thou give us tranquility of conscience,
That through the intercession of St. Cyriac Thou grant us resignation to Thy holy will,
That through the intercession of St. Eustace Thou give us patience in adversity,
That through the intercession of St. Acacius Thou grant us a happy death,

That through the intercession of St. Giles Thou grant us a merciful judgment,

That through the intercession of St. Margaret Thou preserve us from hell,

That through the intercession of St. Catherine Thou shorten our purgatory,

That through the intercession of St. Barbara Thou receive us in heaven,

That through the intercession of all the Holy Helpers Thou wilt grant our prayers,

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord.

V. Pray for us, you Fourteen Holy Helpers.

R. That we may be made worthy of the promise of Christ.

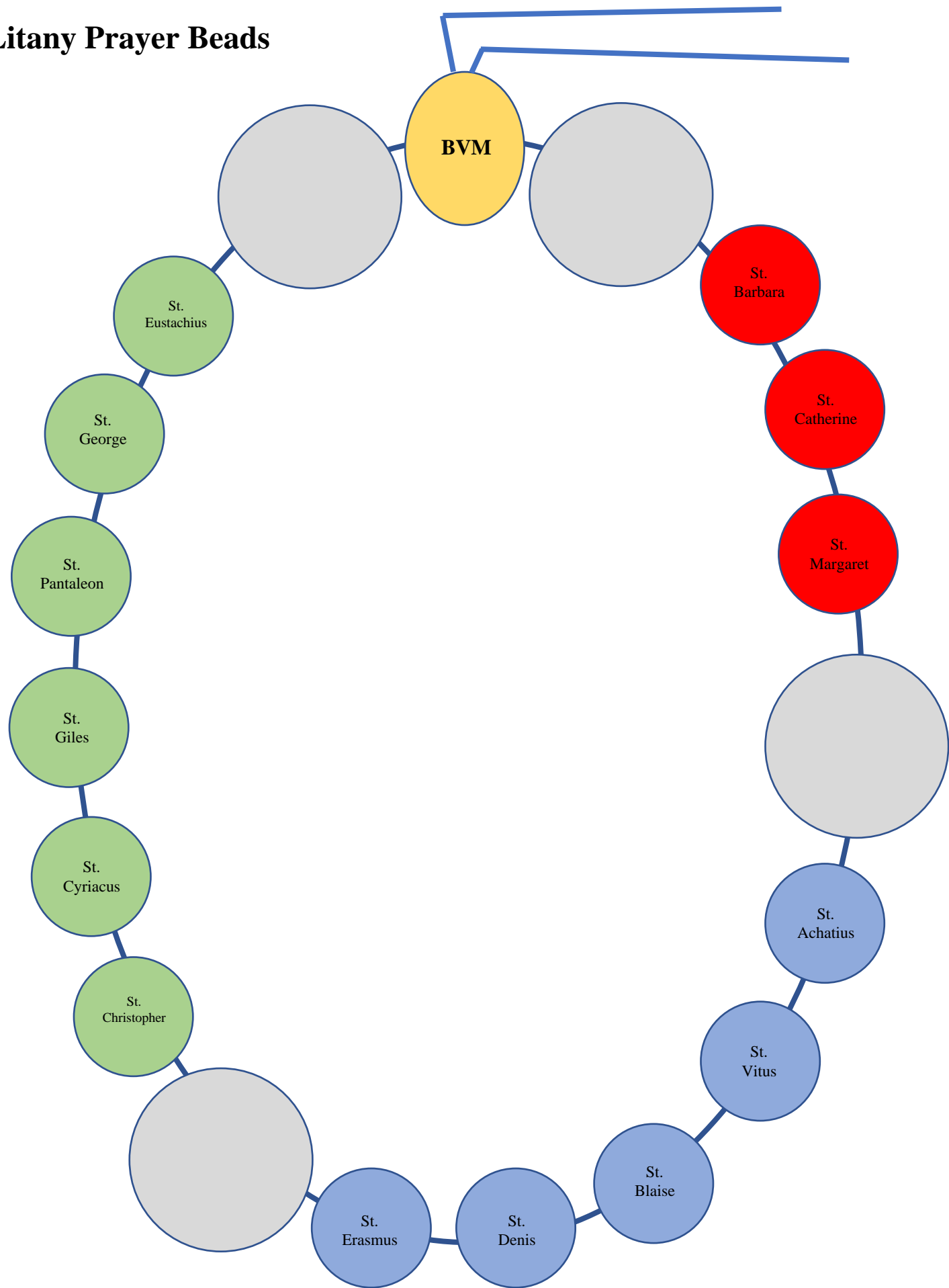
Let us pray

Almighty and eternal God, Who has bestowed extraordinary graces and gifts on Your Saints George, Blaise, Erasmus, Pantaleon, Vitus, Christopher, Denis, Cyriac, Eustace, Acacius, Giles, Margaret, Catherine, and Barbara, and has glorified them by miracles; we beseech You to graciously hear the petitions of all who invoke their intercession. Through Christ our Lord. Amen.

O God, Who miraculously fortified the Fourteen Holy Helpers in the confession of the True Faith, grant us, we beseech You, to imitate their fortitude in overcoming all temptations against the Faith, and protect us through their intercession in all dangers of soul and body, so that we may serve You in purity of heart and chastity of body. Through Christ our Lord.

Amen.

Litany Prayer Beads



Constructing and Using the Litany of the Fourteen Holy Helpers Prayer Beads

Stringing the Beads

Materials

Three medium Red Beads

Five medium Blue Beads

Six medium Green Beads

One large Gold or Yellow Bead

Four large Silver (or White, Gray, etc.) Beads

Cord 32-35 cm in length (any color)

Directions

1. String beads in the following order: 1 white, 3 red, 1 white, 5 blue, 1 white, 6 green, and 1 white.
2. Put both ends of the cord through the yellow bead and tie off the cord. (Optional: attach cross or charm)
3. Knot the two ends of the cord so that they don't fray over time.

Using the Prayer Beads

1. Start by holding the yellow bead between your thumb and your index finger and then say the invocation to Blessed Virgin Mary.

+++++

2. Move to the first white bead, and invoke the Fourteen Holy Helpers as a group.

+++++

3. Move to first red bead and invoke St. Barbara

4. Move to the second red bead and invoke St. Catherine

5. Move to the third red bead and invoke St. Margaret

+++++

6. Move to the second white bead, and invoke the Fourteen Holy Helpers as a group.

+++++

7. Move to the first blue bead and invoke St. Achatius

8. Move to the second blue bead and invoke St. Vitus

9. Move to the third blue bead and invoke St. Blaise

10. Move to the fourth blue bead and invoke St. Denis

11. Move to the fifth blue bead and invoke St. Erasmus

+++++

12. Move to the third white bead, and invoke the Fourteen Holy Helpers as a group.

+++++

13. Move to the first green bead and invoke St. Christopher

14. Move to the second green bead and invoke St. Cyriacus

15. Move to the third green bead and invoke St. Giles

16. Move to the fourth green bead and invoke St. Pantaleon

17. Move to the fifth green bead and invoke St. George

18. Move to the sixth green bead and invoke St. Eustachius

+++++

19. Move to the fourth white bead, and invoke the Fourteen Holy Helpers as a group.

+++++

20. Move back to the yellow bead and offer thanks to the Blessed Virgin Mary

+++++

21. Repeat the process if desired. Three times around is common as this represents the “trinity”.

Notes:

- Some people like to add a “charm” at the beginning (also the end) of their Litany Prayer Beads. The charm can be a cross or any object that you connect to on a spiritual level.
- The touching of each bead is a tactile process that helps you clear your mind, slow down, and focus (stop your mind from wandering) on your prayers while being in the presence of God.
- As you move from bead to bead keep the “rhythm of your prayers” slow and relaxed so your mind quiets and you can enter a meditative state and open your heart to God.
- After several uses of the prayer beads, the recitation of your invocations through the prayer beads will become effortless so you can shift your concentration to the feel of the beads between your fingers, let go of your cares and worries, and just feel the comfort and relaxation it brings you.
- After completing your number of desired cycles through the prayer beads, stay silent and focused so as to stay in the presence of the Fourteen Holy Helpers and Blessed Virgin Mary and reflect on how your relationship with God can become even closer.

Template for the Litany Prayer Beads

*O Queen of all Saints, Blessed Virgin Mary, in unison with the Fourteen Holy Helpers please,
bring my petition of (state need) before our ever-merciful God,*

Dearest Holy Helpers hear my humble prayers and grant me your intercession for (state need),

St. Barbara, show me where your strength comes from so that I may also be strong,

St. Catherine, share your wisdom with me so that I may also be wise,

St. Margaret, help me live in goodness as you did so that I may also be a man of goodness,

Dearest Holy Helpers hear my humble prayers and grant me your intercession for (state need),

St. Achatius, show me how to be courageous like you so that I may know courage,

St. Vitus, help me also open my heart to joy so that I may be joyous,

St. Blaise, grant me your patience so that I can be patient,

St. Dionysius, give me your confidence so that I can be confident,

St. Erasmus, help me to also persevere so that I may always persist,

Dearest Holy Helpers hear my humble prayers and grant me your intercession for (state need),

St. Christophorus, enable me to show your depth of commitment so that I can commit,

St. Cyriacus, open me to the kindness you showed others so that I can also show kindness,

St. Giles, allow me to have the humility you displayed so that I can also be humble,

St. Pantaleon, endow me with your standard of mercy so that I may be merciful,

St. George, may I also be a protector so that I can offer my brothers protection,

St. Eustachius, grant me your integrity so that I can also be a man of integrity,

Dearest Holy Helpers hear my humble prayers and grant me your intercession for (state need)

The Fourteen Holy Helpers and *The Children's Prayer*

Over time, the protective powers of the Fourteen Holy Helpers became well known and became part of other well-known stories that great writers created. The fairy opera, *Hansel and Gretel*, written by Engelbert Humperdinck contains *The Evening Prayer* which is said when Hansel and Gretel are lost in the forest. It is also called *The Children's Prayer* (*Abendsegen*).

In Act 2: Scene 2, Hansel and Gretel recite *The Evening Prayer* after the Sandman puts sand in their eyes to put them to sleep in the forest. Then in Act 2: Scene 3, the fourteen angels form a ring around Hansel and Gretel as they sleep in the forest to protect them. The Fourteen Angels in The Evening Prayer are The Fourteen Holy Helpers.

Fourteen Angels (Holy Helpers) Surrounding Hansel and Gretel



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The Evening Prayer (*Abendsegen*)

*When at night I go to sleep,
Fourteen angels watch do keep,*

*Two my head are guarding,
Two my feet are guiding;*

*Two upon my right hand,
Two upon my left hand.*

*Two who warmly cover
Two who o'er me hover,*

*Two to whom 'tis given
To guide my steps to heaven*

*Sleeping softly, then it seems
Heaven enters in my dreams;*

*Angels hover round me,
Whisp'ring they have found me;*

*Two are sweetly singing,
Two are garlands bringing,*

*Strewing me with roses
As my soul reposes.*

*God will not forsake me
When dawn at last will wake me*

By Engelbert Humperdinck

Chapter Three: *The Fourteen Holy Helper Saints*

Saints and Heroic Virtue

God has given all of us the grace to become saints, therefore, we can all become saints if we choose to live a good and righteous life that is completely devoted to fulfilling God's will. This requires that we acknowledge our sins, ask for forgiveness, and trust completely in God. In this way we can create a deep and personal relationship with God and begin to live a life of holiness. Ultimately, our salvation is a product of our faith which has come from the grace of God.

Living a virtuous life, means living a life of excellence in everything we do and we say to others. In virtue there is strength, courage, and a high-degree of morality. The "basic or natural virtues" of fortitude, justice, prudence, and temperance are for all men and need to be practiced until they become habits. They are also referred to as the *Cardinal Virtues*, which one obtains and develops through their efforts over time. The cardinal virtues are the foundation to build a strong mind and upright character that is required to live a virtuous life.

In man's relationship with God, there is another set of virtues called the *Theological Virtues* which consist of faith, hope, and charity. These virtues are gifts given by the grace of God. It is our choice whether we accept the Theological Virtues of faith, love, and charity. These virtues give rise to and control all of our other virtues as well as development of their perfection. Of the Theological Virtues, charity is considered to be the most important. It is referred to as a "supernatural virtue" in which God is the ultimate form of love for us and by this love we in turn love all others.

Many people have lived virtuous lives, in which they have made goodness a way of life and have always put forth their best effort in their devotion to God. However, a saint is said to have lived a life of "heroic virtue". In defining the word "heroic", it has to do with the ease, intensity, and duration that the virtues were exercised during the course of the saint's life as they became habits of their lives. In a saint's life, living a virtuous life to

a heroic degree means to have perfected their virtues. The key to heroic virtue lies in the perfection of our virtue of charity. Once a single virtue, such as charity, is perfected it is connected to the other virtues that then lead to their perfection. Therefore, all saints, although not perfect, have lived both, the Theological and Cardinal virtues, to a heroic degree in their lifetimes. Even in difficult time as they were being persecuted, they were able to forgive and show love to those that meant them harm. While for many saints, their heroic virtue extended into their martyrdom, which they willingly accepted.

Four Cardinal Virtues

Virtue	CCC	
Prudence	1806	<i>"Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it"</i>
Temperance	1809	<i>"Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods."</i>
Fortitude	1808	<i>"Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good."</i>
Justice	1807	<i>"Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor."</i>

Three Theological Virtues

Virtue	CCC	
Faith	1814	<i>"Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself."</i>
Hope	1817	<i>"Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit."</i>
Charity (Love)	1822	<i>"Charity is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God"</i>

Catechism of the Catholic Church, 2nd edition (<http://www.scborromeo.org/ccc/p3s1c1a7.htm>)

The Individual Saints of The Fourteen Holy Helpers

The Fourteen Holy Helpers have been called by various names in different languages:

- *Adiutores* (Latin), Helpers or Assistants
- *Adiuvantes* (Latin), Working together, Helping
- *Auxilantes* (Latin), Helping, Assisting, Aiding
- *Auxiliatores* (Latin), Helpers, Ones who gives aid
- *Coadiutore* (Latin), Ones who works together with another, Assistant
- *Intercessors* (Latin), People who intervene upon behalf of another
- *Quatuordecim Sancti* (Latin), Fourteen Saints
- *Nothelfer*, *Vierzehn Nothelfer*, *Vierzehnheiligen* or (German) Helpers in Need
- *Auxillary Saints* (English).

When you consider the fourteen saints of the Holy Helpers, you find that all of the saints were martyrs between the second and fourth century AD except for Saint Giles who was lived in the late seventh to early eight century AD and did not die a martyr. The Fourteen Holy Helpers consists of three females (3 Virgin Martyrs) and eleven males. In addition, three of the saints were bishops: St. Denis, St. Erasmus, and St. Blaise and three saints started as part of the military: St George (soldier in Roman Army), St. Eustace (General Trajan's Army), and St. Agathius (captain in Roman Army). Half of the Fourteen Holy Helper saints are considered to possibly be true historical figures: SS. *Blaise*, *Cyriacus*, *Erasmus*, *George*, *Giles*, *Pantaleon*, and *Vitus*, while the other half have an extremely limited historical basis or may just be pure legends: SS. *Agathius*, *Barbara*, *Catherine of Alexandria*, *Christopher*, *Denis*, *Eustace*, *Margaret of Antioch* (see tables below).

As a group, The Fourteen Holy Helpers had a feast day of August 8th and each individual saint had their own specific feast day. However, the feast of The Fourteen Holy Helpers as well as almost all of the feast days of the Holy Helper saints were removed from the Liturgical Calendar of the Catholic Church in 1969 when Pope Paul

VI followed the mandates of the Second Vatican Council II and removed the feast days of the “traditional saints” who did not have a strong historical basis. Although removed from the Liturgical Calendar, all the removed saints still remained saints and any parish with one of the removed saint names or any region with a long-standing devotion to one of the removed saints can still observe that saint’s feast day.

Second Vatican Council: Constitution on the Sacred Liturgy

“Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church, or nation, or family of religious. Only those should be extended to the universal Church which commemorate saints who are truly of universal importance” (SC 111)

The only exception was St. Blaise, the patron saint of throat illness who still remains on the Liturgical Calendar of the Catholic Church. Even today at mass, to provide protection during the flu season or even from the corona virus, priests will bless your throat by holding two crossed candles by your throat and invoke St. Blaise with the prayer;

“Through the intercession of Saint Blaise, bishop and martyr, may God deliver you from every disease of the throat and from every other illness. In the name of the Father, and of the Son, and of the Holy Spirit.”

Holy Helper Saints: Possibly True Historical Figures*

Saint	Born	Born – Died	Died	Feast Day
<i>St. Blaise (Blasé, Blasius)</i>	Sebastea (Turkey) in Armenia	Died c. 316	Cappadocia (Turkey)	Feb 3
<i>St. Cyriacus (Cyriac):</i>	Unknown	Died c. 303	Rome, Italy	Aug 8
<i>St. Erasmus (Elmo):</i>	Unknown	Died c. 303	Illyricum (Croatia)	June 2
<i>St. George</i>	Cappadocia (Turkey)	c. 275 – 303	Lydda (Israel)	Apr 23
<i>St. Giles</i>	Athens, Greece	c. 650 – 710	Septimania (France)	Sept 1
<i>St. Pantaleon</i>	Nicomedia (Turkey)	c. 275 – 305	Nicomedia (Turkey)	July 27
<i>St. Vitus (St. Guy)</i>	Sicily, Italy	c. 290 – 303	Lucania (Italy)	June 15

* **Note:** even though these seven saints were considered “Possibly True Historical Figures” with many churches named after them, all except St. Blaise were removed from the Liturgical Calendar of the Catholic Church in 1969 for not having a strong enough historical basis.

Holy Helper Saints: Extremely Limited Historical Base or Legends

Saint	Born	Born - Died	Died	Feast Day
<i>St. Achatius</i>	Cappadocia (Turkey)	Died c. 303	Byzantium (Istanbul)	May 8th
<i>St. Barbara</i>	Heliopolis (Lebanon)	c. 273 - 306	Nicomedia (Turkey)	Dec. 4th
<i>St. Catherine of Alexandria</i>	Alexandria, Egypt	c. 287- 305	Alexandria, Egypt	Nov. 25th
<i>St. Christopher</i>	Canaan or Marmarica	Died c. 251	Anatolia (Asia Minor)	July 25th
<i>St. Denis (Dionysius)</i>	Italy	Died c. 250-75	Montmartre (Paris, France)	Oct. 9th
<i>St. Eustachius (Eustace)</i>	Rome, Italy	Died c. 118	Rome, Italy	Sep. 20th
<i>St. Margaret of Antioch</i>	Antioch of Pisidia	c. 289 - 304	Antioch (Turkey)	July 20th

The Fourteen Holy Helpers -Aug. 8th Feast Day

Saints	Feast Day	Attributes	Patronage	Invoked for:
St. Blaise (Blasé, Blasius)	Feb. 3rd	Bishop, crossed candles, wool comb, choking boy, iron combs	Wool workers, Physicians, Veterinarians, Builders	Throat illness Also: Protection of animals
St. George	Apr. 23rd	Crusader, white horse, killing a dragon	Soldiers	Protection of domestic animals Also: Diseases of the skin
St. Achatius (Agathius, Agathonas)	May 7th	Centurion, palm fronds, armor and shield	Soldiers	Headaches
St. Erasmus (Elmo)	June 2nd	Bishop holding a winch (windlass)	Sailors	Abdominal problems: stomach and intestines
St. Vitus (St. Guy)	June 15th	Book, rooster, cauldron, lion	Actors, Dancers	Epilepsy Also: Paralysis, nervous system disorders
St. Margaret of Antioch	July 20 th	Killing a dragon, hammer, bound in chains	Pregnant Women, Nurses, the dying, those falsely accused	Safe childbirth Also: Kidney disease, possession, backache
St. Christopher	July 25th	Giant, tree, staff, carrying child	Travelers, travel workers, bachelors, athletes	Plagues, Sudden Death Also: Protect travelers, toothache, epilepsy
St. Pantaleon	July 27th	Nailed hands, medicine box, a martyr's cross	Doctors, Midwives	Lung Disease Also: Tuberculosis, cancer, domestic animals
St. Cyriacus (Cyriac)	Aug. 8th	Deacon, Book of Exorcism	People suffering with eye disease	Temptations on deathbed Also: Possession, eye disease
St. Giles (Aegidius)	Sep. 1st	Arrow, female Red Deer, hermitage	Beggars, Cripples, Breast-feeding mothers	Plagues, Good Confession Also: Epilepsy, insanity, all crippling diseases
St. Eustachius (Eustace)	Sep. 20th	Hunting clothes, bull, cross in stag antlers, oven	Hunters, Trappers, People in any Trouble	Family Troubles Also: Fires
St. Denis (Dionysius)	Oct. 9th	Carrying severed head, Bishop's mitre, furnace	People with Demonic Possession	Headaches Also: Rabies, demonic possession and attacks
St. Catherine of Alexandria	Nov. 25th	Execution Wheel, crown at her feet, sword	Lawyers, Young Students, Philosophers, Preachers, the dying	Sudden Death Also: Tongue diseases
St. Barbara	Dec. 4th	Tower with three windows, chalice, cannon	Artillerymen, explosive workers, mathematicians	Sudden Death, Fever Also: Lightning, fire, explosion

Saint Barbara

Feast Day: December 4



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Born-Died	c. 273-306
Other Names	Great Martyr Barbara
Attributes	Tower with Three Windows, Chalice, Cannon, Palm, Lightning, Crown of Martyrdom, Sword
Patronage	Artillerymen, Explosive Workers, Mathematicians, Miners, Armorers, Architects, Masons, Builders, Firefighters, Explosives and Fireworks Personnel, Gunsmiths, Geologists, Chemical Engineers, Prisoners
Invocations	Sudden or Violent Death, Fever, Lightning, Fire, Explosion, Thunderstorms

Legend Synopsis

St. Barbara was born into a rich and noble family in Nicomedia. Her mother died shortly after her birth and it fell upon her father, Dioscorus, to raise his daughter. Over time St. Barbara grew into a beautiful young lady

that began to attract the attention of the local men. In addition, the poor and less fortunate would always come to their home because of the generosity of St. Barbara. Her father worried that she might be taken advantage of due to her kind and caring nature so he decided that she should be kept in the tower of his castle to protect her from the outside world. He also worried that with the spread of Christianity she might be converted from her pagan upbringing. All alone, St. Barbara viewed the beauties of the outside world from the window of the tower. The more she studied the structures and interactions of the land, the plants, and animals the more she began to realize that this could only be the work of a great and powerful god, not pagan gods.

When she was old enough her father wanted her to marry a well-established pagan man but St. Barbara refused all the men that her father presented to her. Finally, Dioscorus came to the conclusion that he would have to allow his daughter to experience the world outside of the tower so she might change her mind about marriage. Yet, unknown to her father, St. Barbara used her freedom from the tower to learn from other Christians and then be baptized by a priest.

One spring day, her father had to journey to a nearby town to conduct some business concerning the sale of his grains. Before he left, he had his workers begin construction on a bathhouse for his daughter. The design of the bathhouse had two windows. Yet, St. Barbara convinced the architect to add an additional window so that the bathhouse would have a “Holy Trinity of windows” to honor Christ. And on one of the walls, she traced the sign of a cross and it was miraculously cut into the marble stone. When her father returned home, he wanted to know why the extra window was added to the bathhouse. St. Barbara immediately let him know it was her order to make the change and add the window. Her father then asked why a cross was put into the wall of the bathhouse. Without any fear, St. Barbara told her father she was now a Christian and the cross was the symbol of her faith. Her father demanded that she renounce her Christian faith immediately, but St. Barbara absolutely refused.

St. Barbara prayed and suddenly an opening appeared in the tower wall that she quickly escaped from. Her incensed father now sought to kill her and chased her into the hills. St. Barbara hid in a narrow passage between

some tall stones. Her father was unable to find her so he asked two shepherds if they had seen her. One of the shepherds refused to tell her father but the other did. The shepherd that gave up her location turned to stone and his sheep turned into locusts and flew away. Her father then beat her and took her to the local prefect. She refused to renounce her faith as a Christian and sacrifice to the pagan gods, so she was tortured. Yet, St. Barbara still refused. She was put in prison with another prisoner named Julia, who was so impressed by her that she herself converted to Christianity. In the middle of night, a voice spoke to St. Barbara telling her not to worry and all her wounds were miraculously healed.

In the morning she appeared again before the prefect and everyone noticed that she had been healed. So, the prefect had her tortured even more violently again. Her cellmate, Julia, scolded them for their bad treatment of St. Barbara and proudly announced that she was also a Christian now. The prefect then ordered that Julia also be tortured and St. Barbara to be stripped and paraded around the city naked before her execution. Yet, as soon as St. Barbara was stripped of her clothes an angel covered her with a robe and a bright light surrounded her body so she could not be seen by anyone and she was healed again. Finding no way to break her faith, she was sentenced to death by beheading for being a Christian. Her father then insisted that he would carry out the sentence and took her into the countryside up into the mountains to martyr her. On his way home, a very bad rainstorm began and Dioscorus was struck by lightning and killed as he walked down the mountain. Over the years the bathhouse became the site of many healings and miracles for the people.

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Connecting to the Legend of St. Barbara

How do you connect to (the) ...

<i>Being Locked in a Tower for Protection</i>	<i>Being Released from the Tower to try to Change Your Beliefs</i>
<i>Three Windows of the Tower</i>	<i>Judgement of Others</i>

St. Barbara Reflection Questions

1. What are some of things that you have marveled at and seen the hand of God in?
2. What keeps you trapped within yourself?
3. How do you prevent fear from inhibiting your spiritual growth?
4. How have you found joy in your solitude?
5. What is it that you desire if you could be released from your limiting beliefs?
6. What one change would you make in your life to better serve the Lord?
7. What makes you stand alone even when there are others around you?
8. What are the reminders of God in your life?
9. In your life where does your strength come from?
10. How have you committed yourself to your beliefs?
11. How have you found assistance in your spiritual journey?
12. What risks have you taken in standing for your beliefs?
13. What additional sacrifices are you willing to make to move forward in your spiritual journey?
14. What tradition would you like to incorporate or build on for the feast day of St. Barbara?

Your Responses to St. Barbara's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. The "tower" is where we all start on our inner journey.

2. Even if we are in some kind of prison, we can still find ways to express ourselves and our love for God.

3. We must follow our hearts not the judgment of those in power or considered more educated.

4. When things are at their worst, our faith can bring us what we need.

Exploring the Virtues of St. Barbara Within Yourself

1. In what ways do you need to be more courageous on your spiritual journey?
2. How do you teach yourself to be courageous?
3. How do you balance being courageous with being compassionate?
4. How is your courage and strength a symbol of your faith?
5. How does your inner strength still allow you to be patient and humble?
6. How is there gentleness in your strength?
7. How will you bring the courage and strength of St. Barbara into your life each day?

Traditions Related to St. Barbara

The Barbara Branch (Barbarazweig)

- Locked away in the tower Barbara became very sad and depressed as the days of winter approached. Then one day she found a dried cherry tree stem which she gave some of her drinking water each day. It brought her great joy when the stem flowered with the most beautiful and fragrant cherry tree blossoms. Therefore on St. Barbara's Day (Dec. 4) small cuttings of cherry tree branches are placed in a container of water. It is considered a sign of good fortune and would ensure a good harvest if the cherry tree branch blossoms on Christmas. In the earliest accounts of this tradition, unmarried girls cut the cherry tree stems and if they blossomed on Christmas Eve the girl would be married that coming year. However, if it did not bloom then bad luck would follow. If your cherry tree stem had the most blooms than you were "*Mary's favorite*"

The Wheat Tradition

- In France and the Ukraine, wheat seeds are germinated on wet cotton in three containers that symbolize the Father, Son, and the Holy Ghost. The rich green stalks of the sprouted wheat are used to decorate the Christmas table and then placed in the home's nativity scene. In Austria, "*Barbara's Wheat*" is used to decorate the candles on the Christmas table. It was believed that if the sprouted wheat was still strong and healthy by Christmas Eve it was a sign that a prosperous harvest would follow, hence the saying; "*When the wheat goes well, everything goes well.*" After Christmas the sprouted wheat was either planted in the fields to ensure the success of the future harvest or burned during a thunderstorm to call upon the protection of St. Barbara.

St. Barbara's Cake (Barbara Kuchen)

- As the Christmas season approached a very long lemon cake was baked and decorated to resemble the tower that St. Barbara was held in. It was typically served on her feast day.

Baking St. Barbara's Breads

- Barbara's father often scolded her for giving bread to the poor. Therefore, many regions make breads to honor St. Barbara for her feast day. It's not uncommon for St. Barbara breads to be spicy, strongly flavored with several different spices, in recognition of the protections she was invoked for (i.e., fire, lightning, explosions, etc.). While in Austria, there is *Kletzenbrot*, a Christmas fruit bread or a unique type of fruitcake originally made from whole dried pears (kletzen), nuts, and spices and in Georgia, a flatbread is stuffed with mashed red beans called *Lobani*, both of which are prepared on her feast day. On St. Barbara's Day in Greece, a round flat cake that is covered with honey is brought to a priest to be blessed with an invocation of St. Barbara and then is given out at a nearby crossroads to those who by chance happen to pass by.

Varvara and Burbara

- Varvara is a wheat porridge that is made of wheat berries, pomegranates, nuts, raisins, sugar, apples, and spices. It was made the night before St. Barbara's Day and shared with your neighbors so as to ensure the good health of your children. In the legend, St. Barbara's father wanted to kill all the Christians in the region in which he lived so he put poison in the town's bread. However, St. Barbara discovered his plot and warned all the people not to eat the bread and only eat what they had in their homes so they made wheat porridge. The Christian Arabs prepare a very similar dish called "*Burbara*" to celebrate St. Barbara Day which is prepared from cracked wheat, barley, pomegranate, dates or raisins, sugar, nuts, and spices. The creation of burbara is connected to the belief that St. Barbara was locked in a storeroom that held only wheatberries or that St. Barbara hid from the Romans who sought to kill Christians in the local wheat fields.

Everyday Orthodox Christians chant the **Troparion of St Barbara** every day so as not experience a sudden or unexpected death without being given the last rites. The kontakion is another short hymn sung or chanted in the Greek Orthodox service. A troparion and a kontakion are essentially the same, with the only exception being their placement in the service. The troparia are sung or chanted at the start and finish of the morning service (matins) and at the end of evening prayer (Vespers). The kontakion are sung or chanted in the middle of the morning prayers (after the sixth ode of the canon). It is sung in the indicated tone.

¹Troparion — Tone 8

- (*Podoben: "Come, let us worship the Word..."*)

Let us honor Saint Barbara, for she broke the snares of the Enemy, and like a bird, escaped from them by the help and weapon of the most Honorable Cross.

¹Troparion — Tone 4

- O most blessed Lamb Barbara, divinely illuminated by the light of the Three-sunned Trinity, you were strengthened in the font of Baptism, vanquishing the delusions of your ancestors, you confessed your faith in Christ. Therefore, revered by all, God gave you grace from above to heal diseases and every infirmity. Pray to Him, O Great Martyr, that He may save our souls.

¹Kontakion — Tone 4

- (*Podoben: "You were lifted up..."*)

By devoutly following Him Who is praised in Trinity, O revered Passion-Bearer, you forsook the shrines of the idols, and contested in the midst of the arena, O Barbara, not cowering before the tyrants' threats, you cried out in a loud voice: "I worship the Trinity in one Godhead."

²Kontakion - Tone 4

- Singing the praises of the Trinity, you followed God by enduring suffering; you renounced the multitude of idols, O holy martyr Barbara. In your struggles, you were not frightened by the threats of your torturers, but cried out in a loud voice: "I worship the Trinity in one God-head."

***The Ballad of Saint Barbara* by Gilbert Keith Chesterton**

A poem about St. Barbara written by G.K. Chesterton in 1922. It is considered a form of “war poetry”, describing the Battle of Marne. While in a desperate retreat one soldier recites the legend of St. Barbara to encourage his comrades to rally. Below is a small sample of the poem.

- *"Barbara the beautiful*

Had praise of tongue and pen:

Her hair was like a summer night

Dark and desired of men.

Her feet like birds from far away

That linger and light in doubt;

And her face was like a window

Where a man's first love looked out.

Her sire was master of many slaves,

A hard man of his hands;

They built a tower about her

In the desolate golden lands,

Sealed as the tyrants sealed their tombs,

Planned with an ancient plan,

And set two windows in the tower

Like the two eyes of a man."

St. Catherine of Alexandria

Feast Day: November 25



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Born-Died	c. 287-305
Other Names	Virgin of Alexandria, Katherine of Alexandria, Saint Catherine of The Wheel, Great Martyr Catherine
Attributes	Execution (Breaking) Wheel, Broken Wheel, Crown at Her Feet, Sword
Patronage	Lawyers, Young Students, Philosophers, Preachers, The Dying, Unmarried Girls, Librarians, Students, Teachers, Scholars, Mechanics, Wheelwrights, Millers, Spinners, Potters, Scribes
Invocations	Sudden Death, Tongue Diseases, Assist in Writing and Spoken Word

Legend Synopsis

St. Catherine was born into a wealthy family of nobility. Her father insisted that she have the best education possible so she studied in the finest schools, with the best tutors, and had one of the largest home libraries in the city of Alexandria. St. Catherine had a true love of learning, an incredible memory, and she was open to explore all types of information regardless of its source. Then one day at the age of fourteen she had a magnificent vision of Mary and Jesus when he was just an infant. She was so inspired by the vision that she sought all the information about Christianity she could read, looked for Christians to ask questions and learn what they believed, and then began to live a pious and Christian life. She became so committed to Christianity that she took Jesus as her husband and pledged to remain pure and maintain her virginity.

During this time, the emperor Maximinus was persecuting Christians with all the power he had at his disposal. St. Catherine was quite upset and went to see the emperor and challenged him on his understanding of Christianity and why Christ was the true god. Even though St. Catherine was only eighteen years old, the emperor could not refute any of her arguments and claims. The emperor realized he could not successfully debate the young girl so he told her to come back the next day for further discussions. The emperor gathered fifty of Alexandria's best philosophers to debate St. Catherine on Christianity. Having been moved by the holy spirit in her orations, she had convinced all the philosophers to convert to Christianity. The furious emperor then killed all the converted philosophers.

In a final effort, the emperor tried to convince St. Catherine to become his mistress and enjoy everything his power and wealth would bring her. St. Catherine told the emperor she had committed herself only to Christ and would never give herself to any man. St. Catherine was then sent to prison, however while she was in prison, she converted many people who came to visit her including the emperor's wife. Thus, the emperor condemned her to death on the most feared torture device, the spiked wheel. She was strapped onto the wheel, however, almost immediately the straps on her arms and legs came free and the giant wheel shattered releasing St.

Catherine completely unharmed. Shortly afterwards she was martyred. Yet, in the darkness of the night, angels came to her grave and took her body to a monastery at Mt. Sinai for her final resting place. St. Catherine's voice was one of the saints that St. Joan of Arc claimed to have heard in establishing her mission.

Connecting to the Legend of St. Catherine of Alexandria

How do you connect to (the) ...

<i>Devotion to Study</i>	<i>Challenging Authority</i>
<i>Debating Your Position</i>	<i>Support of Others</i>

St. Catherine of Alexandria Reflection Questions

1. How have you educated yourself to become a better person, closer to God?
2. What additional studies do you think would be helpful to your spiritual journey?
3. What would make you a more "well rounded" person within today's communities?
4. How have you challenged the ideas and beliefs of others that you disagree with?
5. How do you stand up to those in power who could negatively impact on your life?
6. How difficult would it be for you to give up the material things you currently value?
7. How do you defend your faith to yourself and others?
8. What have been the greatest challenges to your faith?
9. What have been your greatest temptations to abandon your faith?
10. When have you truly suffered in belief of your faith?
11. What have you dedicated to God?
12. How would you debate others that challenged your beliefs?
13. How do you define your "integrity" in terms of your beliefs?
14. What tradition would you like to incorporate or build on for the feast day of St. Catherine of Alexandria?

Your Responses to St. Catherine of Alexandria's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Without ongoing study, there can be no growth.

2. In debate we find answers we didn't expect.

3. If we fight bravely then we don't focus on the outcome.

4. When we confront our rivals, we should show our strength even if our defeat is inevitable.

Exploring the Virtues of St. Catherine of Alexandria Within Yourself

1. How do you understand your life from God's perspective?
2. How do you work on developing your wisdom of your mind each day?
3. How do you connect your wisdom to your expression of faith?
4. How do you make sound judgements using your prior experiences in your life?
5. How do you use your wisdom to make decisions about your feelings of hope and love?
6. How do you maintain your humility as your wisdom grows within you?
7. How will you bring the wisdom and eloquence of St. Catherine of Alexandria into your life each day?

Traditions Related to St. Catherine of Alexandria

- In the legend of St. Catherina of Alexandria, her body was taken to Mt. Sinai by angels and when discovered, an oil came from her body that was said to heal the sick. From this came the tradition, in which people in Europe would bring oil to be blessed in the honor of St. Catherine of Alexandria for the use in treating many diseases such as different skin diseases and wounds, arthritis and joint pain, and breathing problems caused by asthma.
- In France, on St. Catherine of Alexandria's Day, women who are 25 years of age or older ("Catherinettes") have their friends make them outlandish green and yellow hats, symbolizing faith and wisdom, to wear for the day. In mass, the Catherinettes travel to the statue of St. Catherine of Alexandria so they can place a hat (bonnet) of flowers and colored ribbons on the statue and request her intercession in finding husbands.
- The "Catherine Wheel" is type of fireworks that has rocket-like fireworks mounted on a wheel that spins around when lit, producing sparks and different colored flames. They are usually part of her feast day in England. The wheel is symbolic of the breaking wheel that St. Catherine of Alexandria was to be killed on but shattered when it touched her.
- In Canada, there is a tradition of making taffy on St. Catherine's Day (or "taffy day"). The taffy is given out by young women to eligible bachelors in hopes of finding a husband. The tradition was started in Montreal by St. Marguerite Bourgeoys (first female saint of Canada) who placed pieces of taffy along the walkway to the school to make sure the children would come to school.
- All pilgrims that visit St. Catherine's Monastery at Mt. Sinai are given a commemorative ring that was placed on her relics in the monastery

St. Margaret of Antioch

Feast Day: July 20



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Born-Died	c. 289 - 304
Other Names	Saint Marina
Attributes	Killing a Dragon, Hammer, Bound in Chains, Shepherdess, Cauldon, Holding a Girdle or Cross
Patronage	Pregnant Women, Nurses, The Dying, Those Falsely Accused
Invocations	Safe Childbirth, Kidney Disease, Demonic Possession, Backache

Legend Synopsis

St. Margaret was born into a pagan family and her mother died shortly after she was born. Her father gave her to a kind woman who lived in the distant countryside. The woman raised her to be a respectful and virtuous young lady. She was quite beautiful, yet she was humble and gracious. However, unknown to her father, his daughter was baptized and raised Christian. When her father who was a pagan priest discovered this, he was enraged. He tried everything to get his daughter to give up her Christian faith, however, Margaret told her father that there was nothing he could say or do to separate her from her faith and love of Christ. Her father then disowned her and sent her away from his home. St. Margaret believed in her decision and she returned to the woman who had raised her.

Working on the woman's farm she became a shepherdess and was seen by many in the hills as she cared for her flock of sheep. Many men desired to have her as a bride but St. Margaret's heart belong to Jesus and she would not consider marriage with any man. However, one day the prefect, Alybrius, caught sight of her and he decided that she would be his wife and no other. St. Margaret tried to explain to him that she was already the spouse of Jesus Christ and could not be the spouse of any other. Yet, this did not dissuade the prefect and he ordered his servants to bring St. Margaret to him. He told her that it would be best for her to give up her faith in Christ and marry him as her god was crucified and no longer a living god. With complete respect, St. Margaret told the prefect that was true that Jesus was crucified but he rose on the third day and is now in heaven. He is the one true, merciful god that deserves our love and worship and she would always believe this. Alybrius now reddened with anger, instructed his men to torture her and then place her in prison.

While in prison, Alyibius came to see hear and found her without a mark and completely at peace. He told her it was the pagan gods that healed her, but St. Margaret told him he was wrong, it was her beloved Christ that had shown her mercy and healed her. Then during the night, Satan came to St. Margaret as a fierce dragon. Yet, St. Margaret showed no fear of the beast, who then swallowed her whole. However, seconds later the dragon

opened his great mouth and the unharmed St. Margaret walked out still holding her cross in her hand and the dragon vanished. While in prison they continued to torture her, but it had no effect on her body or mind. This caused many who viewed this to be converted. And eventually she was martyred. Saint Margaret was one of three French saint's voices heard by St. Joan of Arc, the other two being, St. Catherine and St. Michael.

Connecting to the Legend of St. Margaret of Antioch

How do you connect to ...

<i>Losing Family Members</i>	<i>Being Disowned</i>
<i>The Dragon</i>	<i>Escaping Great Dangers</i>

Reflection Questions

1. Have you ever felt that you were alone in your life?
2. What things are you afraid to let go off in your life or things you feel trapped by?
3. Have you ever escaped form something that was not in your best interests or harmful to you?
4. How have you had to adapt as your beliefs changed in your life?
5. Has not accepting something ever caused you problems in your life?
6. What in your life would be too remarkable to believe by others?
7. How has the new life of a child changed you and your beliefs?
8. If you were a shepherd, what “wolves” have tried to come into your life?
9. How have you withstood the negative forces that have come into your life?
10. How do you “hold a cross” in your spiritual journey?
11. How are you “married” to God?

12. How has your faith reduced or eliminated your fears?
13. How have the “wounds” from your life’s journey healed?
14. What tradition would you like to incorporate or build on for the feast day of St. Margaret of Antioch?

Your Responses to St. Margaret of Antioch’s Guiding Light

How would you respond to each of the saint’s Guiding Light statements:

<i>1. Sometimes you have to lose something to gain something better.</i>
<i>2. People fear what is different.</i>
<i>3. Denying the desires of others can often put you in danger.</i>
<i>4. Faith is your strongest protection.</i>

Exploring the Virtues of St. Margaret of Antioch Within Yourself

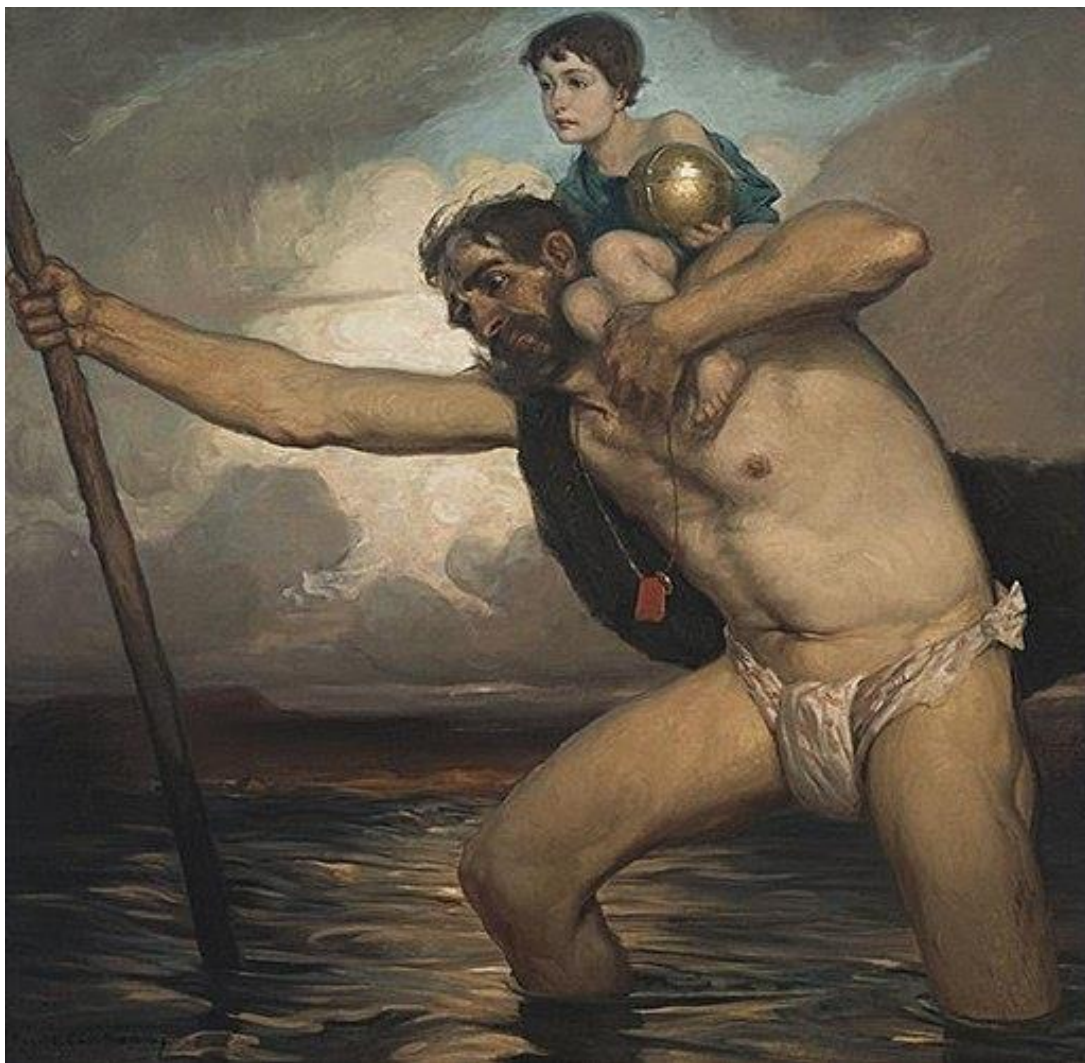
1. How do you show kindness and compassion to others?
2. How do you open yourself to “grant favors” for others in times of need?
3. How do you show grace to those who have done you wrong or hurt you very badly?
4. How is grace related to mercy and compassion?
5. How do you trust in God?
6. How does grace give us our freedom?
7. How will you bring the grace and trust of God of St. Margaret of Antioch into your life each day?

Traditions of St. Margaret of Antioch

- As St. Margaret of Antioch was released by the dragon because the cross, she held in her hand irritated the beast’s stomach so she was released and became the patron saint of pregnant women. It was said that St. Margaret just before being martyred made a promise to help anyone who called upon her especially if you had learned about her life by reading her legend, having it read to you, or written it down for yourself and others.
- Pregnant women cut long strips of paper which they wrote the legend of St. Barbara and wrapped it around their abdomens so as to have a safe and healthy childbirth.

St. Christopher

Feast Day: July 25



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Born-Died	Died 251
Other Names	Christopher of Lycea, Reprobus, Reprebus, Offerus, Offro, Adokimus, (possibly mistaken for St. Menas)
Attributes	Giant, Tree, Staff, Carrying Child
Patronage	Travelers, Travel Workers, Bachelors, Athletes, Transportation Workers, Gardeners, Mariners, Ferryman, Bus Drivers, Porters, Truck Drivers, Cab Drivers
Invocations	Plagues, Sudden Death, Holy Death, Protect Travelers, Toothache, Epilepsy

Legend Synopsis

St. Christopher was from Canaan and started his life with the name Reprobos. He was a giant of a man over seven and a half feet tall and he desired to serve the greatest master. He started by serving a king but discovered that the king feared the devil. He then found and served the devil but came to find out that the devil feared a simple wooden cross, the symbol of Christ, so he decided that he would serve Christ. He found a hermit that taught him how to live the life of a Christian. But St. Christopher was a large man with a voracious appetite and he could not fast and did not understand how to pray, so the hermit told him that it would please Christ if he could carry people across a very dangerous part of river instead of fasting and praying. St. Christopher built a small hut near the river and began to carry all the travelers that needed his help across the river.

One night a small child came to the river and asked St. Christopher to take him across. The saint agreed and put the small child on his shoulders. As he began to cross the river the water began to rise quickly and move much faster with tremendous force. St. Christopher struggled to cross the river as the weight of the small child seemed to grow with each step he took. Once on the other side of the river, St. Christopher told the child he felt as if he had carried the weight of the world as he crossed the river and that he didn't think they would make it to the other side. The child told St. Christopher he was Christ, the one he was doing service for, and in fact he had carried the weight of the world, all of man's sins, and the creator of the world himself. The small child told him the bishop would now baptize him and from this point on he should call himself Christopher, the "Christ-bearer". He pointed to a spot on the riverbank and told St. Christopher to plant his staff into the ground. Almost immediately it began to grow and produce branches and leaves and then flower and produce dates. Then without any notice, the small child suddenly disappeared. Having accepted the Lord, many believed that the giant asked God to make him fearsome and even unsightly in appearance so he might avoid any temptation.

St. Christopher then travelled to Samos in Lycia to support the Christians that were being tortured and martyred for their faith. In addition, he converted thousands more pagans to Christianity. As he continued to preach in Lycia, he was arrested without any resistance by two hundred soldiers and then taken to the emperor. During the

journey, a small withered stick he picked up from the road miraculously began to produce leaves and flowers in his hands and a single loaf of bread that was given to him multiplied to feed all the soldiers and those who passed by. Once before the emperor, he would not offer sacrifices to the pagan gods and refused to renounce his faith. Two impure women, Nicaea and Aquilina, were then sent to him to try to convince him he would be greatly rewarded if changed his mind. However, St. Christopher ending up converting the two women to Christianity. When the women returned to the emperor in the temple, they used their girdles to pull down the statues of the pagan gods. They told the emperor they were now Christians and they were martyred. Then St. Christopher was brought to the emperor who had him tortured. Heated metal rods and a helmet were placed on his body and head, then he was placed in a metal chair with a fire below the seat of the chair, yet, nothing hurt him. The king, then ordered all of his archers to shoot St. Christopher. The arrows simply froze in midair and one arrow bounced back and wounded the king in his eye. St. Christopher told the king to take some of his blood from his wound and make a paste for his eye and he would be cured. Finally, St. Christopher was beheaded. The king did as St. Christopher told him and his eye was cured.

³St. Christopher Kontakion

The kontakion is another short hymn sung or chanted in the Greek Orthodox service. The kontakion are sung or chanted in the middle of the morning prayers (after the sixth ode of the canon). It is sung in the indicated tone.

Fourth Tone

“Thou who wast terrifying both in strength and in countenance, for thy Creator's sake thou didst surrender thyself willingly to them that sought thee; for thou didst persuade both them and the women that sought to arouse in thee the fire of lust, and they followed thee in the path of martyrdom. And in torments thou didst prove to be courageous. Wherefore, we have gained thee as our great protector, O great Christopher.”

Connecting to the Legend of St. Christopher

How do you connect to ...

<i>Service to the King</i>	<i>Abandoning the Devil</i>
<i>Help from the Hermit</i>	<i>Carrying the Christ Child</i>

Reflection Questions

1. What “heavy burdens” are you carrying in your life?
2. How do you explore new places and plan your adventures?
3. How has traveling changed your life?
4. In what ways have you “grown” beyond those around you?
5. How have you prepared yourself for your future challenges?
6. How do you serve others?
7. How do you judge who is worthy of your time or service?
8. How capable are you of all types of service?
9. What is the “staff” in your life that supports you in difficult and dangerous times?
10. What has been the most difficult adversity that you have had to overcome in your life?
11. What are you searching for in your life?
12. How open are you to the ideas and teaching of others?
13. How consistent have you been in your spiritual work?
14. What tradition would you like to incorporate or build on for the feast day of St. Christopher?

Your Responses to St. Christopher's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Doing service brings us closer to God.

2. Find what suits you best so you can best help others.

3. Always question those who claim knowledge or power.

4. God resides in all of us so we should always be prepared to help others.

Exploring the Virtues of St. Christopher Within Yourself

1. How do you consider the needs of others before your own in your service to them?
2. How does the service you provide produce changes in others?
3. How do you now look more outward in your life rather than inward?
4. What does God command you to do each day?
5. How is your service a true expression of your charity or love?
6. How does your service set an example for others to follow?
7. How will you bring the life of service and charity of St. Christopher into your life each day?

Traditions of St. Christopher

- One of the beliefs that was held about St. Christopher is that if you saw an image of him then you were assured not to have a sudden or untimely death during the course of the day. While variations on the tradition held that viewing St. Christopher would provide you with a “special blessing”. Regardless, churches often hung large pictures of St. Christopher on the outside and inside of the church so as people approached the church or entered the church, they immediately viewed the image of the saint. The pictures of St. Christopher often had the motto; “*Whoever shall behold the image of St. Christopher shall not faint or fall on that day.*”

- In Greece, the people came to believe that “*When you see Christopher, you can walk safely.*”
- European towns and cities also decorated their most prominent buildings or gated entrances with pictures of St. Christopher so people could salute the saint to ensure their protection on their travels.
- It was also quite common for people to give St. Christopher medals to young soldiers going off to war so they might also benefit from the saint’s protection.
- In 1933, people first started to bring their cars to Nesquehoning, Pennsylvania on St. Christopher’s feast day so that the pastor of Our Lady of Mount Carmel Church could bless the cars to keep them safe while they were driving. The pastor himself had been in several quite serious automobile accidents and felt the need to protect his congregation. “*The Blessing of Cars*” has continue to grow and spread over the years as a St. Christopher’s Day tradition.
- Many people also place a small statue of St. Christopher on their car’s dashboard or fasten a visor clip of St. Christopher on one of the car’s sun-visors to protect themselves and their passengers every day while they are driving their car.

St. Cyriacus

Feast Day: August 8



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Born-Died	Died c. 303
Other Names	Saint Cyriac
Attributes	Deacon, Book of Exorcism
Patronage	People Suffering with Eye Disease, Exorcists
Invocations	Temptations on Deathbed, Possession, Eye Disease, Epilepsy

Legend Synopsis

St. Cyriacus was born into a noble family of great wealth. He gave away all of his earthly possessions to the less fortunate and became a deacon of the church. Maximian, a co-emperor, was using Christians as slave laborers to build a temple and baths to honor his co-emperor Diocletian. During construction, there was one Roman nobleman who took pity on the laborers and he sent for St. Cyriacus, a man of exceptionally good deeds, to help alleviate their pain and suffering. St. Cyriacus spent time counseling the Christian slaves and providing them with food and water as they toiled in their work. One day, he met an old man who was barely capable of standing on his own and he was overcome with sorrow for the man. St. Cyriacus then told the man he would be taking his place for the building work. Eventually, St. Cyriacus was discovered doing the old man's work and was placed in prison for three years. However, even in prison his good works continued as he healed and converted many prisoners to Christianity. In one healing, he restored the sight to three blind men that choose to follow his words and open their hearts to God.

When the emperor Diocletian's daughter, Artemia, became possessed by a demon, the emperor asked his pagan priests to remove the demon. Yet, as much as the pagan priests tried, they could not expel the demon. The evil demon told the priest that only St. Cyriacus would be able to remove him from the young girl's body. Therefore, the emperor sent for St. Cyriacus and he removed the demon by making the sign of cross over the girl's head which instantly restored her back to health. The emperor was so grateful that he provided St. Cyriacus with a home that he could safely serve his God. Then it happened again, the King of Persia's daughter, Jobias, became possessed by an evil spirit. The King had heard of St. Cyriacus' healing of emperor Diocletian's daughter and asked the emperor to send St. Cyriacus. Upon his arrival, he placed one hand on the young girl's head, made the sign of the cross with the other, and prayed. Almost immediately the evil spirit fled the body of the young girl. He then converted the king, his family, and many others to Christianity before leaving Persia.

By the time St. Cyriacus returned home, emperor Maximian had taken over the area of emperor Diocletian and he wasted no time persecuting Christians. All of the Christians that had built the temple and its great baths were then slaughtered by the emperor's order. Unfortunately, St. Cyriacus was also taken and brought before the judge. They tried to get him to renounce Christ and offer sacrifices to the Roman pagan gods but St. Cyriacus vehemently refused, was tortured, and eventually martyred.

Connecting to the Legend of St. Cyriacus

How do you connect to ...

<i>Giving Up Material Wealth</i>	<i>Serving the Less Fortunate</i>
<i>Exorcizing Demons</i>	<i>Refusing Compensation</i>

Reflection Questions

1. How have you shared your material wealth with others?
2. What beliefs became most clear as you entered adulthood?
3. In what ways have you served others?
4. How have you eliminated your own "inner demons"?
5. How do you resist your own inner temptations?
6. How do you view the concept of death?
7. How have you helped others release their "inner demons"?
8. What have you "seen" most clearly in your life's journey?
9. In what ways have you "relieved the suffering of others"?
10. Have you ever suffered for your beliefs?
11. When have you worked alongside of others at expense to yourself?

12. How do we unjustly suffer with patience and no complaints?
13. How can we assist others without expecting some form of reward?
14. What tradition would you like to incorporate or build on for the feast day of St. Cyriacus?

Your Responses to St. Cyriacus' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

<i>1. It doesn't matter at what age you find God.</i>
<i>2. True wealth comes from within.</i>
<i>3. Everyone is deserving of love and support.</i>
<i>4. We can take inspiration from others to release what we do not need in our lives or causes us harm.</i>

Exploring the Virtues of St. Cyriacus Within Yourself

1. Why is charity considered the greatest of the Theological Virtues?
2. How can you better incorporate the virtue of charity into your life?
3. How does your charity join you to God?
4. How do you recognize the virtue of charity within others?
5. How are you a “cheerful giver” in your charity?
6. What are the simple acts of kindness you perform each day in the world for others?
7. How will you bring the virtue of charity of St. Cyriacus into your life each day?

Traditions of St. Cyriacus

- Saint Cyriacus is the patron saint of winegrowers (viticulture) and protects the grapes from frost while they grow. In the area in which he lived; the first grapes that are harvested are always presented to him on the Sunday closest to his feast day.
- St. Cyriacus is invoked for people suffering with obsessive behaviors.

St. Giles

Feast Day: September 1



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Born-Died	c. 650-710
Other Names	Giles the Hermit, Aegidius
Attributes	Arrow, Female Red Deer, Hermitage
Patronage	Beggars, Cripples, Breast-Feeding Mothers, Lepers, Disabled People, Mentally Ill People, Hermits, Horses, Outcasts, Blacksmiths, Spur Makers
Invocations	Plagues, Good Confession, Epilepsy, Insanity, All Crippling Diseases

Legend Synopsis

St. Giles was the son of a King, yet he chose to live the ascetic life of a hermit in southern France. In the first area that he settled, many people sought him out due to his reputation as a holy and pious man. So, he moved further into the forest to live a more solitary life, where his only companion was a hind or red deer. The female red deer, or doe, had been sent by Christ in order that he might have milk to sustain himself in his solitary life. However, one day the king Wamba and his royal hunters were hunting in the forest and they spied St. Giles' red deer. They chased the deer as it returned unknown to them to the resting place of St. Giles. They shot their arrows at the red deer, and by accident one of the arrows struck St. Giles in the leg. The king offered to have one of his surgeons come and repair St. Giles' leg, but the saint politely refused. He believed he would find great holiness with God if his wound never healed.

The king was impressed with the devotion that St. Giles had for Christ and also wanted to offer his apology for the accident so he had a monastery (Saint-Gilles-du-Gard) built for St. Giles. The king wanted to honor St. Giles in every possible way, but St. Giles was firm in his humility and politely refused any form of recognition that might take him away from his pursuit of making himself worthy of God's love. King Wamba asked St. Giles if he would then accept some disciples and run the monastery which would be under the rule of the Benedictines. St. Giles humbly accepted and lived out his life in monastery and was said to be the source of many miracles.

Another part of the saint's legend is that emperor Charlemagne had come to St. Giles for confession, however he tells St. Giles that he has committed one extremely horrible sin that he will never confess. Yet, later in day angels come to St. Giles with a scroll that has the sin of Charlemagne written on it. St. Giles tells the emperor that he knows his "terrible sin" and so Charlemagne confesses his sin and now can be given absolution. Therefore, people often prayed to St. Giles for a good confession.

Connecting to the Legend of St. Giles

How do you connect to (the) ...

<i>Withdrawing into the Natural World</i>	<i>Red Deer that Provided Milk</i>
<i>Being Wounded & then Being Disabled</i>	<i>Confessing Even the Worst Sin</i>

Reflection Questions

1. When do you find solitude in your life?
2. How has your diet supported your health and your beliefs?
3. How have you treated the disabled people you have encountered in your life?
4. How do you express your humility to others?
5. Is there a “hidden sin” you fear to ask forgiveness for?
6. How do interact with the homeless?
7. How do look to support those who suffer from mental illness?
8. How do you commune with nature?
9. When are the times that you most need to be alone?
10. How has an animal helped to change your life?
11. How are you a “true witness to your faith”?
12. How have you stepped away from the spotlight to let others shine?
13. What disciplines have you put in your life to help you be a better a person?
14. What tradition would you like to incorporate or build on for the feast day of St. Giles?

Your Responses to St. Giles' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. In solitude we find our true purpose.

2. The physical body has no limitations on the mind or spirit.

3. Praise feeds only the ego that can hold us back from seeing the truth.

4. Our darkest secrets and fears cannot be kept within they need to be released so you can move forward.

Exploring the Virtues of St. Giles Within Yourself

1. How do you find time each day to devote yourself to your spiritual journey?
2. How have you learned to create habits that support your spiritual journey?
3. How does seclusion sometimes help you in your spiritual journey?
4. How would living a more austere lifestyle help you in your spiritual quest.
5. How do you balance asceticism and self-control in your life?
6. How do you “control your environment” in your everyday life so as maintain your spiritual state?
7. How will you bring the monastic practices of St. Giles into your life each day?

Traditions of St. Giles

- In England, convicts being sent from Newgate Prison to Tyburn, London for execution in the gallows stopped at the churchyard gates of St. Giles Church and were offered a bowl of ale, St. Giles Bowl, *“thereof to drink at their pleasure, as their last refreshing in this life.”*
- In Spain, the shepherds colored the wool of their rams with bright colors and attached small candles to their horns which they lit as they brought them to the churches to be blessed on St. Giles feast day.
- The Basques celebrate St. Giles feast day by dancing in their fields, dressing in old fashioned shepherd costumes and bringing their prize rams to the local Mass.
- In France, if a women slept with a picture or small statue of St. Giles it would remove any of troubles, she was having in getting pregnant.

St. Pantaleon

Feast Day: July 27



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Born-Died	c. 275- 305
Other Names	Pantoleon (“lion in everything”), Panteleimon (“All-Compassionate One” or “All-Mercifull”)
Attributes	Nailed Hands, Medicine Box, a Martyr’s Cross
Patronage	Doctors, Midwives, Torture Victims, Apothecaries, Lottery Winners and Tickets, Bachelors
Invocations	Lung Disease, Tuberculosis, Cancer, Domestic Animals, Consumption, Bachelors, Witchcraft, Accidents, Loneliness, Crying Children, Locusts

Legend Synopsis

St. Pantaleon came from a rich family in which his father was a pagan and his mother was a Christian. He started his life as a pious Christian due to the influences of his mother. He went on to study medicine and became a great physician. His reputation as a physician was so well known that he became the personal physician to emperor Maximian. However, the time demands of his medical practice, the fame it brought him, and the influence of others led him away from his Christian Faith. However, one day he met a priest, Hermolaus, who told him that Jesus was a far greater physician, as doctors such as himself only healed bodies while Jesus healed the body and soul. Then one day he was treating a boy who was bitten by a poisonous snake. However, everything he tried failed and the boy was dying. In desperation he prayed to God and the boy was miraculously healed. St. Pantaleon came back to his Christian faith and converted his father to Christianity and began caring for everyone including prisoners and the poor without any cost. And when his father died, the wealth he inherited he gave to the poor and all of his slaves were freed.

As his fame grew, other physicians became jealous and he was reported to the emperor as being a Christian. Yet, St. Pantaleon did not deny this to the emperor who tried to persuade him to renounce his faith. However, St. Pantaleon refused and he then healed a man in the name of God that had been paralyzed for many years. The emperor refused to believe that this was a sign of God and was simply a magic trick. So, he sentenced St. Pantaleon to death. However, no matter what form of execution was attempted; burning him with torches, putting him in vat of molten lead, casting him into the sea strapped with stones, throwing him to wild beasts, and strapping him to an execution wheel, it had no effect on St. Pantaleon thanks to protection of God. He forgave his executioner and when he chose to die, he then allowed himself to be martyred. His body was tied to an olive tree and a nail was pounded through his heart. Therefore, he holds an olive branch instead of a palm branch (symbol of a martyr). As he died his blood soaked into the ground and was taken up by the olive tree's roots which caused the tree to flower and then bear fruit.

Connecting to the Legend of St. Pantaleon

How do you connect to ...

<i>Being Chosen for a High Position</i>	<i>Willingness to Change Beliefs</i>
<i>Realizing a Mistake</i>	<i>Healing with God</i>

Reflection Questions

1. How have you served the poor and sick?
2. How have you offered charity to others?
3. Have you ever denied or renounced someone or something you loved in your life?
4. Have you ever changed yourself to be accepted, and regretted it?
5. How is God “better” than the other things you love dearly or have dedicated your life to?
6. How do you show “mercy for everyone”?
7. How have you “healed” yourself and others on our spiritual journey?
9. How do you openly confess your faith?
10. How do you show compassion to those who do not support you?
11. What makes a doctor a “true healer” of the soul?
12. What would people say you are most proud of or recognized for and why would God be better?
13. In what areas of your life are you a “wonder worker”?
14. What tradition would you like to incorporate or build on for the feast day of St. Pantaleon?

Your Responses to St. Pantaleon's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Even in our greatness there is no comparison to God.

2. Faith is greater than our most advanced learnings.

3. Our salvation should be that which we seek above all else.

4. Even though others may do us great harm they still deserve mercy.

Exploring the Virtues of St. Pantaleon Within Yourself

1. What is it that you truly desire to achieve in your lifetime?
2. What habits do you need to develop in your ambition for God?
3. How is ambition related to humility in living our lives?
4. How do you make ambition a positive virtue in your life?
5. How does determination lead to your spiritual decisions?
6. How do you “determine to do everything unto God”?
7. How will you bring the ambition and determination of St. Pantaleon into your life each day?

Traditions of St. Pantaleon

- People with incurable disease were healed through the intercessory prayers of St. Pantaleon to Jesus.
- Soldiers invoked St. Pantaleon for protection and healing of their battle wounds.
- In Italy, it is said that St. Pantaleon visits people in their dreams so as to give them the lottery numbers and/or winning lottery tickets.
- St. Pantaleon is invoked by parents to help with crying children.
- In Madrid in the Monastery of Incarnation an ampulla of St. Pantaleon's preserved blood becomes liquid, changes color (brown to red) and "bubbles" every year on his feast day.

St. George

Feast Day: April 23



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Born-Died	c. 275 - 303
Other Names	George of Lydda
Attributes	Crusader, White Horse, Killing a Dragon
Patronage	Soldiers
Invocations	Protection of Domestic Animals, Diseases of the Skin

Legend Synopsis

St. George, the “Trophy Bearer”, was a warrior saint that served as soldier and then an officer in the Roman army. He was well known for his strategic planning and bravery during battle and was well decorated for his leadership. St. George came from a Christian family and his own father had been martyred as a Christian. Emperor Diocletian ordered his army to persecute the Christians, but St. George would not allow his men to harm any Christians. Then emperor Diocletian decided to remove all Christians from the service of his empire, he asked for all of his servants to pledge their loyalty. St. George refused and readily admitted he was a Christian. When brought for questioning before the emperor, the emperor tried to get St. George to give up his faith and continue a good life as a friend of the emperor, but St. George refused the bribe.

The saint was then placed in prison and a large stone boulder was placed on his chest to torture him. The next day St. George was asked again to deny his faith but he continued to refuse. He was placed on a wheel of spikes for his execution, yet he heard a voice tell him; “*Do not fear George, I am with you always*” and a bright light surrounded the saint who was unharmed. He was then buried in a pit of lime and water for three days and again remained unharmed. Even after resurrecting a man who had been dead for a very long time, the emperor still remained unconvinced of the power of Christ. The emperor demanded to know what magic St. George was using. But St. George answered that it was only through the love and protection of Christ he survived all the torments. He wanted to die a martyr as his father had done. A pagan magician, Athanasius, was brought to break the spell of St. George. The magician offered him a choice of two potions, one would make him crazy and the other would kill him. St. George took one of the potions and prayed. The potion had no effect on him and magician realized that his God was the true god so he converted. The emperor in disgust killed the magician and sent St. George back to prison.

In a final attempt by the emperor, St. George was taken to a temple of a Roman god and told he must sacrifice to the pagan gods or be killed. Instead, he made the sign of the cross and all the statues of pagan gods began to

fall to the ground and smash into countless pieces. This greatly angered the emperor and all that were in the temple demanded his death. However, St. George did not waiver in his faith and was martyred.

A later part of his legend was added in which he travelled to a town to free the inhabitants of a dragon. The dragon terrorized the people of the town and in order to appease the dragon they offered it one of their sheep each day. However, the sheep eventually ran out and people of the town had to now be sacrificed. They selected the person that would be sacrificed by a lottery that everyone was required to participate in. Then one day the king's daughter was selected for the sacrifice. As she headed to the lake that the dragon lived in, she ran into St. George dressed in armor riding on a white horse. St. George asked if he could accompany her on her journey and as they traveled together the princess told him the story of the dragon.

Once at the lake, the dragon appeared but St. George was not afraid. At first, he charged the dragon with his lance but it broke on the hard scales that covered its body. He dismounted from his horse and drew his sword but the dragon's scales were impervious to his sword. As he continued to battle the dragon, he noticed a small area under its right wing that was not protected by scales. With a valiant effort he lunged forward and plunged his sword into the unprotected area of the dragon's skin. The dragon died and the princess was spared. In return the king and all the inhabitants of the town converted to Christianity and were baptized.

The Legend of St. George

A fifteenth century poem written by John Lydgate of England who was considered one of the most important poets of his time. He was a novice in the Benedictine monastery in which he eventually became a priest. This poem recounts the legend of St. George's slaying of the dragon to save a princess and his eventual martyrdom.

By John Lydgate of Bury c. 1370 - 1451
An English Monk and Poet
Lines 1-21

*O yee folk that heer present be,
Wheeche of this story shal have inspeccion,
Of Saint George yee may beholde and see
His martirdome, and his passyoun;
And howe he is protectour and patroun,
This hooly martir, of knighthood loodsterre,
To Englishe men boothe in pees and werre.*

*In whos honnour sithen goon ful yoore
The thridde Edward of knighthood moost entier
In his tyme, b'assent at Wyndesore
Founded th'ordre first of the gartier,
Of worthy knightes ay frome yeere to yeere
Foure and twenty cladde in oo lyveree
Upon his day kepte ther solempnytee.*

*This name George by interpretacioun
Is sayde of tweyne, the first of hoolynesse,
And the secound of knighthood and renoun,
As that myn Auctor lykethe for to expresse,
The feond venqwysshing of manhooode and prowesse,
The worlde, the flesshe, as Crystes owen knyght,
Wherever he roode in steel armed bright.*

Connecting to the Legend of St. George

How do you connect to ...

<i>Becoming a Soldier</i>	<i>Traveling to Save People</i>
<i>Saving the King's Daughter from the Dragon</i>	<i>Giving Your Reward to the Poor</i>

Reflection Questions

1. How well do follow the ideals of your beliefs and faith?
2. How have you demonstrated your bravery?
3. How did you overcome your most difficult adversity?
4. How have you shared your “rewards” with the poor?
5. How have you inspired others by your actions?
6. What protects you from the difficulties of the world?
7. What is your “code of conduct” in your life?
8. How do you demonstrate selflessness in your interaction with others?
9. How are you a protector of others?
10. How have you modelled courageous leadership for others?
11. How have you witnessed “good triumph over evil”?
12. How do we work with others to “win battles”?
13. Who do you “call upon” when life becomes difficult and you need counsel?
14. What tradition would you like to incorporate or build on for the feast day of St. George?

Your Responses to St. George's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. There is no limit on the distance you should go to protect others in need.

2. The powers and evils that we fight can be very great but with courage anything can be overcome.

3. The "tools" we use in our daily spiritual practice provide the solutions to our most challenging problems.

4. We should not expect or take rewards for doing what is right.

Exploring the Virtues of St. George Within Yourself

1. How do you display self-control in your life?
2. How do you control your emotions in difficult times?
3. How does you use your “inner strength” to guide your choices?
4. How do you practice and build the virtue of temperance within yourself?
5. How is temperance connected to humility and forgiveness?
6. How do you get your confidence from God?
7. How will you bring the life of temperance and humility of St. George into your life each day?

Traditions of St. George

- In England, St. George’s Day was once a national holiday. It is still observed today and commonly has parades, dances, and many buildings fly the cross of St. George.
- *Jerusalem*, a poem by William Blake, was set to music by Hubert Parry. Overtime Parry’s song was modified into a hymn that is played in England’s churches on St. George’s Day.
- Even though people wear red and white on St. George’s Day, blue was St. George’s favorite color and is also worn on important events to honor the saint.

- When St. George killed the dragon, the legend maintains that a rose grew from its blood. St George then offered the princess he saved the rose. Therefore, a common tradition at the festival of St. George in Catalonia is for a man to give his beloved roses on St. George's Day (Catalan Valentine's Day). In many areas, people also wear a red rose in their coat lapel or breast pocket to honor St. George on his feast day.
- St. George's name roughly translates to "Earth-Worker" and as his feast takes place in the spring, he was invoked to ensure a good harvest and positive intentions in your life.
- It is believed that William Shakespeare was born and died on the same days as St. George. Shakespeare's play Henry V the main character invokes St George at the battle of Agincourt, "*Cry God for Harry, England, and St. George*". Therefore, some people look to find ways to enjoy some of the works of Shakespeare on St. George's Day.
- As St. George is the patron saint of shepherds, people in Bulgaria roast a whole lamb to celebrate the feast day. In addition, Bulgarian lovers exchange roses and books.
- In Germany, on St. George's Day horses are honored and blessed. There are typically equestrian processions and parades with horses and horse drawn wagons (Georgiritt or George's Ride).
- St. George is the patron saint of many scouting organizations which actively promote and utilize St. George in their activities, programs, and celebrations.

St. Eustachius

Feast Day: September 20



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Born-Died	Died c. 118
Other Names	Placidus, Placidus, St. Eustace
Attributes	Hunting Clothes, Bull, Cross in Stag Antlers, Oven, Crucifix, Stag
Patronage	Hunters, Trappers, People in any Trouble, Firefighters, Torture Victims
Invocations	Family Troubles, Fires, Difficult Situations

Legend Synopsis

St. Eustachius was originally called Placidus and was a general in the Roman army. One day on hunting trip with several of his comrades he was separated in the woods. He then saw a large stag moving towards a hill, when it suddenly turned to face him. Between the stag's antlers he saw a glowing crucifix and then heard a voice commanding him to convert to Christianity. The voice also told him that he and his family would suffer great misfortunes but God would always be with them. Placidus changed his name to Eustachius ('steadfast') and that very night he took his entire family to be baptized by Bishop of Rome. Shortly thereafter, as told by the prophesy, St Eustachius lost all of his property and all most all of his fortune.

With limited resources, St. Eustachius decided to move his family into exile in Egypt. In their travels they had to take a boat, but they could not afford the fare so St. Eustachius' wife had to stay behind with the captain of the boat. As St. Eustachius traveled with the two boys, they came to a large river they had to cross. The only way to cross the river was if St. Eustachius carried the two boys across one at a time. After depositing the first boy on the opposite shore he was half way across the river to get the second son when he saw a lion come from the woods and carry off this son. He then turned to see the second son being taken by a wolf. St. Eustachius believed that both sons were dead. Yet, both sons were rescued and raised in different villages. Now being completely alone he spent the next fifteen years working in the fields for other land owners and doing any other work he could find.

Then one day he was called upon by the emperor to return to Rome to help fight the barbarian insurrection. He was returned to his position as general and led his army to a great victory over the barbarians. As the troops celebrated their victory the men talked of their homes and lives. Two men suddenly realized that they were the separated brothers. An old lady who had been listening to the two men talking then realized that they were her sons and they rejoiced in their reunion. Upon returning to her home that the officers were using, the old lady recognized the general as her husband and the entire family was now reunited.

After returning to Rome, the emperor credited the victory over the barbarians to the pagan gods. Therefore, he insisted that everyone should offer sacrifices to the pagan gods. St. Eustachius refused, so the emperor had the family thrown into a den of hungry lions. But the lions would not touch St. Eustachius and his family, instead the lions bowed their heads and laid down at their feet. Infuriated at seeing this, the emperor had the family placed inside of large metal bull under which a bonfire was lit to burn the family to death. Yet, for three days all that was heard coming from the inside of the bull was the sound of St. Eustachius' family singing their praises to God. When the singing finally stopped the metal bull was opened, the family had died but their bodies remained unharmed as if they were only sleeping. Their bodies were taken by fellow Christians and secretly buried so as not to be desecrated.

Connecting to the Legend of St. Eustachius

How do you connect to ...

<i>Giving Charity to the Poor</i>	<i>Losing All your Material Possessions</i>
<i>Being an Outcast & Separated from Family</i>	<i>Being Reunite with Loved Ones</i>

Reflection Questions

1. Would you give up everything for your faith?
2. How are you a leader of others?
3. Could you return to something that had previously cast you away?
4. What "fires" have occurred in your life that have challenged your faith and beliefs?

5. How do you prevent “fires” that challenge your faith and beliefs from occurring in your life?
6. How do you keep peace in your family even in difficult times?
7. What has “reunited” in your life that brought you great happiness?
8. At what moment did you know you had to find a way to follow God?
9. What have been your great adversities in your life?
10. How have you suffered for God and your beliefs?
11. How would you survive the separation from your family?
12. How do you support the poor?
13. If you were a great hero, how difficult would it be to give it all up and be unknown?
14. What tradition would you like to incorporate or build on for the feast day of St. Eustachius?

Your Responses to St. Eustachius' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Challenges should not dissuade your spiritual journey.

2. Hold no animosities and always be ready to be called upon.

3. Change is inevitable and it may not always be easy.

4. Losing everything is sometimes the beginning of our true fortunes.

Exploring the Virtues of St. Eustachius Within Yourself

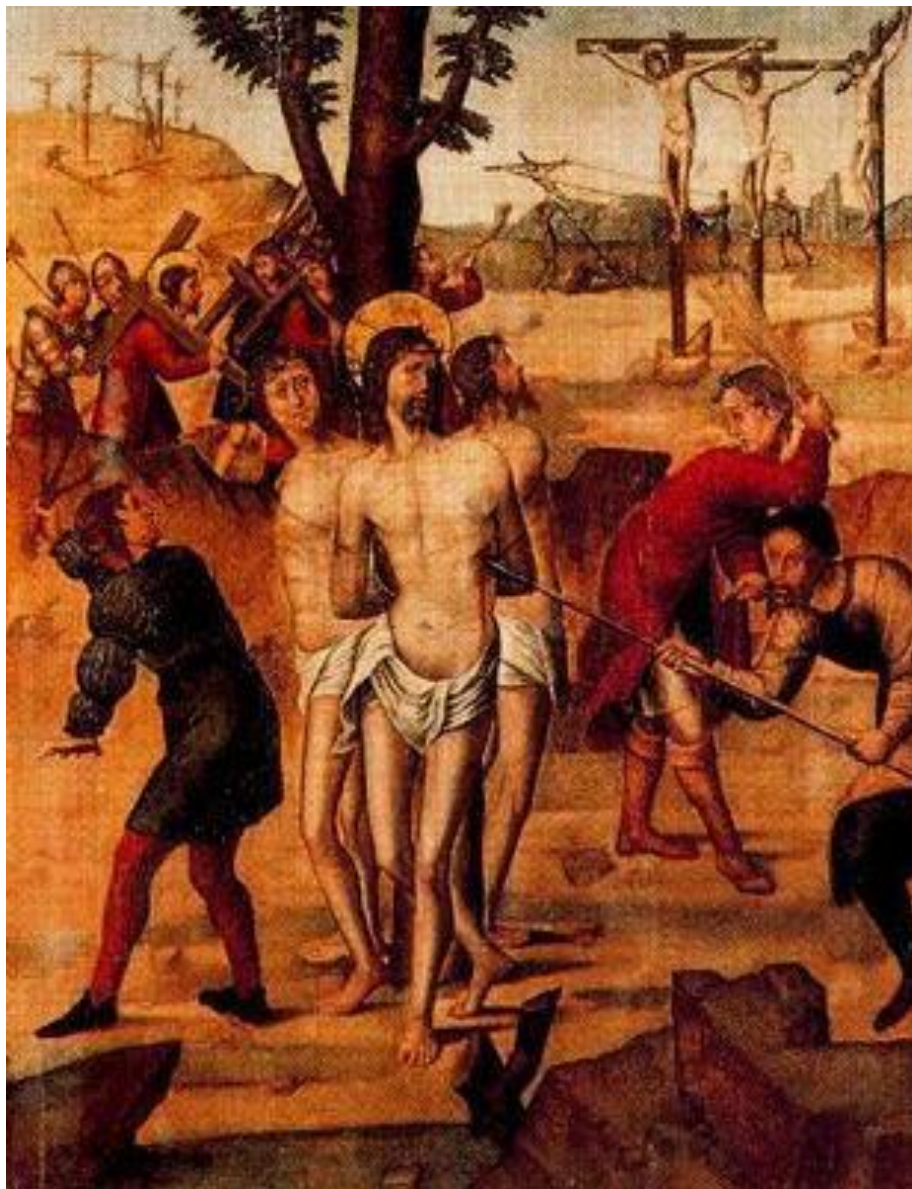
1. How do you build your moral integrity so as to please God.
2. How is a “pure heart” a symbol of integrity?
3. What are some of things that you are still not honest about in your life?
4. How do we learn to unconditionally love ourselves?
5. How do we live in a “right relationship” with God?
6. How can we confront “evil” in different situations and make it “right”?
7. How will you bring the virtues of integrity and justice of St. Eustachius into your life each day?

The Traditions of St. Eustachius

- The legend of St. Hubert (7th century) is basically the same as the legend of St. Eustachius (2nd century) with the vision of a cross between a stag's antlers while he was hunting that led him to convert to Christianity. St. Hubert is popular in Northern Europe, while St. Eustachius is more typically recognized in Southern Europe. Their feast days are November 20th and September 20th respectively and they correspond to the beginning of the deer hunting seasons in the different European countries.
- Jagermeister is a German digestif, an herbal liqueur, that uses the glowing cross between a stag's antlers as a logo to create a connection with St. Hubert and St. Eustachius. The translation of Jagermeister is "*Master Hunter*". It also was a title used for an official that was in charge of hunting and gamekeeping and then came to be a civil service title used in Germany for foresters, gamekeepers, and game wardens

St. Achatius

Feast Day: May 7



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Born-Died	c. 286 - 311
Other Names	St. Agathius, Acacius of Byzantium, Agathonas, Achatius
Attributes	Centurion, Palm Fronds, Armor and Shield
Patronage	Soldiers
Invocations	Headaches

Legend Synopsis

St. Achatius was a Greek centurion that served in the Roman army in Thrace (now Greece). He was a Christian and actively sought to convert his fellow soldiers. In his legend, it was claimed that he received his call to Christianity while in the middle of a battle he heard a voice tell him; “*Call on the Gods of Christians!*” which caused him to convert and immediately be baptized. However, he was eventually arrested for his Christian faith and placed before the tribune Firmus in Thrace. He told the tribune that he greatly admired all the Christian martyrs and he himself wished to be one. St. Achatius then debated both, tribune Firmus and the judge Bibianus, on the legitimacy of Christ as the true God of all men, the right for himself to be a Christian, and the need to convert others to Christianity. He clearly won his case against both men; however, the judge still ordered him to be tortured as his part of his punishment. He was continuously beaten with sticks, flails, metal clubs and bars. He was bound and chained and cast into prison. Yet, he still refused to make sacrifices to any pagan gods. He was then sent to Byzantium (Constantinople). Along the way he prayed and a voice from heaven answered so all could hear, “*Achatius be firm*” and by the next day all his wounds had vanished. After arriving in Byzantium, he still would not renounce his faith so he was again thoroughly whipped, severely beaten and then martyred by beheading. His body was first buried in Stauropolis (Asia Minor) and was later taken to Scylla in Calabria to protect it from the invading Moslems.

Connecting to the Legend of St. Achatius

How do you connect to ...

<i>Hearing Your Calling</i>	<i>Protecting Others</i>
<i>Naming Yourself “Christian”</i>	<i>Being Inspired by Other Martyrs</i>

Reflection Questions

1. When have you ever refused “to name names” to protect others?
2. How were you “called” to God?
3. How do you proclaim your faith, even when not popular?
4. How do you keep yourself “firm” in difficult times?
5. How do you comply with the demands of your faith?
6. What do you hold on to most strongly in your faith in times of need?
7. How quickly do you respond to your inner voice in guiding you on your spiritual journey?
8. How have the Christian martyrs inspired you?
9. How will you “shed your own blood” to find heaven?
10. How has your faith ever been hindered in pursuit of your beliefs?
11. How have you learned to believe in yourself and not blindly follow others?
12. How do you set an example for others so they will want to follow?
13. How have you advanced in your spiritual growth?
14. What tradition would you like to incorporate or build on for the feast day of St. Achatius?

Your Responses to St. Achatius' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Pay close attention so you can answer when called upon.

2. Speak the truth so no one may be confused.

3. True strength often comes when we are at our weakest point.

4. Your fight and sufferings can be the inspiration for others.

Exploring the Virtues of St. Achatius Within Yourself

1. How can you learn to be fearless in your life?
2. How is being fearless related to trust?
3. How do we replace fear with power and love in our lives?
4. Why must we be fearless to know the purpose of our lives?
5. How do you respect fear without overreacting?
6. How can our worst problems be thought of as gifts?
7. How will you be fearless like St. Achatius in each day of your life?

Traditions of St. Achatius

- Invoked by people for headaches and migraines
- St. Achatius is not the only saint invoked for headaches, the list includes St. Teresa of Avila, St. Denis (another Holy Helper), St. Gemma Galgani, St. Blaise (another Holy Helper), St. Colette of Corbie, St. Stephen, St. Ulrich of Zell, St. John Chrysostom, etc.
- Military saints, warrior saints, or soldier saints started their lives as soldiers in the Roman Army when Christians were being persecuted and being asked to renounce their faith. Yet, when they converted to Christianity, and were persecuted for their faith, they chose bodily torture and martyrdom rather than renounce Christ.
- St. Achatius was sometimes portrayed with another warrior saint, St. Theodore of Amasea, whose legend is similar to St. Achatius. St. Theodore was highly regarded as warrior saint, as he was called upon to assist in the winning battles.
- In the sixteenth century, St. Achatius was the patron saint in Slovenia for the soldiers who fought against the Ottoman Turks.
- One of the attributes of St. Achatius is carrying a “bunch of thorns” or a “handful of thorns”. In Christianity, the thorn symbolizes the pain and difficulty one experiences in life, sin, and suffering.

St. Vitus

Feast Day: June 15



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Born-Died	c 290-303
Other Names	St. Guy, St. Guido
Attributes	Book, Rooster, Cauldron, Lion, Lamp, Palm Leaf
Patronage	Actors, Dancers, Comedians, Boilermakers
Invocations	Epilepsy, Paralysis, Nervous System Disorders, Oversleeping, Sydenham's Chorea (St. Vitus Dance)

Legend Synopsis

St. Vitus was the son of a Sicilian senator. His tutor, Modestus, and his wife, the nanny of St. Vitus, introduced him to Christianity and helped in his baptism when he was only twelve years old. Then St. Vitus himself began to convert many pagans to Christianity and performed many miracles. The governor of Sicily, became aware of St. Vitus' Christian activities and arrested St. Vitus, his tutor, and his nanny. He did not believe in the miracles of Christ and accused St. Vitus of sorcery. Yet, St. Vitus even though he was quite young did not waiver in his faith and told the governor he would not sacrifice to any pagan gods. The three Christians were tortured and then thrown to the lions who did not harm any of them and only licked their feet.

After several days, St. Vitus and companions managed to escape one night and headed to Rome. The miracles of St. Vitus continued and he became well known. Therefore, when the emperor's son became possessed by a demon, he had his men find St. Vitus and brought to him. St. Vitus made the sign of the cross, said a prayer, and drove the demon from the boy's body and he was cured. The emperor then told St. Vitus he must make a sacrifice to the pagan gods to thank them for their help in removing the demon from his son's body. St. Vitus refused as he told the emperor the demon left his son's body because he had asked it of Christ in his prayers. The emperor then condemned St. Vitus to death for sorcery by placing him in a cauldron of molten lead and tar with a live rooster but St. Vitus stepped out of the cauldron completely unharmed. He was sent back to prison with his tutor and nanny, however, they all escaped again and returned to Lucania guided by a heavenly angel. Eventually St. Vitus, his tutor, and his nanny died in Lucania of the wounds they have received from the emperor's torture.

Connecting to the Legend of St. Vitus

How do you connect to ...

<i>Resisting Your Parents</i>	<i>Escaping to Another Location</i>
<i>Exorcizing Demons</i>	<i>Returning Home Through a Miracle</i>

Reflection Questions

1. How is “dancing” a part of your life and your celebrations?
2. How do you entertain other people?
3. How do you maintain your faith even if you feel pressured otherwise?
4. How have you helped others relieve their negative thoughts and feelings?
5. How do you bring humor into your life and share it with others?
6. How have “angels” guided you?
7. What “storms” have come into your life and how did you weather them?
8. How strongly can you defend your faith?
9. How do you stay strong even when you want to give up on something?
10. Do you speak out against injustice?
11. Do you conform if confronted by others who oppose your views?
12. How do you teach young children to stand up for what they believe?
13. How do you react when challenged by young children?
14. What tradition would you like to incorporate or build on for the feast day of St. Vitus?

Your Responses to St. Vitus' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Our decisions sometimes come with costs before the rewards.

2. Our presence can relieve others pain and suffering.

3. Angels often find ways to help us.

4. Comedy goes a long way in relieving the suffering of others.

Exploring the Virtues of St. Vitus Within Yourself

1. How can you express the goodness of God?
2. How is the joy of God found in your inner strength?
3. How do we choose joy in our lives?
4. Why does joy come from our development of trust?
5. How do we build and strengthen an ongoing relationship with God?
6. How do we remain committed to the relationships in our lives even when times are difficult?
7. How will you bring the joy and faithfulness of St. Vitus into your life each day?

The Traditions of St. Vitus

- St. Vitus was invoked by people when they developed a condition of sudden, jerky movements of their legs, arms, and facial muscles (chorea or St. Vitus' Dance) which today we know can be caused by many different neurological disorders but at the time was believed to be caused by the devil. Since it was believed that he had been known to exercise the devil from the emperor's daughter, if he was invoked, he could also cure people of St. Vitus Dance.
- In early times, people offered chickens and eggs at his shrine, which is why St. Vitus is shown holding a rooster or a hen in his icons. It has been suggested that this tradition comes from even earlier times when people offered animal sacrifices at the summer solstice to ensure the success of the upcoming crops.

- During St. Vitus' feast Day in Germany, it was quite common for people to dance around his statue as this would guarantee a year of good health. Sometimes in honor St. Vitus they also circled his statue three times or danced around the statue until they passed out and upon waking many people even claimed to be cured.
- St. Vitus has also had a tradition of being connected to the upcoming weather, as it was said; "*If St. Vitus' Day be rainy weather, it shall rain for thirty days together*". The rhyme has been used many times over the years in the Farmer's Almanac.
- St. Vitus was also called upon to help prevent people from oversleeping and insomnia. The connection to oversleeping came from the rooster whose crow at dawn wakened many people to begin their day and was placed in the cauldron with him (which was a practice that was used to eliminate sorcery).
- In Serbia, St. Vitus Day or Vidovdan is a national and religious holiday. In their folklore, on the eve of St. Vitus Day their rivers turn red, reverse direction, and flow upstream.
- In previous times in parts of Austria, people protected themselves from contracting St. Vitus' Dance by eating a sparrow.

St. Blaise

Feast Day: February 3



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Born-Died	Died c. 316
Other Names	Blaise of Sebaste, Blasius, Blazey
Attributes	Bishop, Crossed Candles, Wool Comb, Choking Boy, Iron Combs
Patronage	Wool Workers, Physicians, Veterinarians, Builders, Animals
Invocations	Throat Illness, Protection of animals

Legend Synopsis

St. Blaise was born into a rich noble Armenian family that provided him with a sound Christian education. Through hard work and dedication, he became a well-respected physician with unsurpassed healing powers. He treated not only the bodies of his patients but helped them understand the need to cultivate their souls for their spiritual needs. When the Bishop of Sebastea died, he was the unanimous selection of the people of Sebastea to be the new bishop. Although the Roman Empire had declared that people had freedom in religious worship by 311 AD, persecution of Christians in Armenia still continued.

One night while St. Blaise lay in his bed, he received a message from God that he should leave the town and live a solitary life in the surrounding countryside. He found an isolated cave in the hills of the countryside and began to live his life as a hermit. Overtime the wild animals in the area came to him for healings from sickness or wounds they had occurred or just to be in his presence. Then one day, hunters who were searching for wild animals for the amphitheaters found St. Blaise praying silently in front of his cave surrounded by many different animals including lions, bears, deer, wolves, foxes, and boars. They recognized him and captured him so they could bring him back to the town.

On the way back to town a mother holding her son ran up to St. Blaise and asked him to help her choking son. St. Blaise made the sign of the cross and touched the top of child's head causing him to spit out the fishbone that had been stuck in his throat. He was then brought forth to the governor, Agricola, who asked St. Blaise to renounce his faith. St. Blaise refused and was beaten and waited to be sent to the prison the next day. On the way to the prison a poor old lady approached him, she was very upset and told him a wolf had taken her prized pig. St. Blaise told her not to worry and the next morning the wolf returned the old lady's pig completely unharmed to her doorstep. The old woman was so thankful that she brought wax candles to St. Blaise while he was held in prison so he still might be able to read the scriptures in his dark prison cell.

When St. Blaise was called from his prison cell by the governor he still refused to worship and sacrifice to pagan idols. This time the saint was hung upside down from a tree and wool combing irons were used to tear and remove pieces of his flesh. Yet, St. Blaise still refused to renounce his Christian faith and blaspheme Christ. When the governor understood it was useless, he had St. Blaise martyred by beheading.

Connecting to the Legend of St. Blaise

How do you connect to (the) ...

<i>Providing Others with Cures</i>	<i>Spirit-Body Connections in Healing</i>
<i>Healing of Animals</i>	<i>Curing of Throat Problems</i>

Reflection Questions

1. How do you lead other people by your example?
2. How have you assisted others with their spiritual problems?
3. How well do you connect with animals (pets, wild, and domesticated)?
4. How well do you articulate your thoughts and beliefs to others?
5. Have you ever “lost your voice” when you most needed it to state or defend yourself or your beliefs?
6. Is there any way your soul needs to be healed?
7. Have you ever needed to spend extended time alone to pray, reflect, or meditate on life?
8. How do you ensure your own physical and spiritual health?
9. How do you interact with your local animals and their needs?
10. In your times of “darkness”, how was “light” brought into your life?
11. What is miraculous about your life?

12. How do you “control your tongue”, stay truthful, and keep your word?
13. How do you use your “voice” to praise God?
14. What tradition would you like to incorporate or build on for the feast day of St. Blaise?

Your Responses to St. Blaise’s Guiding Light

How would you respond to each of the saint’s Guiding Light statements:

<i>1. Following an example goes beyond the words we speak.</i>
<i>2. Curing the body requires healing of the spirit.</i>
<i>3. Our “voice” allows us to communicate with others and our higher power.</i>
<i>4. Animals are highly sensitive to people at peace.</i>

Exploring the Virtues of St. Blaise Within Yourself

1. When considering your life, how do you not take yourself too seriously?
2. How well are we serving others before we consider our own interests?
3. How do you acknowledge your own strengths and still understand you've really just begun?
4. How do you control your anger even in difficult situations?
5. How is patience related to mercy?
6. How do you deal with unnecessary delays or long waits for those things you desire, deserve, or even need?
7. How will you bring the virtues of humility and patience of St. Blaise into your life each day?

The Traditions of St. Blaise

- **The Blessing of the Throat** (“*benedizione della gola*”).

“*San Bias el benediss la gola e el nas*” – San Biagio (Blaise) blesses the throat and nose.

While St. Blaise was in prison (or on his way to prison) a young boy who had a fishbone stuck in his throat and having a hard time breathing was brought to him by his mother. St. Blaise prayed for the young man and then blessed him and the fishbone was immediately released so the young man could easily breathe again. Then starting in the sixteenth century the blessing of St. Blaise was performed in many churches throughout France and Germany and has now spread over the entire Christian world. The blessing, or “sacramental” of St. Blaise requires two candles that were blessed the day before on Candlemas (February 2nd). The long-tapered candles are tied together with a red ribbon (blood of martyrs) and then turned in opposite directions so as to form an X-shape which represents St. Andrew, one of the Apostles, who was crucified by the Romans on an X-shaped cross. The two candles are then either held above the head of the person who is being blessed or touched to both sides of their throat. As this is being done, the blessing is given; “*Through the intercession of St. Blaise, bishop and martyr, may God deliver you from every disease of the throat and from every other illness: in the name of the Father, and of the Son, and of the Holy Spirit, Amen*”. A red ribbon is worn for nine days after the candle blessing in Mexico and Spain.

- It was also widely believed that if you lit a candle in the memory of St. Blaise your body would be free of infection so no diseases would come to you. This comes from the legend that a lady whose pig he rescued from the wolf who brought candles to him while he was in prison. He told her that every year on the anniversary of his death she should light a candle in church and she would have good fortune as well as anyone else who did the same.

- In Latin American countries and Central European countries instead of using candles to bless the throat, there are blessed bread sticks, *Pan bendito* (blessed bread or St. Blaise Bread sticks). Small pieces of the bread sticks are then eaten whenever someone has a problem with their throat.
- Legend also has it that St. Blaise was able to talk a wolf into releasing a pig it had taken from a farm, therefore he was invoked by farmers to protect all livestock from being taken by wolves.
- It was also believed that St. Blaise could be asked to help people to “control their tongues” so as to prevent the use of profanity, saying rude or unpleasant things to others, or stopping malicious gossip about others.
- In medieval times, water was blessed in special jugs, *St. Blaise Water*, was then distributed to farmers and livestock workers to heal and protect injured or sick livestock.
- In England, hilltop bonfires are a common part of the celebration of St. Blaise’s feast day. The two possible explanations for the tradition come from either the sound of the saint’s name, “blaze”, or St. Blaise’s connection to candles which involve fire and light.
- In Germany, two breads are made in honor of St. Blaise, *Blasiusbrot* (“notched breadsticks” to appear as the rings of cartilage surrounding the trachea or windpipe) and *Bubenschenkel* (translated to “boys thighs”, a trachea or boys trouser-shaped loaves of bread, or also called St. Blaise Fry bread). And in some areas, draft horses were brought to church to be blessed and a metal comb was attached behind one of their ears.
- In Spain, bread called *tortas de San Blas* or *panecillos del sants* (little breads of the saint) are blessed on St. Blaise’s Day and given to children to prevent them from choking during the upcoming year.
- Several Italian traditions use breads, cakes, cookies, and sweets to honor St. Blaise.

- *Cuddureddi or Cuddura*: meaning “crown” in Greek. The bread represents a person’s throat, they are blessed and given out on the saint’s feast day after the candle blessing. As the bread is a ring-shape it has a whole in the center which allowed shepherds and field works to carry them on a pole during their day’s work.
- *Panicelle*: bread in the shape of a hand to represent the hand of St. Blaise that was placed on the head of the boy who was choking on the fishbone or the shape of the wool combing card
- *Tarallucci* (ring-shaped biscuit or doughnut flavored with anise) they are shared with family and friends, kissed and eaten so as to obtain the protection of St. Blaise from any throat problems.
- *Abbaccolo* (cookie shaped like a walking stick or a bishop’s crosier). Young men gave these cookies to the young women they were interested in marrying. The tradition was that if the women broke the cookie into two pieces and gave one piece back to the man who gave her the cookie, she would marry that man.
- *Panettone* is eaten on St. Blaise’s feast day. In Milan, the last piece of panettone from the Christmas holiday is saved, blessed, and eaten (stale) on the saint’s feast day which protects the family from any throat problems for the year.
- *Ciambella* is a sweet produced in San Vito Romano. On St. Blaise’s feast day, the ciambella and olive oil are blessed in church. Some of the olive oil is then applied to the people’s necks to protect them from any throat conditions during the winter. Afterwards the ciambella was shared with the people.

St. Denis

Feast Day: October 9



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Born-Died	Died c. 250/258/270/275
Other Names	Saint Denis of Paris, St. Denys, St. Dionysius
Attributes	Carrying Severed Head, Bishop's Mitre, Furnace
Patronage	People with Demonic Possession
Invocations	Headaches, Rabies, Demonic Possession and Attacks

Legend Synopsis

St. Denis was born in Italy and came to Christianity through the Apostle Paul in Athens. Even at a very young age he was recognized for his reverence to Christ and living a virtuous life. As a missionary he was sent to Gaul (now France) by the Pope with two companions, Eleutherius and Rusticus to help convert the people of Lutetia (now Paris) and reestablish the Church of Gaul. It was a difficult assignment and previous missionaries had been forcefully driven out. The three missionaries initially started with a church on the island in the Seine. St. Denis was tireless in his efforts to find common ground with the people of Lutetia and introduce them to the omnificence of Christ and how salvation could be obtained through living a Christian life.

Eventually, St. Denis' efforts paid off and he had established a strong Christian following in Gaul. Yet, the Christians were still strongly persecuted by the Romans and it was dangerous to be a Christian in Gaul.

Although St. Denis was still quite young, he was appointed to bishop, and is remembered as the very first Bishop of Lutetia or Paris. It was so dangerous at that time in Lutetia that St. Denis had to hold services out of sight in the underground crypts of the cemetery. Even the governor would not support St. Denis and made every effort to stop his work. It wasn't long before St. Denis and his two companions were caught preaching and trying to convert the pagans of Lutetia. They were tortured by whipping, racking, being thrown amongst wild beasts, and attempts to burn them alive. Yet, they prevailed and were finally decapitated on a tall hill outside of the city called Montmartre (the Mount of Martyrs) and their bodies were thrown into the river. A pious woman, Catulla, was able to secretly retrieve the bodies from the river and properly bury them. The Christians that came to love St. Denis, set up a small shrine where he was buried. In time a church replaced the shrine, which led to the magnificent Basilica of St. Denis.

However, the legend maintains that when St. Denis was decapitated, he picked up his head and carried it in his hands for six miles preaching a sermon the entire time on man's need of repentance. He stopped in the village of Catulliacum (now Saint-Denis, a suburb of Paris) at the place he wished to be buried, and died. This became

the site for his shrine which ultimately became the famous basilica. Saint Denis Basilica was redesigned by Abbott Suger in the 12th century and is hailed as the first “gothic church”. However, it has been extensively modified and added to since this time into the magnificent basilica that is seen today.

Connecting to the Legend of St. Denis

How do you connect to ...

<i>Taking on a Dangerous Task</i>	<i>Missionary Work</i>
<i>Carrying Your Own Severed Head</i>	<i>Preaching After Decapitation</i>

Reflection Questions

1. What about yourself will carry on even when your gone?
2. How do you let go of negative thoughts and ideas about yourself and others?
3. What spiritual practices have become “automatic” in your life?
4. How do you stop habits that prevent your spiritual growth?
5. How do you stop yourself from “losing your head” during difficult times?
6. How have you helped other people in seeing the “beauty of your beliefs”?
7. How do you live a virtuous life?
8. How do you “preach the Gospel”?
9. How strong is your faith currently?
10. When did you fully accept God into your life?
11. How well could you perform missionary work?
12. What would be your final prayer?
13. What “companions” would be most helpful to have on your spiritual journey?
14. What tradition would you like to incorporate or build on for the feast day of St. Denis?

Your Responses to St. Denis' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. A missionary is a teacher.

2. The ideas and beliefs that we share with others carry on long after we are gone.

3. Our bodies are the vessel of our mind and spirit.

4. Preaching is more than just words and stories from our mouths.

Exploring the Virtues of St. Denis Within Yourself

1. Why do you have confidence in your spiritual beliefs?
2. What are your expectations in believing in the Gospels?
3. How do you act on your spiritual beliefs?
4. How is your faith made complete?
5. How does your suffering produce perseverance?
6. How and when do you pray with persistence?
7. How will you bring the virtue of faith and persistence of St. Denis into your life each day?

Traditions of St Denis

- After St. Denis was beheaded, he picked up his head and he walked down Monmartre, the Hill of Martyrs, preaching all the way about repentance. After walking for almost six miles before he finally died. And it was on the spot where his body fell, a shrine was erected to honor him. In the seventh century, King Dagobert I then sponsored a Benedictine Monastery on the site and this began a tradition of being the final resting place for French royalty. King Dagobert I was buried there and other deceased French kings were also moved to be housed there. Eventually, this is where the gothic St. Denis Cathedral Basilica stands and now holds the tombs of 43 kings and 32 Queens (7th-19th century).
- In France, the people have saying about the weather that will come in the upcoming winter: "*The winter settles on Saint Denis's day*" ("*A la Saint-Denis, l'Hiver fait son nid.*").
- "*Montjoie! Saint Denis!*" was a 12th century French battle cry. "Montjoie" is most probably derived from Frankish, meaning "protect country". The Oriflamme was the banner of Charlemagne and was also called the Montjoie. The banner was stored at the abbey of St. Denis.

St. Erasmus

Feast Day: June 2



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Born-Died	Died c. 303
Other Names	Saint Elmo, Telmo, Eramo, Erarmo, Ermo, Herasmus, Rasimus, Rasmus, Bishop of Formiae
Attributes	Bishop Holding a Winch (Windlass)
Patronage	Sailors, Navigators, Explosive (Ordinance) Workers, Women in Labor
Invocations	Abdominal Problems: Stomach and Intestines, Cramps, Colic, Appendicitis, etc., Sick Cattle, Danger at Sea, Seasickness, Storms, Child Birth

Legend Synopsis

St. Erasmus was bishop of Formia, Italy, during the time of Christian persecutions by the emperor Diocletian.

One night an angel came to him and told him that he should leave the city and head into the hills of Mount Lebanon. In wilderness he lived the life of an ascetic and devoted his life to prayer. He often fasted for days and if a raven sent from God did not come to feed him every few days he might have starved to death. He lived in Mount Lebanon unknown for seven years. Then the angel reappeared and warned him that soldiers were coming for him and he should go back to his home city. However, on the way back he was discovered by a patrol of Roman soldiers and they brought him to Antioch to go before the judge. St. Erasmus freely admitted to the judge he was a Christian so he was sent to be tortured by whipping, having large red-hot hooks gouged into his body, and being emerged in a cauldron of boiling oil. Yet, he survived all the tortures and was locked up in prison. Yet, the angel appeared once again and freed him from prison.

He decided he would go to Lycia and there he converted many pagans to Christianity. He also spoke out about the emperor being a pagan and why he needed to convert to Christianity. St. Erasmus was eventually arrested and ordered to go to a temple and sacrifice to the idols. Yet, as he marched him towards the temple the statues of the idols fell and shattered and the temple, he was to sacrifice in began to burn. For these actions, the emperor had him placed inside a barrel that had spikes all along the inside of the barrel. Then the barrel was rolled down a long steep hill. St. Erasmus emerged from the barrel quite cut up by the spikes, but the angel reappeared again and his wounds disappeared.

The emperor order that St. Erasmus be tortured again, so they whipped him, savagely beat him, and then tried to burn him to death. Yet, he survived. The guards chained him and were ordered to leave him in his prison cell to starve to death. Once again, St. Erasmus escaped with the help of the angel and continued to preach to the masses and convert those pagans who came to accept Christ. But he was captured again and this time there was no escape. The executioner cut open his abdomen and removed his intestines which were wound around a

windlass (a device that raises an object by wrapping rope around a cylinder, such as a winch) which led to his death.

Connecting to the Legend of St. Erasmus

How do you connect to (the) ...

<i>Hiding in Another Location</i>	<i>Challenging Those in Power</i>
<i>Destruction of the Symbols of False Idols</i>	<i>Standing Your Ground from Lightning</i>

Reflection Questions

1. When have you ever had to “hide” to protect yourself?
2. How have you “escaped” difficult situations in your life?
3. When have you experienced a dangerous situation yet still continued on your spiritual path?
4. What is your “sign of protection” for other people?
5. How has your leadership empowered others?
6. What “light” do you bring to other people?
7. In your time of need, how were you “sustained”?
8. What “angels” have assisted you in your times of need?
9. What animal would come to you in your most desperate time?
10. When have you escaped a dangerous situation without any ill effects?
11. Has your presence ever eliminated any negative or unwanted things in your life?
12. How have your “gut-instincts” ever helped to protect you?
13. What part of your life is similar to that of a sailor’s life?
14. What tradition would you like to incorporate or build on for the feast day of St. Erasmus?

Your Responses to St. Erasmus' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Things are only dangerous if we have reason to fear them.

2. Even when we hide, we will still need to reappear to finish our business.

3. We can't escape our future.

4. Signs of protection are all around us.

Exploring the Virtues of St. Erasmus Within Yourself

1. Why do we suffer on Earth?
2. How does suffering bring you closer to God?
3. Why is suffering a choice?
4. How does our suffering help others?
5. How does suffering strengthen our faith?
6. How do we thank God during our times of suffering?
7. How will you live with suffering in your life each day as St. Erasmus did in his life?

Traditions of St. Erasmus

- During lightning storms, the atmosphere becomes highly charged (ionized) and electrons move to charged objects like the mast of a sailing ship. When the voltage reaches a critical level on a tall, pointed object such as the mast of the ship it discharges causing the air molecules to violently tear apart. And just like a neon light of a store sign that produces colored light in its tubes, the molecules in the atmosphere (the combination of nitrogen and oxygen) molecules emit a blue light. The glow of blue light on the tip of the ship's mast can last a few minutes and cause no harm to the ship. Sailors called this phenomenon St. Elmo's Fire and considered it a good omen for their journey as the blue glow was a sign that St Elmo (Erasmus) was there to guide them in safety and protect them from lightning. This belief in St. Elmo's Fire was founded in the story that once while preaching lightning struck the ground very close to the saint yet he took no notice of it and continued to preach to the people.
- In Gaeta Italy, where St Elmo is interred, there is a year festival for St. Elmo (St. Erasms) and St. Marciano on St. Elmo's feast day. The festival begins with offerings to the two the two saints and then the saint's relics go on a procession through the city followed by a "Sea Procession" aboard the *Signora del Vento*.
- In Via Forcioli Conti, Adjaccio, St. Erasmus is taken in procession to the fishing port of Port Tino Rossi and then goes out to sea with local fishermen to blessed. In the saint's honor, wreaths of flowers are thrown from the boats into the water. There is a three day "*Fisherman's Festival*" in honor of St. Erasmus.

The Blessed Virgin Mary (BVM)

Mary is the mother of Jesus and wife of Joseph. She is referred to as “Blessed” due to her exalted state. Upon her death her body went directly to heaven so it could be reunited with her soul. It is through her intercession that she directs prayers to God for those who pray to her. Her importance places her rank above that of the angels, giving her the title, “Lady of the Angels”. In addition, she is “Queen of All Saints” even though she was never canonized she is recognized as being the holiest and most virtuous of all the saints.

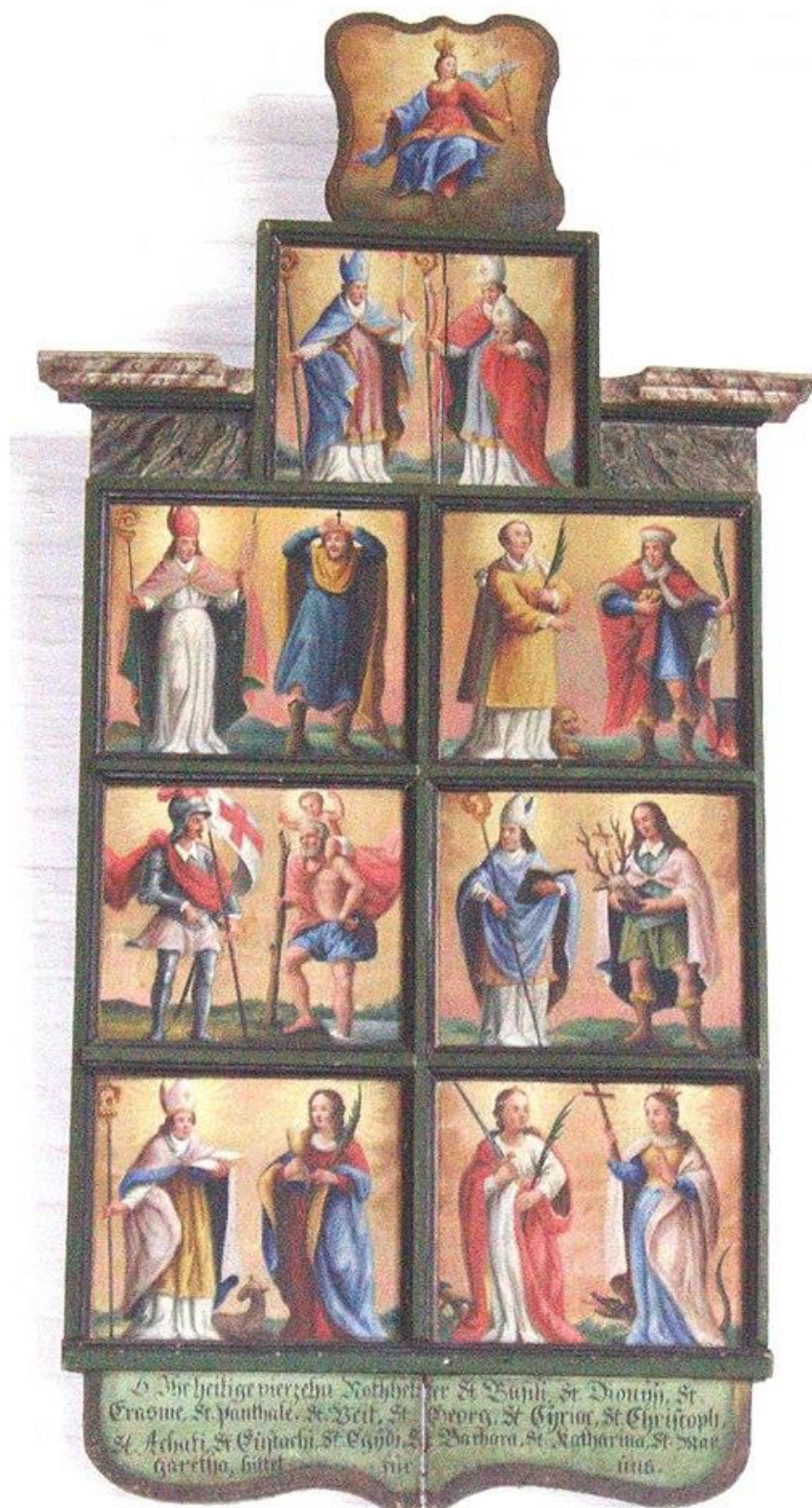
The Blessed Virgin Mary



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There are many different feast days for the Blessed Virgin Mary, their names, days of years, and numbers depend on the specific Christian denomination. In France, the Blessed Virgin Mary was so revered that she was added to the group of Holy Helpers which then became known as the “Fifteen Holy Helpers” (suppressed in 1628 by Sacred Congregation of Rites). In the wall plaque from the Eitensheim, parish church below, The Blessed Virgin Mary is portrayed on the top panel with the Fourteen Holy Helpers below.

Blessed Virgin Mary and the Fourteen Holy Helpers Wall Plaque



Blessed Virgin Mary (BVM)

Born-Died	18 BC – 48 AD
Other Names	<i>Queen of Martyrs, Queen of All Saints, Mother of God, Queen of Heaven, “God-bearer”, Queen Mother, Blessed Virgin, Lady of the Angels, Mediatrix, St. Mary, Theotokos, Ever-Virgin, Holy Virgin, Most Pure</i>
Sample Marian Feast Days	January 1: <i>Solemnity of Mary, Mother of God</i> February 11: <i>Our Lady of Lourdes</i> March 25: <i>The Annunciation of the Lord</i> May 13: <i>Our Lady of Fatima</i> May 31: <i>The Visitation of the Blessed Virgin Mary</i> July 16: <i>Our Lady of Mt. Carmel</i> August 15: <i>The Assumption of the Blessed Virgin Mary</i> August 22: <i>The Queenship of Mary</i> September 8: <i>The Birth of the Blessed Virgin Mary</i> September 15: <i>Our Lady of Sorrows</i> October 7: <i>Our Lady of the Rosary</i> November 21: <i>The Presentation of the Blessed Virgin Mary</i> December 8: <i>The Immaculate Conception of the Blessed Virgin Mary</i> December 12: <i>Our Lady of Guadalupe</i>
Sample Marian Prayers	Hail Mary Morning Consecration to Mary Hail Holy Queen Canticle of Mary The Angelus Loving Mother of the Redeemer Miraculous Medal Prayer Prayer to Mary Help of Christians Regina Coeli Our Lady of Perpetual Help Queen of Heaven
Marian Dogmas	Immaculate Conception Mother of God (Divine Motherhood) Assumption Perpetual Virginity
Life Events (7 Joys of the Virgin)	1. The Annunciation 2. The Birth of Jesus 3. The Adoration of the Magi 4. The Resurrection of Christ 5. The Ascension of Christ to Heaven 6. The Pentecost 7. The Coronation of Virgin in Heaven
Dolors	1. Prophecy of Simeon 2. Flight into Egypt

(Seven Sorrows)

3. Jesus Lost in the Temple
4. Mary Meeting Jesus on Way to Crucifixion
5. Crucifixion of Jesus on Mt. Cavalry
6. Jesus Taken Down Off the Cross
7. Burial of Jesus



© Giovanni Battista Salvi da Sassoferatto, Public domain, via Wikimedia Commons

The Virgin in Prayer by Sassoferatto, 1640-1650. National Gallery, London

Chapter Four: The Substitute & Additional Saints

Even though there is the traditional group of fourteen saints that make up the Holy Helpers, it wasn't uncommon for a popular local saint to be substituted for one of the saints in the traditional group. Many artists of the time often showed the saint substitutions in their paintings, sculptures, and other artworks. While in some cases, in addition to the Blessed Virgin Mary, other saints were added to the group of the Fourteen Holy Helpers to increase the number of saints to fifteen.

- In southern Germany, St. Leonard of Noblac often replaced St. Cyriacus which was seen in many artist's paintings of the time.
- Other common or special saint substitutions for the Fourteen Holy Helpers included: St. Anthony the Anchorite, St. Nicholas, St. Sebastian, and St. Oswald the King, St. Pope Sixtus II, St. Apollonia, St. Wolfgang of Regensburg, and St. Roch.
- St. Pancratius (of Rome) and St. Quirinus (of Neuss) were Roman martyrs who as local saints were also sometimes substituted for one of the traditional Fourteen Holy Helpers.
- St. Magnus of Fussen was added as a fifteenth saint to collection of the Fourteen Holy Helpers by the Diocese of Augsburg.
- St Dorothy of Caesarea was part of the *Four Capital Virgins* with St. Barbara, St. Catherine of Alexandria, and St. Margaret of Antioch and in medieval Sweden was also add as the 15th member of the Holy Helpers.

Substitute Saints for the Fourteen Holy Helpers

Saints	Feast Day	Attributes	Patronage	Invoked for:
Anthony the Anchorite	Jan 17	Tau Cross, bell, book	Butchers, Farmers, Gravediggers	Skin Diseases and infectious diseases
Sebastian	Jan 20	Tied to tree shot with many arrows	People with Plague, Soldiers, Disabled People, Athletes, Archers	Protect from plague and a Holy Death
Dorothea of Caesarea	Feb 6	Wreath, Basket of fruit or roses One of the “ <i>Four Capital Virgins</i> ”	Florists, Gardeners, Midwives, Brides, Newlyweds,	In medieval times in Sweden, she was considered the 15 th Holy Helper
Apollonia	Feb 9	Tongs holding a tooth, Crown, Palm fronds, Cross	Dentists	Tooth Problems
Quirinus of Neuss	April 30	Dressed in Military Outfit with Fighting Gear; Knight with a Lance or Sword, Nine Balls on a Shield or Banner, Hawk	Knights, Soldiers (Fighting Men), Horsemen, Animals	Bubonic Plague, Smallpox, Gout, Skin and Feet Conditions, Cattle and Horse diseases
Pancratius	May 12	Palm Frond, Book, Quill, Armor, Sword	Children, Jobs, Health	Perjury, False Witnesses, Headaches, Cramps
Oswald the King	Aug 5	King with Crown holding scepter and orb, sword, and raven	Soldiers	Healing Miracles
Pope Sixtus II	Aug 6/7	Early church martyr	Good Prosperity of Grapes	
Roch	Aug 16	Wooden leg, Dog giving bread, Pilgrims staff and hat	Bachelors, Pilgrims, Dogs, Surgeons, Invalids	Epidemics, skin diseases
Magnus of Fussen	Sept 6	Staff and a cross. A dragon removed from land needed to build a monastery or spared to protect farmers crops.	Farmers	Eye Diseases, Protection of Cattle and crops and from snakebites, vermin, and hailstorms
Wolfgang of Regensburg	Oct 31	Axe in right hand and a bishop’s staff in the left hand, Hermit in wild discovered by a hunter	Carpenters, Wood Carvers	Strokes, stomach disease, paralysis
Leonard of Noblac	Nov 6	Abbott holding chains and/or manacles	Prisoners, Captives, Horses, Woman in Labor	A Healthy Child Birth, Disease of Cattle
Nicholas	Dec 5/6	Bishop holding book of Gospels and/or three golden balls or coins	Sailors, Fisherman, Brewers, Coopers, Prostitutes, Pharmacists, Pawnbrokers, the Unmarried, Merchants	Intercession in times of need

St. Anthony the Anchorite

Feast Day: January 17



© Hieronymus Wierix, CC0, via Wikimedia Commons

Born-Died	c. 251 (Koma, Egypt) – 356 (Mount Colzim, Egypt)
Other Names	Anthony of Egypt, Anthony of the Desert, Anthony the Great, Anthony the Hermit. Anthony the Abbott, Anthony of Thebes, Anthony of the Fire, The Father of Monasticism One of Four Holy Marshals (with Quirinus of Neuss, Cornelius and Hubertus)
Attributes	Tau Cross, Bell, Book, Pig or Hog, Black Robe
Patronage	Butchers, Farmers, Gravediggers, Brush Makers
Invocations	Skin Diseases and Infectious Diseases, Protect Domestic Animals (Cattle and Hogs) St. Anthony's Fire (ergotism, erysipelas, and shingles)

Legend Synopsis

Saint Anthony is considered one of the founders of Christian monasticism. Although he lived an extremely harsh life, he lived to be 105 years of age. Having just turned eighteen years of age, his parents died and in effort to follow the words of Jesus he gave away all of this money and belongings to the poor. He then moved into the desert so as to be completely isolated from everyone to live an ascetic life.

Yet, the devil came to St. Anthony and tempted him with earthly desires which he resisted by praying.

However, the devil continued to torment St. Anthony and beat him to the point of near death. Once recovered he moved to back into the desert to an abandoned Roman fort where he lived and remained alone for twenty years. At this point he defeated the devil who used apparitions of wild beasts and animals as well as poisonous snakes and insects. Yet, St. Anthony's faith was so strong he knew these apparitions held no power over him.

When he finally came out from his locked cell in the fort, the people who saw him were amazed by his good health, radiant glow, and his projection of enlightenment.

In his quest to become a martyr, he went to Alexandria and openly confessed his Christianity, provided comfort to those Christians who were suffering, and openly challenged the Governor. However, he wanted to go back into isolation so he ventured further into the Desert of Egypt to live. The area he chose to live is now the Monastery of St. Anthony.

⁴Dismissal Hymn (Apolytikion) of St. Anthony the Anchorite

An apolytikion is a *troparion* or short hymn (usually one stanza in length) sung or chanted in Greek Orthodox services that reflects the feast day that is being celebrated. The name “Dismissal” came from its first use before the final blessing of the service. It is sung in the indicated tone.

Fourth Tone

O Father Anthony, you imitated the zealous Elijah.

You followed the straight paths of the Baptist and became a desert dweller.

By prayer you confirmed the universe.

Wherefore, intercede with Christ our God to save our souls.

⁴Thematic Hymn (Kontakion) of St. Anthony the Anchorite

The kontakion is another short hymn sung or chanted in the Greek Orthodox service. A troparion and a kontakion are essentially the same, with the only exception being their placement in the service. The troparia are sung or chanted at the start and finish of the morning service (matins) and at the end of evening prayer (Vespers). The kontakion are sung or chanted in the middle of the morning prayers (after the sixth ode of the canon). It is sung in the indicated tone.

Second Tone

Forsaking the uproars of life O venerable one,

you completed your life in quiet, fully imitating the Baptist.

Therefore, we honor you with him, O Anthony, Father of Fathers.

Traditions of St. Anthony the Anchorite

- In the 12th and 13th century, St. Anthony the Anchorite was invoked for the healing of St. Anthony's (sacred) Fire or what is now called ergotism. In this disease, humans and animals were poisoned by a fungus (ergot) that was ingested from infected grains, most commonly rye. This led to people experiencing symptoms such as gangrene on their hands and feet, headaches, convulsions, hallucinations, and in many cases even death. Many people claimed that St. Anthony healed them of this disease. When St Anthony healed two prominent noblemen of St. Anthony's Fire, they honored him by building the *Hospital Brothers of St. Anthony* to assist others.
- After St. Anthony's death, *The Order of Hospitallers of St. Anthony* was founded in France to help people with St. Anthony's Fire (Ergotism). The Hospitallers of St. Anthony, recognized by the black robes with a blue Tau letter they wore, raised money to support their efforts by ringing bells to collect alms and by raising and selling pigs. It was common for farmers to donate their runt pigs to the Order. With bells on their necks, the pigs had free reign in the towns. Therefore, overtime the pig, the bell, black robes, Tau (St. Anthony's) cross became attributes of St Anthony.

*I sing St. Anthony and his fav'rite swine: / Who, strange to tell, like you and I could speak, /
When other grov'ling pigs could only squeak.*

— Frederick Forrest, (fl. 1766), *St. Anthony and his Pig. A Cantata.*

Connecting to the Legend of St. Anthony the Anchorite

How do you connect to ...

<i>Isolating Yourself</i>	<i>Resisting Temptation</i>
<i>Realizing Your Power</i>	<i>Challenging Authority</i>

St. Anthony the Anchorite Reflection Questions

1. How do you find solitude in your life?
2. How can you find solitude when you are among many others?
3. What could you give up in your life to show your love of God?
4. What are your greatest temptations in life?
5. How strong is your faith if you were tested?
6. Would you be able to return to life that had almost killed you?
7. Are you prepared to “reveal yourself” to others?
8. In what ways have you shown yourself to a martyr?
9. What “deserts” do you have in your life?
10. What oasis have you found in your life?

Your Responses to St. Anthony the Anchorite's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Higher spiritual states require you to live a simple life devoid of most material aspects.

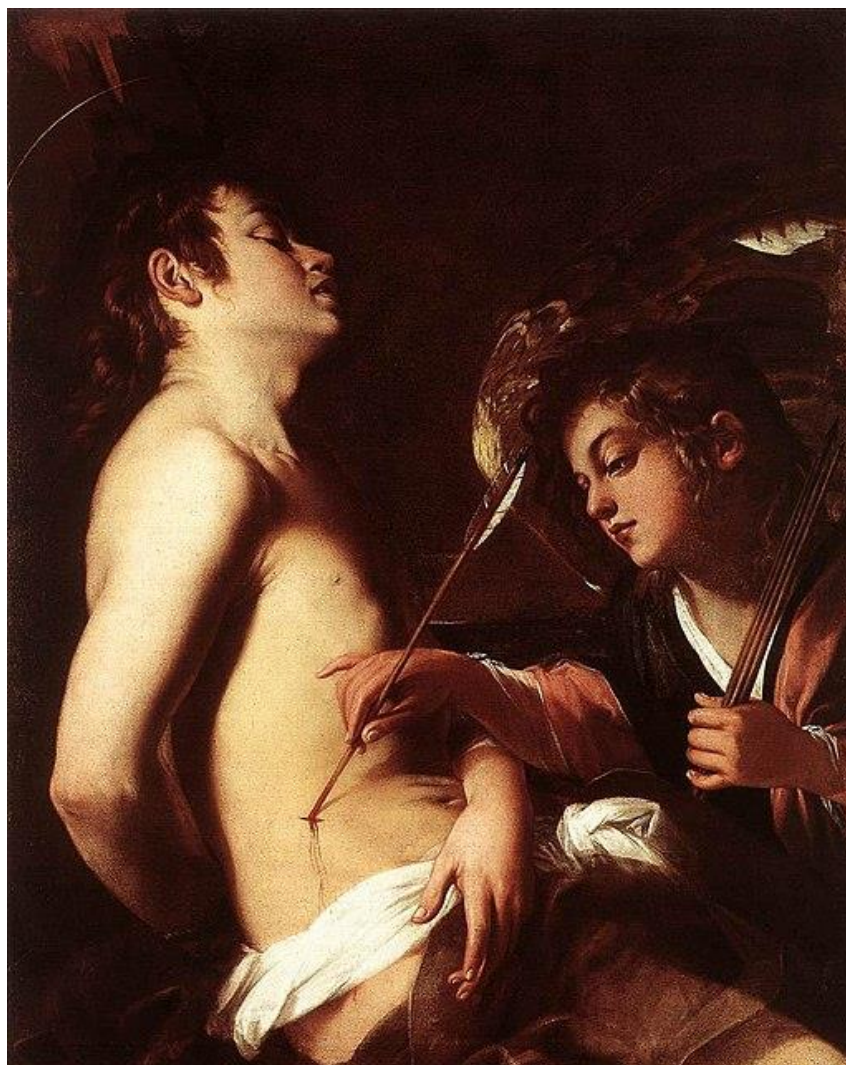
2. The devil tempts you through manipulation and exposing your weaknesses.

3. You isolate yourself to "seek your own desires".

4. In contemplation you merge yourself with the energy of the divine.

St. Sebastian

Feast Day: January 20



© Giovanni Baglione, Public domain, via Wikimedia Commons
St Sebastian Healed by an Angel

Born-Died	c. 255 (Narbonne, France) – 288 (Rome, Italy)
Other Names	Defender of the Church
Attributes	Tied to Tree Shot with Many Arrows
Patronage	People with Plague, Soldiers, Disabled People, Athletes, Archers, Pin Makers
Invocations	Protect from Plague and a Holy Death

Legend Synopsis

As young man St. Sebastian joined the Roman Army. However, he was a deeply religious man and joined the army so he could protect those Christians that had been imprisoned and were destined to be martyred or those Christians that might be persecuted in their homes or the streets if they did not deny their faith. He hid his Christianity from his superiors and rose in the army ranks until he was promoted to the Emperor Diocletian's Praetorian Guard. Here he converted many pagans to Christianity and sought to comfort and council those that were imprisoned and would not sacrifice to the pagan gods of the Romans.

In support of two Roman soldiers that had been imprisoned because they refused to deny Christ, St. Sebastian announced to everyone in the prison that he also was a Christian. He converted many prisoners and guards and even performed some miraculous healings. However, eventually the two Roman soldiers and many others were martyred for their beliefs and St. Sebastian was found out by the emperor to also be a Christian. In addition to the emperor's dislike of Christians he was even more upset in that he felt betrayed by St. Sebastian. So, he sentenced him to death. He instructed his soldiers to strip him of his clothes, blind fold him, and tie him to a tree so the archers could use him for target practice. They were ordered to kill him by completely covering his body with arrows. Once the archers had finished their work and believed him to be dead, they left his body for the soldiers that would remove his body at a later time. However, before this could occur, Irene of Rome removed his body and to her surprise discovered that he was still alive. She stayed with him day and night, nursing his multitude of wounds, until he regained his health.

Once St. Sebastian was strong enough to travel, he set off to find the emperor Diocletian. When St. Sebastian finally found the emperor, he chastised him for his cruel persecution of Christians and the sins he had committed to the horror of all those in the emperor's presences. At first the emperor was shocked by the presence of St. Sebastian, an alleged dead man, but he quickly regained his composure and then ordered him to be beaten with clubs and to be thrown in the public sewer. In a vision, St. Sebastian came to a local woman

named Lucina and asked her to take his body from the sewer and bury it secretly in the catacombs of the Callixtus cemetery. This is now the location of the Basilica of St. Sebastian.

Traditions of St. Sebastian

- The San Sebastian *Bread Festival* occurs each year on the saint's feast day. A statue of St Sebastian is carried around the town. People in the balconies throw rolls (that have hole in their centers) to followers below, who catch the rolls and then string them on a rope that they wrap around their bodies. The festival is thought to have begun after a cholera plague decimated the town of Lubrin in the fourteenth century. The wealthy people of the town threw bread and money to the poor people below as an act of kindness and to protect themselves from catching the disease.
- Saint Sebastian was invoked against the bubonic or black plague because of his connection to archery and arrows. It was believed that the arrows that were shot by gods from the heavens caused the people to become sick with the plague. Even the Greek and Roman god, Apollo, the god of archery (and many other things) killed his enemies with "plague-arrows", yet he was also a healer for people suffering from an epidemic such as the plague. In some ways arrow wounds are similar to the "buboes" (sores) on the body seen with people who have the plague. St. Sebastian survived being shot countless times by arrows in what was considered his first martyrdom or "sagittation", therefore he was considered the ideal saint to call on in times of the plague.
- St. Sebastian is also the patron saint of athletes due to the perseverance he showed in his faith to God. He was tireless in his efforts and even in the most difficult of times he refused to give up, let others not be held accountable for their actions, and being strong enough to fight another day.

Connecting to the Legend of St. Sebastian

How do you connect to ...

<i>Providing Protection</i>	<i>Being Found Out</i>
<i>Sagittation</i>	<i>Returning to Confront Someone</i>

St. Sebastian Reflection Questions

1. How do you use your position in society to help others?
2. How have you “announced” your faith in God?
3. When have you ever felt “completely destroyed” in your life?
4. When have you had a “second chance” to right a wrong in your life?
5. How do you challenge those in power for justice?
6. When have you ever been “nursed back to life” from the onslaught of others?
7. How do you demonstrate perseverance?
8. What “arrows” are being shot at and by you?
9. When has your faith ever encouraged you not to give up?
10. What “lost causes” are you willing to fight and possibly die for?

Your Responses to St. Sebastian's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Your children are arrows, send them in the right direction.

2. Do not be prisoners of sin, believe in God.

3. Feed and share with others, as bread is the word of God.

4. From suffering comes your perseverance and then your hope.

Exploring the Virtues of St. Sebastian Within Yourself

1. How do you show yourself to other people to be honest and faithful without hypocrisy?
2. How do you keep your faith honest and sincere, while still admitting that you are a sinner?
3. How do you serve God with sincerity and truth?
4. How are you a risk taker in your pursuit of God?
5. How has your fortitude helped you to deal with negative emotions and feelings?
6. How has the virtue of fortitude helped you deal with the “losses” in your life?
7. How will you bring the fortitude and sincerity of St. Sebastian into your life each day?

Exploring the Virtues of St. Sebastian Within Yourself

1. How do you control your thoughts and emotions so that you are in control of how you act with others?
2. How do you make certain that you are not deceived by false ideas and beliefs?
3. How do you exercise moderation in your life to maintain your self-control?
4. How do you demonstrate prudence in those things we hear from others?
5. How do you discipline yourself and set goals to help support your self-control?
6. When temptation is at its greatest in your life how do you control your thoughts, emotions, and your actions?
7. How will you bring the self-control and prudence of St. Anthony the Anchorite into your life each day?

St. Dorothea of Caesarea

Feast Day: February 6



© anonymous Swiss painter (c. 1500–1520), Public domain, via Wikimedia Commons

Born-Died	c. 279 – 311 (Kayseri, Turkey)
Other Names	St. Dorothy, Dora One of the “ <i>Four Capital Virgins</i> ” (with Barbara, Catherine, and Margaret) In medieval times in Sweden, she was considered the 15 th Holy Helper
Attributes	Wreath, Basket of Fruit or Roses, Child with Basket, Crown of Flowers on Head, Rose(s) in her Hand or Lap, An Angel Offering Three Roses and Three Apples, Palm, Surrounded by Stars Kneeling before Executioner
Patronage	Florists, Gardeners, Midwives, Brides, Newlyweds, Brewers, Horticulture, Love
Invocations	Determination, Strength

Legend Synopsis

St. Dorothea was an extremely beautiful young maiden that refused the advances of many men. She was arrested by the Governor on the grounds of being of a Christian. She refused to renounce Christ and suffered many horrible tortures that did not change her beliefs. The governor then sent two women that had recanted their beliefs in Christ in an attempt to make her sacrifice to pagan gods. But St. Dorothea converted the two women back to Christianity, which caused them to be martyred by burning them in a vat of tar.

St. Dorothea was then tortured again, but her faith remained strong. She was sentenced to death which she willingly accepted. While being taken to her execution, one of the governor's lawyers, Theophilus, called out to her, "*Bride of Christ, send me some fruits from your bridegroom's garden*" to which St. Dorothea replied, "*I shall do that*". Before her execution, St. Dorothea prayed and an angel came to her with a basket of roses and apples. She told the angel to take the basket of roses and apples to Theophilus. When the angel presented the basket to Theophilus he was shocked as it was winter with no visible plant life. He converted to Christianity and later was martyred for it.

⁵Orthodox Christian Chant for St. Dorothea of Caesarea

A troparion is a short hymn (one stanza) that is chanted in a specific tone in Greek Orthodox services. They were first used as refrains for the psalms and odes during services. Troparia are sung at the beginning and ending of morning prayers (Matins) and at the end of evening prayers (Vespers).

Troparion (Tone 4)

"Your lamb Dorothy, calls out to You, O Jesus, in a loud voice:

"I love You, my Bridegroom, and in seeking You I endure suffering.

In baptism I was crucified so that I might reign in You, and I died so that I might live with You.

Accept me as a pure sacrifice, for I have offered myself in love.

Through her prayers save our souls, since You are merciful."

Connecting to the Legend of St. Dorothea of Caesarea

How do you connect to (the) ...

<i>Refusing the Desires of Others</i>	<i>Suffering for Beliefs</i>
<i>Acceptance of Fate</i>	<i>Answering Cruelness</i>

St. Dorothea of Caesarea Reflection Questions

1. How do you protect yourself from others who want something from you?
2. What beliefs would you be willing to suffer for?
3. How do you resist others that challenge your beliefs?
4. What keeps your faith strong?
5. Does death bring you fear?
6. Why do so many people fear death?
7. How do you respond to insults?
8. What is growing in your “life’s garden”?
9. What would you want to do before your final departure from the world?
10. Why do you think that St. Dorothea was considered by some to be the 15th Holy Helper?

Your Responses to St. Dorothea of Caesarea Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Purity extends beyond the body.

2. We live and die for the God we belong to.

3. Angels help and protect humans by sharing messages.

4. Suffering of the body and mind causes our faith to grow and mature

Exploring the Virtues of St. Dorothea of Caesarea Within Yourself

1. How do you show simplicity in your actions and conduct?
2. How do you decide what to put in your heart so you please God?
3. How do you keep your pride and confidence in check so as to remain humble in the face of God?
4. How do you remain morally pure in how you live your life?
5. How do you show restraint in your pleasures and desires?
6. How do you treat the opposite sex so it respects them as you would your own mother or father?
7. How will you bring modesty and chastity of St. Dorothea of Caesarea into your life each day?

St. Apollonia

Feast Day: February 9



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Born-Died	Born (Alexandria, Egypt) - Died c. 249 (Alexandria, Egypt)
Other Names	St. Apolline
Attributes	Tongs Holding a Tooth, Crown, Palm Fronds, Cross, Holding a Candle
Patronage	Dentists
Invocations	Tooth Problems

Legend Synopsis

St. Apollonia was a virgin martyr that suffered persecution in Alexandria, Egypt for being a Christian during the reign of Emperor Philip. She was a very well-respected deaconess (“*parthénos Presbytis*”) and often visited the prisons to comfort the suffering Christians and remind them that eternal joy awaited them. However, one night during a Roman festival, the crowd began to attack all the Christians they could find. Apollonia was taken by the angry mob of pagans and they began to torture her to force her to renounce her beliefs in Christianity. They beat her so badly in her face that they smashed and broke all of her teeth. Then the mob proceeded to collect wood so as to build a fire and threatened to burn her alive if she did not renounce her faith and blasphemy Christ. St. Apollonia graciously asked her captors for a minute to regain her composure and find the right words. In agreement her captors released their grip on her wrists and in a heroic act she very quickly jumped into the raging fire of her own accord rather than give up her faith. Many in the mob were shocked by her actions and immediately converted to Christianity.

St. Apollonia is invoked for toothaches or any problems related to the teeth. In her icons, she is often seen holding pincers which are grasping a tooth or wearing a necklace that prominently displays a golden tooth. In parts of Italy, she doubles as the tooth fairy who leaves gifts in return for the teeth children leave under their pillows.

Connecting to the Legend of St. Apollonia

How do you connect to ...

<i>Divine Purpose</i>	<i>Comforting the Less Fortunate</i>
<i>Destroying the Physical</i>	<i>Being Proactive</i>

St. Apollonia Reflection Questions

1. How do you give of yourself to comfort others who are suffering?
2. How could you provide comfort for those who are “imprisoned”?
3. How have you ever been unfairly persecuted?
4. Why was it considered “heroic” for St. Apollonia to jump into the bonfire?
5. How have you escaped from a difficult situation in your life?
6. What actions of yours in difficult times have shocked others?
7. What is symbolic about the smashing of St. Apollonia’s teeth?
8. How does a “mob mentality” lose sight of God?
9. Why do we need to forgive the actions of others and not seek revenge?
10. How could you have others believe that eternal joy awaits them?

Your Responses to St. Apollonia's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Fire purifies and is a transforming energy.

2. We should all find ways to serve the imprisoned.

3. Control your passion so it does not become rage.

4. Hero's are simply those who help others.

Exploring the Virtues of St. Apollonia Within Yourself

1. How do you practice righteousness in you daily life?
2. How do you uphold moral standards that are justifiable and reflect divine law?
3. How do you seek righteousness through your faith?
4. How do you “walk in the path of righteousness”?
5. How does temperance allow you to be calm and focused in the most difficult times?
6. How do you control your anger and show restraint in your thoughts and feelings?
7. How will you bring the righteousness and temperance of St. Apollonia into your life each day?

St. Quirinus

Feast Day: April 30



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Born-Died	Born (Rome, Italy) - Died 116/7 (Rome, Italy)
Other Names	St. Quirinius of Neuss, Quirinus of Rome, One of the four Holy Marshalls
Attributes	Dressed in Military Outfit with Fighting Gear; Knight with a Lance or Sword, Nine Balls on a Shield or Banner, Hawk
Patronage	Knights, Soldiers (Fighting Men), Horsemen, Animals
Invocations	Bubonic Plague, Smallpox, Gout, Legs and Feet Conditions, Paralysis, Ulcers, Skin Diseases, Diseases of Cattle and Horses

Legend Synopsis

St. Quirinus was a Roman tribune who served under the Roman emperor Trajan. The emperor had the pope and two men arrested as Christians, Pope Alexander I, Eventius, and Theodolus, and then sentenced them to death. Quirinius was their guard while they were imprisoned and tasked with executing these men. Yet, in his time with these men he observed each one of them perform various miracles in the name of God. So moved by these experiences, Quirinus converted to Christianity with his daughter and refused to execute his fellow Christians.

As a consequence, Quirinus was arrested and his torturers cut off his hands and feet and then removed his tongue. His hands and feet were fed to the dogs and his tongue was thrown to a falcon. However, neither the dogs or the falcon would eat the body parts of Quirinus. In a final act he was martyred by decapitation and then buried in the catacombs of Praetextus on the Via Appia. Over time the saint's popularity grew and spread throughout Europe. It was common for people to dedicate wells and springs to St. Quirinus. Most pilgrims who made their way to Neuss collected the healing waters from the Quirinus Spring, or what was referred to as "Quirinus Water". In addition, the relics of St. Quirinus also were a source of great healing powers for the many of the pilgrims that visited the St. Quirinus Basilica in Neuss. On the saint's Feast Day (March 30) it was common to hear the farmer's say, "*As St. Quirinus Day goes, so will the summer*". In addition to being substituted as one of the Fourteen Holy Helpers, St. Quirinus was also part of a comparable group of four saints (including St. Anthony, St. Cornelius, and St. Hubertus) invoked against disease and epidemics, called the Four Holy Marshalls.

Connecting to the Legend of St. Quirinus

How do you connect to ...

<i>Serving Your Country</i>	<i>Following Orders</i>
<i>Challenging Authority</i>	<i>Accepting the Consequences</i>

St. Quirinus Reflection Questions

1. How do you protect others?
2. How do you use your leadership to guide and help others?
3. How do you deal with “orders” in your life that you feel are unjust?
4. What miracles have you seen performed by others?
5. What would it take for you to do something that had serious consequences?
6. How are you serving others in your daily life?
7. As a leader how do you influence others in a positive way?
8. How do you move people towards a “vision”?
9. How do you expect excellence and self-direction from others?
10. What skills do you need to build within yourself to improve your leadership?

Your Responses to St. Quirinus' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. We can always find refuge in God.

2. "Lead as a servant."

3. In your meekness you will find direction.

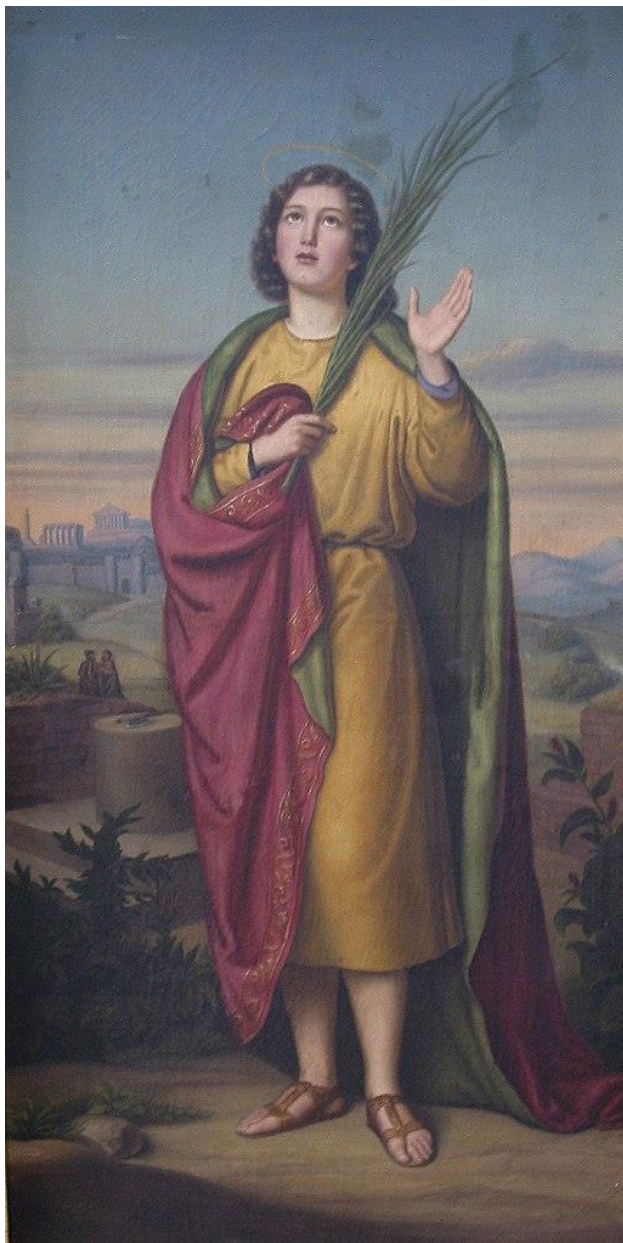
4. Effort produces changes in your mind

Exploring the Virtues of St. Quirinus Within Yourself

1. How are the actions you take and the decisions you make based on the word of God?
 2. How do you align your will to the will of God?
 3. How does obedience to God bring freedom and growth?
 4. How does discipline eliminate our fears?
 5. What are the habits and practices of your spiritual discipline?
 6. How are incorporating the disciplines of service, simplicity, and solitude in your spiritual growth?
 7. How will you bring the discipline and obedience of St. Quirinus into your life each day?
-

St. Pancratius

Feast Day: May 12



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Born-Died	289 (Synnada, Turkey) - 303/304 (Rome, Italy)
Other Names	St. Pancras, <i>The One That Holds Everything</i>
Attributes	Palm Frond (Martyr), Book, Quill, Armor (classified as a warrior saint as he has the same feast day as St. Nereus and St. Achilleus), Sword
Patronage	Children, Jobs, Health
Invocations	Perjury, False Witnesses, Headaches, Cramps

Legend Synopsis

St. Pancratius was born Roman in the city Phrygia in Asia Minor to a wealthy family. His mother died at childbirth and his father had also died by his eighth birthday. Pancratius was raised by his uncle who took him to live in Rome. While in Rome Pancratius and his uncle were converted to Christianity and the young boy proved himself to be a dedicated and loyal Christian that was unafraid of the consequences if he were to be discovered. He and his uncle hid and protected many Christians within their home and helped provide safe passage for those who needed to flee Rome for fear of their lives.

Eventually, he came to the attention of the Roman authorities and was arrested. At his hearing, the prefect ordered Pancratius to perform a sacrifice to the Roman gods at a local temple. However, the young man was defiant and showed no fear of his condemners. Although the emperor Diocletian had no love of Christians, he was highly moved by the young man's conviction to stand firm regardless of his eminent death. Therefore, the emperor tried to sway him with great sums of money and offered him positions of power beside him. He told the young boy, *"My dear boy, take my advice and save yourself and give up this madness and I will treat you as my own son."* But Pancratius refused all bribes from the enraged emperor. As a consequence, he was ordered by the emperor to be taken outside the city of Rome and to be beheaded. His body was secretly recovered and buried in the Catacombs of Rome. A basilica was later constructed over his tomb and its shrine with its baths was the source of many pilgrimages seeking the healing powers of the water.

Yet, the popularity of S. Pancratius heightened as many miracles occurred near his tomb and his relics. It was firmly believed that anyone who had given an oath at his tomb would be harshly punished if they went back on their word. The archbishop of Tours in France (circa 590) went as far as to say that you would be possessed by demons and die from a broken promise made at St. Pancratius' tomb. In fact, witnesses in court cases in these early days were asked to take an oath on the relics of St. Pancratius, which then substantiated their testimony. St. Pancratius was only fourteen at the time of his martyrdom.

In the poem “*Harold*” by Alfred Tennyson, St. Pancratius is spoken of by William Duke of Normandy:

"Lay thou thy hand upon this golden pall;

Behold the jewel of St. Pancratius

Woven into the gold. Swear thou on this."

At one point in time the relics of St. Pancratius were sent to England which led to six more churches to be dedicated to the saint. One of those churches, *St. Pancras Old Church in Camden* is one of the oldest churches in England that is still providing services. In addition, St. Pancras is currently the name of one of London's busiest underground railway stations.

Connecting to the Legend of St. Pancratius

How do you connect to ...

<i>Faith at a Young Age</i>	<i>Being Fearless</i>
<i>Standing Firm</i>	<i>Accepting Death</i>

St. Pancratius Reflection Questions

1. What were you certain of at a very young age?
2. What are your greatest fears in your spiritual quest?
3. How do you deal with opposing forces in your life?
4. When in your life have you shown yourself to be “daring”?
5. How can you resist authority and still bring out positive outcomes?
6. What are you most willing to fight for in your life?
7. What are you willing to risk in your journey to God?
8. How deep is your self-confidence?
9. How do you show yourself to be a “bold spirit”?
10. How do you express your identity and demonstrate the courage that you need to be successful?

Your Responses to St. Pancratius' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Sufficient courage produces confidence.

2. Not fearing risks brings us closer to God.

3. Courage is trust in God.

4. Authority helps us to direct others.

Exploring the Virtues of St. Pancratius Within Yourself

1. How do you make sure that you keep your promises to God?
 2. How do you show your commitment to God each day?
 3. How do you ensure success in your spiritual journey?
 4. How are you building a stronger and closer relationship with God?
 5. How confident are you that you are accepted by God and your destiny with him is secure?
 6. How have you developed confidence in yourself so you can be your best self?
 7. How will you bring the confidence and commitment of St. Pancratius into your life each day?
-

St. Oswald the King

Feast Day: August 5



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Birth-Death	c. 604 (Deira, Northumbria) - 642 (Oswestry, England)
Other Names	Anglo-Saxon King of Northumbria
Attributes	King with Crown holding Scepter and Orb, Sword, Head, and Raven
Patronage	Soldiers
Invocations	Healing Miracles

Legend Synopsis

St. Oswald the King was a warrior king who sought to unite all of England. He was the King of Northumbria from 633-642. After the death of his father in war, Oswald and his brother fled their home in Northumbria and hid from their uncle in the Columba's Monastery at Iona in Hebrides. During his time at Iona, he was converted to Christianity. After the death of his uncle in battle, Oswald defeated the king that had killed his uncle and became King of Northumbria.

As king, he vigorously sought to spread Christianity throughout England. As a leader of his people, he was said to be kind and generous to his people, especially the poor. He then brought monks from Iona to help him spread the word of God. Of those monks, St. Aidan was highly influential in converting many pagans to Christianity. In addition, St. Oswald the King built many churches throughout the lands of England. In many ways it was believed that his sainthood comes more from the example he set for his people as a benevolent king than that of his eventual martyrdom.

Legends of St. Oswald the King

- Many people collected soil from the spot where they believed St. Oswald had died in battle, in the belief that if that soil was mixed with water and people drank it as well as giving it to sick animals, it had miraculous healing properties to cure them.
- In the legends that spread about St. Oswald, one legend told the story of a raven that took his right arm after his body had been mutilated and took it to an ash tree. The tree in return received immortality. And eventually, the raven dropped the arm which landed on the ground below which immediately produced a flow of water from a spring. The tree and the spring have also been the sources of many healing miracles.
- His relics were believed to be a source of many miracles

Connecting to the Legend of St. Oswald the King

How do you connect to ...

<i>Being Forced to Flee</i>	<i>Being Kind & Generous to Others</i>
<i>Promoting your Beliefs</i>	<i>Unification</i>

St. Oswald the King Reflection Questions

1. How do you “fight” without hurting others?
2. When have you ever had to “hide” yourself from others?
3. How have you had to “convert” in your spiritual life?
4. How would you lead others to greatness?
5. What message have you spread to others?
6. How have you asked others to help you in your spiritual journey?
7. What have you “built” that will last to inspire others?
8. What example has your life provided for others?
9. How would you be humble as king?
10. How do you seek to help and end the suffering of the poor?

Your Responses to St. Oswald the King's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. In your life be a leader and get results by being a "warrior king".

2. Unite others so all people may be one.

3. Lend to God through your generosity.

4. Benevolence is a long-term commitment to the well-being of your followers.

Exploring the Virtues of St. Oswald the King Within Yourself

1. How do you please God by doing good and sharing what you have with others?
2. How do you offer tenderness when others are suffering?
3. How do make others happy while at the same time finding happiness yourself?
4. How do you share with others who are resistant to accepting your gifts?
5. How are you developing an “all-loving nature”?
6. How do you put other first in your life?
7. How will you bring kindness and the generosity of St. Oswald the King into your life each day?

St. Pope Sixtus II

Feast Day: August 6/7



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Born-Died	c. 215 (Greece) - 258 (Rome, Italy)
Other Names	Pope Sixto II, Pope Xystus II, Xustos, Sixtos
Attributes	Early Church Martyr
Patronage	Good Prosperity of Grapes

Legend Synopsis

St. Pope Sixtus II was believed to be from Greece and lived his life as a philosopher. He was elected the 24th pope of Rome, however, he served as pope for less than a year. One of his major accomplishments as pope was to reunite the Roman church with the African and Eastern churches regarding the issue of rebaptism or repentance for those Christians that gave up their faith and worshiped the Roman Gods. Unfortunately, for St. Pope Sixtus II he became pope as Emperor Valerian looked to persecute Christians to the harshest extreme, in which the church leaders (deacons, priests, and bishops) would be put to death without any trial. Even though it was forbidden to hold any church services, that did not stop St. Pope Sixtus II from preaching and holding worship services for his Christian following.

In order to more safely hold services, an underground chapel in the Catacombs of San Callisto was used. However, Roman soldiers found him in the midst of his service while he was preaching from his chair. In order to save his flock, he immediately identified himself even when others volunteered to take his identity. Under the emperor's orders he was brought back to court and given the opportunity to renounce his faith and abandon the Church. St. Pope Sixtus II absolutely refused and he was sentenced to death. Yet, St. Pope Sixtus II as the pope never challenged his death sentence. He was brought back to the cemetery to be beheaded. He was one of the first Christians to be persecuted and martyred under the edits of emperor Valerian. In his final words he urged the people to remain faithful and follow the Church so they might find salvation. St. Pope Sixtus II is cited by name in the Roman Canon, *The First Eucharist Prayer*. In the Tridentine Calendar, St. Pope Sixtus II was commemorated on August 6th, however in 1969 Vatican II eliminated commemorations so St. Pope Sixtus II Feast Day was moved to August 7th.

Pope Damasus I placed the following inscription on St. Pope Sixtus' tomb:

"At the time when the sword pierced the bowels of the Mother, I, buried here, taught as Pastor the Word of God; when suddenly the soldiers rushed in and dragged me from the chair. The

faithful offered their necks to the sword, but as soon as the Pastor saw the ones who wished to rob him of the palm (of martyrdom) he was the first to offer himself and his own head, not tolerating that the (pagan) frenzy should harm the others. Christ, who gives recompense, made manifest the Pastor's merit, preserving unharmed the flock”

Connecting to the Legend of St. Pope Sixtus II

How do you connect to ...

<i>Reuniting Differing Groups</i>	<i>Being a Leader in Difficult Times</i>
<i>Stepping Forward to Save Others</i>	<i>Remaining Faithful</i>

St. Pope Sixtus II Reflection Questions

1. How have you brought together family and friends that have separated due to differences?
2. How close have you come to losing your faith?
3. How do you ensure your safety and the safety of others in exercising your faith?
4. How do leaders command respect during harsh and dangerous times?
5. When have you exposed yourself for the sake of others?
6. If you only had a short time to lead others, what would you want to be remembered for?
7. How can you accept something when is not just?
8. What inscription would you want to be placed on your tomb?
9. How have you shown your love to God even when it wasn't in your best interests.
10. How do you avoid the temptation of using your position or status to protect yourself when your actions are not allowed by those in power?

Your Responses to St. Pope Sixtus II's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Build your relationship with God in your time on Earth so you can spend eternity with him in heaven.

2. We all must be philosophers, lovers and seekers of wisdom, so we can pursue the truth, God.

3. In sharing the truth of God's words, you allow others to hear God speak.

4. God keeps his promises, they are forever unbreakable, so do not delay fulfill your promises immediately.

Exploring the Virtues of St. Pope Sixtus II the King Within Yourself

1. How do you add the virtue of diligence to the practice of your faith?
2. How will you fully apply yourself so as to make a difference in the world?
3. How “exacting” are you in your efforts to fulfill God’s will?
4. How committed are you in your decisions about your faith?
5. What commitments have you made that will bring you closer to God?
6. What have you promised yourself so that you might create a plan to make certain it will happen?
7. How will you bring the diligence and resolution of St. Pope Sixtus II into your life each day?

St. Roch

Feast Day: August 16



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Born-Died	c. 1295 (Montpellier, France) – 1327 (Voghera, Italy)
Other Names	Rock, St. Rocco
Attributes	Wooden Leg, Dog Giving Bread, Pilgrims Staff and Hat, Seashell, Legs Sores
Patronage	Bachelors, Pilgrims, Dogs, Surgeons, Invalids
Invocations	Epidemics (Plague, Cholera), Skin Diseases, Pestilence

Legend Synopsis

St. Roch was born rich as the governor's son in Montpellier, France. He had a special birthmark in the shape of a red cross on his chest. Even as a young child, St. Roch had a great love of God. When his parents died, he gave away all of his belongings and became a Franciscan and then set off on a pilgrimage to Rome. The plague broke out while he was travelling to Rome, and he stopped in each town along the way to care for the victims of the plague on his way to Rome. He cured many people of the plague by using his finger to mark the sign of the cross on their foreheads. Through his miraculous healings he also cured many animals that suffered from the plague.

While caring for plague victims, he himself eventually contracted the plague with sores starting on his leg. So as to keep others safe and not become a burden, he left the town he was ministering in and went into the forest so he could pass on his own and enter God's kingdom. As he lay sick and dying in his forest hut, a hunting dog appeared one day. The dog showed great affection to St. Roch by licking his sores and bringing him food each day. When his health was restored, God sent him a message that it was time to return home.

When he arrived in Montpellier, the city was at war. St. Roch would not tell the soldiers his true identity as the former governor's son so he was imprisoned and accused of being a spy by the current governor, his own uncle. St. Roch would not defend himself and chose to trust the will of God in what might happen to him. While he was in prison God sent angels to him to assure him, he was not forgotten. St. Roch spent five years in prison unknown to anyone and died. It wasn't until he received the Last Sacrament that the red cross was seen on his chest and his identity became known.

Note: *In this version of the legend, St. Roch's death occurs in his home city of Montpellier. However, in other legends his death occurs on his way home to his home city in Voghera, Italy.*

Prayer to St. Roch

*O Blessed St Roch,
Patron of the sick,
Have pity on those
Who lie upon a bed of suffering.
Your power was so great
When you were in this world,
That by the sign of the Cross,
Many were healed of their diseases.
Now that you are in heaven,
Your power is not less.
Offer, then, to God
Our sighs and tears.
And obtain for us that health we seek
Through Christ Our Lord
Amen.*

Tradition of St. Roch

- It was believed that when St. Roch died the angels sang and one angel wrote his name in gold letters on a tablet on which was also written that anyone who invoked him for the plague will have his protection and be spared.

Connecting to the Legend of St. Roch

How do you connect to ...

<i>Being Unique in Your Spirituality</i>	<i>Caring for Others at Risk to Yourself</i>
<i>Being Forgotten</i>	<i>Remaining Anonymous</i>

St. Roch Reflection Questions

1. What has been the pilgrimage in your life?
2. When have you put yourself at risk for others?
3. How have you “healed” others”?
4. How did you survive your weakest moment in your life?
5. How do you seek to remain humble?
6. When have you ever felt lost or forgotten in your life?
7. What distinction do you have that identifies you in your spiritual quest?
8. How do you put others above yourself so they might be protected?
9. How has an animal shown you unusual kindness?
10. What dangers are most threatening to man at the present?

Your Responses to St. Roch's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. In healing you must address the body, mind, and the soul.

2. You are not forgotten, only your past troubles.

3. Not all who are healed will show gratitude.

4. Protection and pestilence come from the same God.

Exploring the Virtues of St. Roch Within Yourself

1. How do you help others who have hurt others or yourself?
2. How do find ways to bring love and happiness to all of mankind?
3. When you are gentle with others why must you also be careful?
4. How can gentleness also be powerful?
5. How do you bring peace and love into the lives of others?
6. How do you show consideration in the limitations and weaknesses of others?
7. How will you bring gentleness and benevolence of St. Roch into your life each day?

St. Magnus of Fussen

Feast Day: September 6



©Master of Messkirch, Public domain, via Wikimedia Commons

Born-Died	c. 699 – 772 (Fussen, Germany)
Other Names	Apostle of Allgau, Monk of Gall, Maginaldus, Mang
Attributes	Carrying a Staff and a Cross. A Dragon that he Removed from the Land Needed to Build a Monastery or Spared to Help Farmers Protect their Crops.
Patronage	Farmers
Invocations	Eye Diseases, Protection of Cattle and Crops and from Snakebites, Vermin, Worms, Caterpillars, Insects that Eat Crops, and Hailstorms

Legend Synopsis

St Magnus was Benedictine monk and a loyal student of St. Gall. In one part of the legend, St. Gall and St. Columbanus had traveled together and separated when St. Columban went to Italy to found the Bobbio Abbey. In a vision St. Gall learned of St. Columbanus' death and sent St. Magnus to pray beside his grave. Upon his arrival St. Magnus was given the staff of St. Columbanus. As St. Columbanus had left the staff for St. Gall to offer his love as a symbol of reconciliation even after they had separated long ago. When St. Gall died, St. Magnus replaced him as the leader.

In the following years, St. Magnus became a missionary in the Allgäu region of Bavaria for twenty-six years. Here he established St. Mang's Abbey at Fussen. In this area he converted many pagans to Christianity, developed the lands for farming and homes for the workers, as well as establishing an iron mining industry. The legend tells of a bear that St. Magnus met in the woods; the bear led St. Magnus to a rich deposit of iron ore and to show his thanks St. Magnus gave the bear the cake he was carrying. When St. Magnus returned to the abbey to gather the other monks to show them, the bear followed him and led them to even more rich deposits of iron ore in the mountains.

Other stories of St. Magnus tell of him driving a multitude of snakes and serpents from Kempten, forcing a dragon to leave the land where the monastery would be built, and allowing a young dragon to live that in return helped protect the farmers growing fields from the animals that fed off their crops. In icons and statues, he is commonly seen standing on serpents which arises from the legend that Kempten was the home to many serpents until St. Magnus removed them.

Connecting to the Legend of St. Magnus of Fussen

How do you connect to (the) ...

<i>Staff</i>	<i>Spreading Faith</i>
<i>Clearing Evil</i>	<i>Building a Community</i>

St. Magnus of Fussen Reflection Questions

1. How do you promote faith within others?
2. What services are you prepared to offer others?
3. How can others help you discover “riches” within your life?
4. What things need to be removed from your life?
5. How have you shown mercy to others so they can now join you?
6. How can small “injustices” cause great harm?
7. How have you ever upset God in your life?
8. How do you take in information about what pleases God?
9. What evil powers should we be aware of in our lives?
10. What great power do you need to have in your life?

Your Responses to St. Magnus of Fussen's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. In strength, such as iron, there comes holiness.

2. Before building a foundation of good, evil must be removed.

3. Even the small and weak, such as locusts, can be powerful threats or horrendous weapons.

4. Every man should preach the Gospels and build churches.

Exploring the Virtues of St. Magnus of Fussen Within Yourself

1. How do you face the dangers and difficulties of the world without fear?
2. How are you “brave” in your service to God?
3. How do you trust in God as the provider of your strength?
4. How does trust and loyalty bring out your faithfulness?
5. Why is God considered to be “truth”?
6. How do you live with truth in your life to please God?
7. How will you bring courage and faithfulness of St. Magnus of Fussen into your life each day?

St. Wolfgang of Regensburg

Feast Day: October 31



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Born-Died	c. 934 (Swabia, Germany) – 994 (Papping, Austria)
Other Names	Great Almoner
Attributes	Axe in Right Hand and a Bishop's Staff in the Left Hand, Hermit in Wild Discovered by a Hunter
Patronage	Carpenters, Wood Carvers
Invocations	Strokes, Stomach Disease, Paralysis, Internal Bleeding

Legend Synopsis

St. Wolfgang came from a rich family of nobility but in his heart, he longed to live a monastic life. Yet, his first service to church was a teacher, where he demonstrated himself to be without equal. He left this school to become a monk in the order of St. Benedict and run one of their schools. Here he became a priest and was then sent on missionary work. In short time he became the bishop of Ratisbon. As bishop, he implemented many church reforms and used his own ascetic lifestyle to model the monasticism he sought to bring back into the church. He was incredibly generous to the poor and sought to make their lives easier at every opportunity.

As he became older, he longed for the solitary life he first envisioned as a young man. So, he moved into the isolation of the wilderness and became a hermit. One day after his prayers to God, he arose and threw an axe into the dense vegetation, on the spot where the ax landed, he built a hermitage and a church. The legend further maintains that St. Oswald was able to get the devil to assist him in building his church by promising him the first soul that would come through the church doors of the completed church. As part of the deception, a wolf was the first soul to enter the church. Today this area is call St. Wolfgang's Lake. When he died many miracles, especially those of healing, occurred at his grave.

Connecting to the Legend of St. Wolfgang of Regensburg

How do you connect to ...

<i>Being a Teacher</i>	<i>Establishing Reforms</i>
<i>Being Generous to the Poor</i>	<i>Using Cleverness to Realize Your Goals</i>

St. Wolfgang of Regensburg Reflection Questions

1. How have you devoted yourself to your spiritual work?
2. What worldly pursuits have you renounced on your spiritual path?
3. What could you “teach” your fellow man?
4. How have you established discipline in your life?
5. How do you restrain yourself from temptations in your life?
6. How are you generous to the poor?
7. Where will you build your “church”?
8. How do you get difficult people to work with you?
9. How could solitude change your life?
10. What authority do others trust you with?

Your Responses to St. Wolfgang of Regensburg's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. A teacher not only provides wisdom but more importantly a teacher imparts truth.

2. Sharing the Gospels is everyone's responsibility to God.

3. Living in solitude allows emptiness to bring you to God.

4. In order to reform, one must humble themselves.

Exploring the Virtues of St. Wolfgang of Regensburg Within Yourself

1. How do you build relationships with your fellow man so that they trust in you and your beliefs?
2. How do you recognize others as your brother and sisters, even those who might be your enemies?
3. How are you responsible for the needs of your fellow man?
4. How do you interpret the world through the perspective of God?
5. How do you utilize your knowledge, experience, and insights to deepen your relationship with God?
6. How do your “deeds” prove your wisdom?
7. How will you bring wisdom and solidarity of St. Wolfgang of Regensburg into your life each day?

St. Leonard of Noblac

Feast Day: November 6



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Born-Died	c. 496 (Orleanais, France) – 545 (Saint Leonard-de-Noblat, France)
Other Names	Lienard, Leonard of Limoges, Leonard of Noblet
Attributes	Abbott holding Chains and/or Manacles
Patronage	Prisoners, Prisoners of War, Captives, Horses, Woman in Labor
Invocations	A Healthy Child Birth, Disease of Cattle, Release of Prisoners

Legend Synopsis

St. Leonard was a noble and served the Frankish King Clovis I. On Christmas, both St. Leonard and the king were converted to Christianity. St. Leonard's one request to the king was that he would be allowed to free prisoners he felt worthy of heart and deserved to be free. After freeing many prisoners, he chose to become a hermit and live a solitary life in the forest. Since his prayers helped the queen give birth to male offspring, he was presented with lands in Noblac as a reward. On this land, he built of the Abbey of Noblac. When former prisoners came to Noblac to pay their respects and thank him for their freedom, they would present him with their broken chains as a symbol of their new life. In return, St. Leonard gave them land to farm and lead a new and righteous life.

Legends of St. Leonard of Noblac

- Prisoners believed that if they invoked St. Leonard of Noblac their chains would be broken and they would be set free.

Connecting to the Legend of St. Leonard of Noblac

How do you connect to ...

<i>Freeing Your Beliefs</i>	<i>Second Chances</i>
<i>Living a New Life</i>	<i>"Broken Chains"</i>

St. Leonard of Noblac Reflection Questions

1. What needs to be freed in your life?
2. When are others worthy of another chance?
3. How does nature bring you peace?
4. When have your prayers been answered in your life?
5. What do others owe you thanks for?
6. What chains are binding you?
7. How can chains be broken to free you?
8. What would you need to start a new life?
9. How can beliefs be like "prisoners" and "captives"?
10. What sets our heart free?

Your Responses to St. Leonard of Noblac's Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. We are all "prisoners" of God.

2. In forgiveness you must also remove guilt.

3. Break all chains in the name of God.

4. When you wear chains, you love and serve God.

Exploring the Virtues of St. Leonard of Noblac Within Yourself

1. How do you give equal treatment to all men, regardless of their virtue?
2. How do you show discretion in your dealings with all men so as to be fair and impartial?
3. How do you seek to comfort the pain and suffering of others?
4. How can “suffering together” allow you to show mercy to others?
5. Why does compassion require you to give forgiveness?
6. How does compassion bring out your courage?
7. How will you bring compassion and justice of St. Leonard of Noblac into your life each day?

St. Nicholas

Feast Day: December 5/6



©Master of Jean Rolin II, Public domain, via Wikimedia Commons
St. Nicholas, Bishop of Myra, gives secretly dowries to three poor girls

Born-Died	c. 270 (Patara, Turkey) – 343 (Myra, Turkey)
Other Names	Saint Nicholas of Myra, Saint Nicholas of Bari, Nicholas the Wonderworker, The Lord of the Sea
Attributes	Bishop Holding Book of Gospels and/or Three Golden Balls or Coins
Patronage	Sailors, Fisherman, Brewers, Coopers, Prostitutes, Pharmacists, Pawnbrokers, the Unmarried, Merchants, Archers, Children, Students, Repentant Thieves, Bakers, Mariners, Scholars, Orphans, Laborers, Travelers, Judges, Paupers, Captives, Perfumers, Murderers, Anyone in Trouble
Invocations	Intercession in Times of Need

Legend Synopsis

St. Nicholas was born to a wealthy Christian family of Greek descent. When his parents died, he gave away all of his possessions to the poor usually in secret. In one instance, he gave money to the family of a man that had lost his fortune and could not pay the dowries of his daughters. Without dowries for the man's daughters, they would have been destined to become slaves or prostitutes. St. Nicholas who chose to be anonymous, went to the man's house at night and threw a bag of gold through the window to cover the oldest daughter's dowry. When she was married, he did the same for the second and then the third daughter.

On a trip to the Holy Land, the sea became rough and threatened to destroy the ship. Yet, St. Nicholas is said to have prayed to God and calmed the waves and saved the ship and its crew. Upon his return he became the Bishop of Myrna. He heard of three innocent men who were going to be executed. On the day of their execution, he arrived in the city and took the sword from the executioner, released the men from their chains, and berated the juror who took a bribe to falsely condemn the three men. Another miracle attributed to him involves a butcher who killed and pickled three children and was selling their remains as pork. He made the sign of the cross over the barrel that held their pickled remains and the children were brought back to life. When a horrible famine hit Myrna, there was a ship of wheat in port that was on route to the emperor. St. Nicholas asked that part of the wheat be given to the people to relieve their suffering. The sailors worried that when the wheat was weighed at the final destination it would be known that it was not all there. St. Nicholas assured them they would not be responsible for the loss. And when the wheat was weighed there was no loss in the final weight. Yet, the wheat supported the town for two years. Even after St. Nicholas' death his legend grew. One story was of a young boy, Basilios, who was kidnapped by pirates on the Feast of St. Nicholas. The ruler decided to make the young boy his cupbearer to always bring him his wine. The boy's parents prayed to St. Nicholas to help return their son. As Basilios was on his way to refill the ruler's golden cup, St. Nicholas suddenly appeared and blessed the young man who miraculously was then sent back to his parents in Myra with the ruler's gold cup still in his hand.

Traditions of St. Nicholas

- Children left their shoes out on St. Nicholas' Feast Day so he would put coins and gifts in them. In the Netherlands the children put hay and carrots in their shoes for St. Nicholas' horse and in return they receive gifts from the saint. In addition, on the eve of St. Nicholas' Day people threw candy and gifts into the homes with small children.
- In England there was a tradition on St. Nicholas' Feast Day that a young boy would be made "Boy Bishop" and he would carry out all of the duties and responsibilities of the bishop until December 28th, Holy Innocents' Day.
- The "Manna of St. Nicholas" was liquid that supposedly flowed from the grave of his buried relics. Pilgrimages were made to church that held his grave for the manna as it was said to have miraculous healing powers.
- In some European countries, nun secretly left clothes and food for the poor at their doors during St. Nicholas' Feast Day. While in other countries, young boys dressed as bishops went door to door to beg alms for the poor. And in some countries, St. Nicholas would arrive on a white horse from which he distributed gifts to the children.
- The Eastern Orthodox Church celebrates St. Nicholas every Thursday by singing hymns from a liturgical book called the Octoechoes, "eight sound modes". Akathist Hymns or canons are chanted in Eastern Orthodox services to obtain the intercession of St. Nicholas.
- In Holland, St. Nicholas was known as Sinterklaas. By the 17th century, the tradition found its way to New Amsterdam in the early American colonies. However, Sinterklaas became "Santa Claus" and his legend became blended with another legend in which a magician gave good children presents and bad children were punished. In New York City, *St. Nicholas Park* was named in honor of St. Nicholas.

- In paintings of St. Nicholas, he is shown holding three purses, three coins, three balls of gold, or three oranges. The purses, coins, or balls of gold are in references to his saving of the young women by secretly providing them with gold. The three gold balls became a symbol used by pawnbrokers to identify their shops. The oranges at the time which were generally imported from Spain. Therefore, people believed that every year St. Nicholas brought oranges from his home in Spain
- The placing of shoes or socks on a chair or the hanging of stockings on the fireplace comes from the legend of St. Nicholas throwing bags of gold through the windows. In place of the bags of gold, the stockings would catch the gifts of St. Nicholas when they were thrown through the window, while the shoes and socks were filled with gifts when St. Nicholas entered the house.

Connecting to the Legend of St. Nicholas

How do you connect to ...

<i>Giving Secretly</i>	<i>Protecting the Innocent</i>
<i>Saving Children</i>	<i>Receiving Gifts</i>

St. Nicholas Reflection Questions

1. How do you remain anonymous in helping and supporting others?
2. What “seas have you calmed” in your life to be closer to God?
3. How have you stepped forward to make just decisions that others would not be pleased with?
4. How have you challenged those in power whose actions are not just?
5. How have you restored “prodigal family members” with their families?
6. How do you protect and show special kindness to children?
7. What “gifts” would be pleasing to God?
8. How can everyone come to understand the responsibility and good judgement that someone in authority must hold?
9. How have you shown empathy to others in their time of despair?
10. For the Feast of St. Nicholas, what gifts would you provide for the children?

Your Responses to St. Nicholas' Guiding Light

How would you respond to each of the saint's Guiding Light statements:

1. Good and perfect gifts are from God, and our gifts are given to others because we see God in them.

2. With gold comes responsibility and consequences.

3. Children believe in much that cannot be seen, they are innocent and trust, be a child again.

4. Do not give to be seen or even quietly praise yourself, give without thinking.

Exploring the Virtues of St. Nicholas Within Yourself

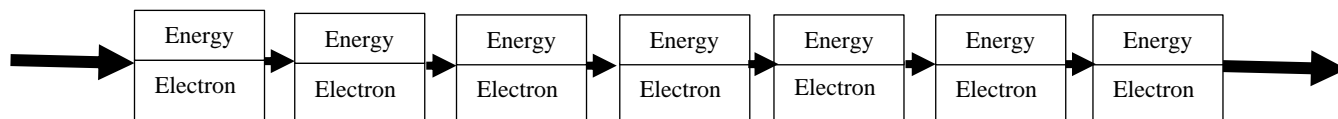
1. How does the joy of God provide you with strength?
2. How do you surrender to God so he can control everything and make it right?
3. How will God help you if you place your trust in him?
4. How do you develop a relationship with God that pleases him?
5. How does God's peace protect your heart?
6. How do you live your life with God by your side?
7. How will you bring the joy and peace of St. Nicholas into your life each day?

Chapter Five: A Model of Divine Energy Transfer

Understanding How You Bring “Divine Energy” Into Your Body

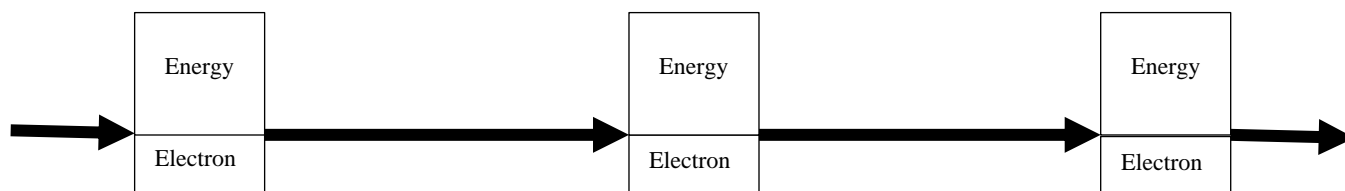
In order to understand how “divine energy” is brought into your body a good analogy is that of electricity and transformers. However, it is best to start with a basic understanding of *current* and *voltage*. A common analogy used to explain these terms is a water pipe. The rate of flow of the water in the pipe would be the *current*. While the pressure of the water in the pipe would be thought of as the *voltage*. Therefore, current is defined as the rate of flow of an electrical charge, while voltage is the pressure that pushes the electricity.

When considering the “divine energy” that comes from the Blessed Virgin Mary and the Fourteen Holy Helpers, it would be comparable to “*high current and low voltage*” electricity that is produced by a power generating station using heat engines, or water or wind turbines. In “high-current-low voltage” electricity, there are many electrons flowing in the circuit but each electron only carries a small amount of energy.



High-Current, Low-Voltage (“Divine Energy”)

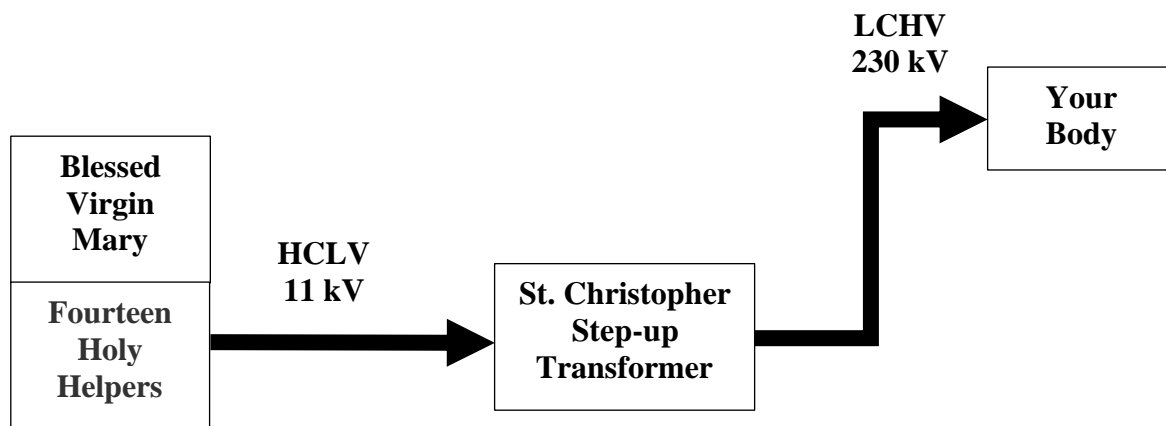
While in “low-current, high voltage” electricity there are fewer electrons flowing in the circuit but each electron has a large amount of energy (see diagram below).



Low-Current, High Voltage

In order to send *high-current, low-voltage electricity* (11 kV or 11,000 Volts) through power lines (wires) it needs to be converted to a “*low-current and high voltage*” (230 kV or 230,000 Volts) form to prevent power loss in the transmission lines. The device that does this is called a ***transformer***. In a simple sense, a transformer transfers electrical energy between two (or more) circuits. In addition, a transformer can increase (or decrease) the voltage of the current.

Raising the Voltage of Electricity with a Step-up Transformer



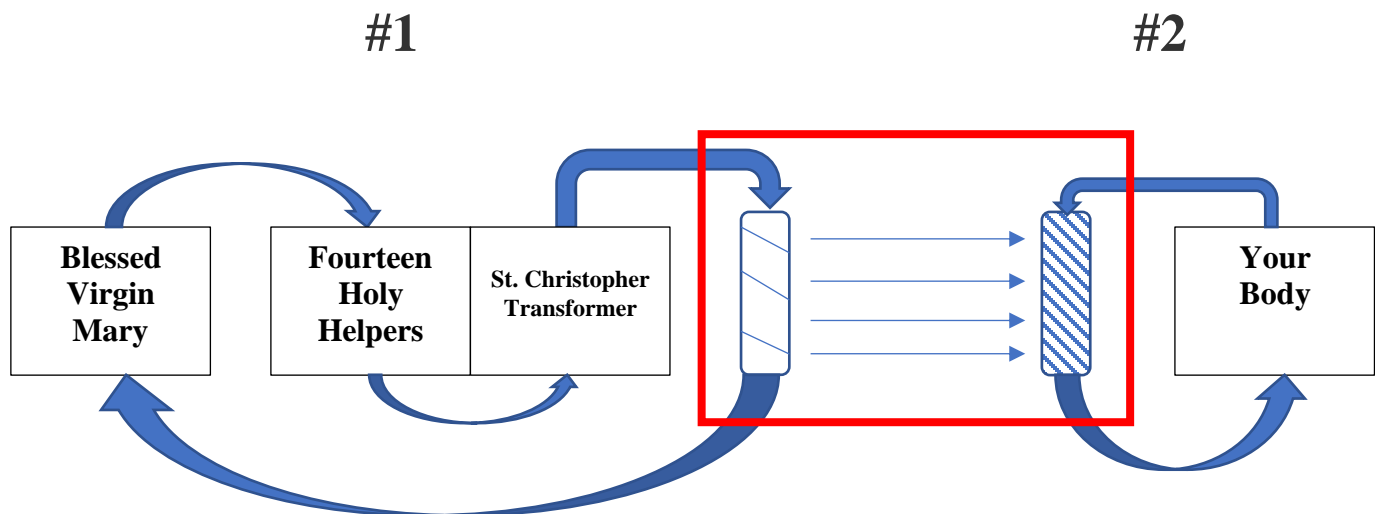
Divine Energy from the Blessed Virgin Mary and the Fourteen Holy Helpers starts as *High Current Low Voltage* (HCLV) electricity that has its voltage raised by a step-up Transformer (St. Christopher) so it now is *Low Current High Voltage* electricity in which the voltage is high enough to be made use of in the body. In this example the voltage is raised from 11 kV to 230 kV, which is what most power generating stations are designed to for.

In terms of our analogy, we will focus on the ***step-up transformer*** that increases the voltage (decreases the current). Step-up transformers were once commonly used in older devices that used vacuum tubes such as stereo components, amplifiers, radios, etc. Power companies still use step-up transformers to send high-voltage (low current) electricity through the wires over long distances. It is important to note that you are not creating additional energy by “stepping up” the voltage, as the increase in the voltage causes a decrease in the current (Ohm’s Law). Both, *high-current, low-voltage electricity* and *low-current, high voltage electricity* deliver a moderate total energy per second, just in different ways!

Primary and Secondary Coils of the Transformer

In the diagram below, there is the circuit with (1) Blessed Virgin Mary and the Fourteen Holy Helpers and (2) Your Body. Each circuit has a coil (rectangle with diagonal lines). The coil on the side with the power source (The Blessed Virgin Mary and the Fourteen Holy Helpers) is the **Primary Coil**. The coil on the circuit of your body is the output for the electrical energy and is called the **Secondary Coil**. The primary coil (Power source: Blessed Virgin Mary and the Fourteen Holy Helpers) has less wire wrapped around the coil (3 wire-turns) then the secondary coil connected to your body (≈ 50 wire-turns). Therefore, the voltage of the electricity will be raised (stepped-up or raised to a higher level).

Two Circuits in a Step-Up Transformer



Circuit #1 consists of the Blessed Virgin Mary, the Fourteen Holy Helpers, and the primary coil of the step-up transformer that has three wire turns. Circuit #2 is your body and has the secondary coil of the step-up transformer with approximately fifty wire turns. The primary and secondary coils of the step-up transformer are indicated by the red box that is drawn around them.

The transformer transfers electrical energy passively without any wires, it is done magnetically between the coils from each circuit. As there are less turns on the Blessed Virgin Mary & the Fourteen Holy Helpers coil than the coil for your body, this is a *step-up transformer* and will increase the voltage of the transferred electricity. In the days of the cathode ray tube (CRT) television sets the incoming voltage of 120V needed to be stepped up by

a transformer to +25,000V in order for the set to create a picture from a cathode ray tube (CRT). In our analogy, humans are very similar to television sets that use a cathode ray tube, as they require the divine energy that is taken into our bodies to also be of an extremely high voltage. Just as a high voltage is needed to heat a filament in a vacuum tube so that it can release its electrons into the vacuum so a second electrode can then attract those electrons, the divine electricity that is transferred to us as must also be high voltage so it can enter and move within a solid physical body and then “energize” the three parts of our being; our body, soul, and spirit.

The transformer for the “divine energy” will come from St. Christopher, who will not only contribute his divine energy to the collective divine energy of the Fourteen Holy Helps but will always act as the primary coil of the step-up transformer. Symbolically, it is the size and strength of St. Christopher that makes him the ideal Holy Helper to use in the analogy of the step-up transformer. As once the voltage has been raised in the divine energy (high-current, low-voltage) it enters our bodies without any direct connection from the Blessed Virgin Mary and the Fourteen Holy Helpers as a “low-current, high voltage” electricity. By stepping up the voltage, St. Christopher, as part of the transformer, is making the divine energy source compatible to the energy source needed within our bodies by decreasing the number of electrons flowing in the circuit yet at the same time increasing the energy that each electron is carrying.

Adding Another Power Source: *The Blessed Virgin Mary*

In staying with our electric circuitry analogy, you not only want to keep the voltage across each load (i.e., a light) the same by using a parallel circuit (discussed later) but ideally you would want to increase the voltage to the circuit. With more voltage in the circuit the amount of voltage across each load (i.e., a light) would be greater. Which would mean the lights would be even brighter if they had not already reached their maximum output. The way to increase the voltage in the circuit would be to add an additional power source, such as another battery. However, how you wire the batteries will determine if an additional battery will increase the voltage. If you wire the batteries in a *parallel* circuit the voltage will remain the same. However, if you wire the batteries in a *series* circuit the voltage will increase.

Batteries (of the same voltage) that are in series produce a voltage that is:

equal to the number of batteries times the voltage of the battery.

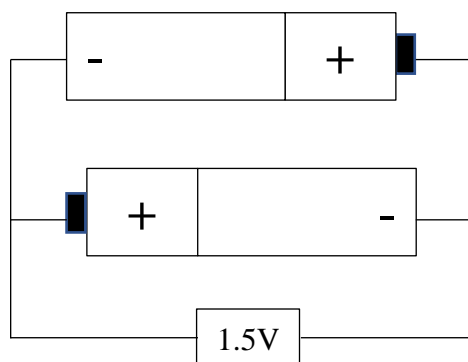
For example, Two 1.5-volt batteries in series have a voltage of $(1.5\text{V} \times 2)$ 3 volts.

Three 1.5-volt batteries in series will have a voltage of $(1.5\text{V} \times 3)$ 4.5 volts.

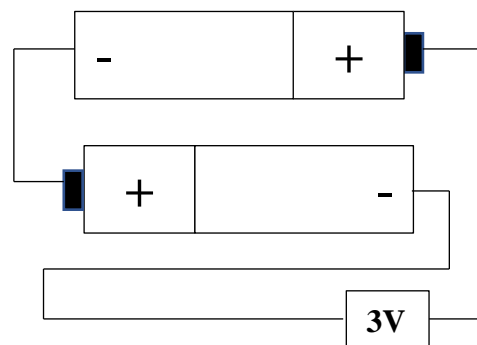
Six 1.5-volt batteries in series will have a voltage of $(1.5\text{V} \times 6)$ 9 volts.

In the diagram below, two 1.5V batteries are in both a series and parallel circuit. The two 1.5V batteries in a parallel circuit produce no change in the voltage as it remains 1.5V. However, the two batteries in the series circuit have a voltage of 3 volts which is twice that of the 1.5 V of each battery.

Two 1.5V Batteries in Parallel Circuit



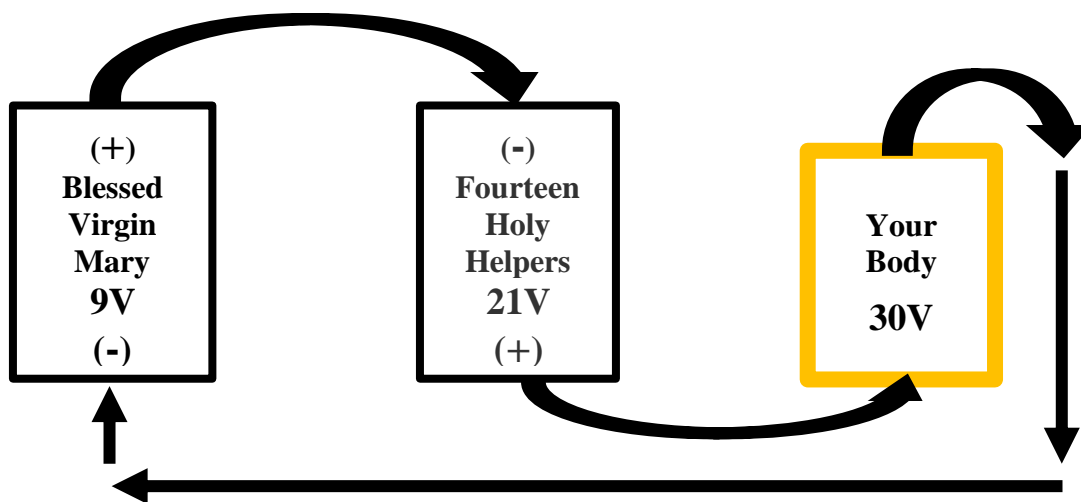
Two 1.5V Batteries in Series Circuit



When you purchase a 9-volt battery, what you are really buying is six (6) 1.5-volt batteries in a series circuit. As six 1.5-volt batteries in a series circuit produce a 9-volt output. Therefore, the Litany of the Fourteen Holy Helpers which goes from one saint to the next in the prayer, is equivalent to wiring fourteen (14) batteries in a series circuit. If each battery is 1.5 volts, then 14 batteries in a series circuit has an output of 21-volts ($14 \times 1.5V = 21V$).

In France, the *Blessed Virgin Mary* was added to the Fourteen Holy Helpers to increase their powers to answer the prayers they were invoked for. In terms of the electric circuit analogy, the Blessed Virgin Mary is the “*Queen of All Saints*”, so as an energy source (battery) she has a higher voltage output than any of the other individual saints. Therefore, when adding the Blessed Virgin Mary, with the Fourteen Holy Helpers your visualization should have them in a series circuit so as to add the power that comes from the Blessed Virgin Mary to the Fourteen Holy Helpers. For example, if the Blessed Virgin Mary has a 9-volt output and is placed in series circuit with the Holy Helpers, who have a combined 21-volt output, then the combination of the two energy sources (batteries) will be 30-volts*. Which can also be increased by a set-up transformer as discussed.

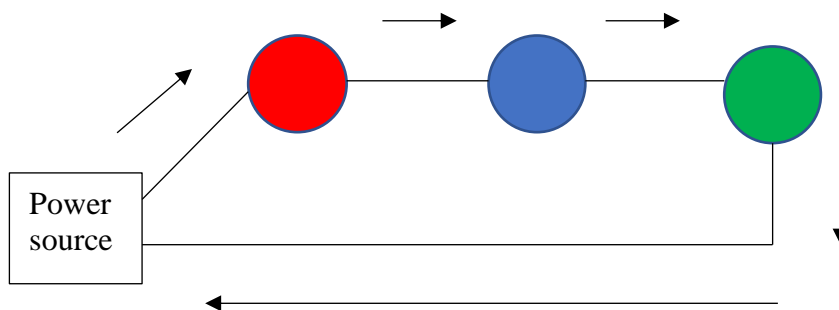
The Blessed Virgin Mary (9V) and the Fourteen Holy Helpers (21V) Providing 30V to Your Body



The “Blessed Virgin Mary Battery” (9V) is wired in series with “Fourteen Holy Helpers Battery” (21V) therefore the voltage that enters your body will be the combined voltage of the two batteries ($9V + 21V = 30V$). ***Note:** In the real world it is not advised to connect batteries of two different voltages due to problems caused by discharging and recharging cycles.

Working With the Energy of the Fourteen Holy Helpers in Your Body

In order to understand how to work with the energy from the Fourteen Holy Helpers, you need to understand the analogy of series and parallel circuits. In a *Series Circuit*, there is only one pathway for the electricity to flow in the circuit (see diagram below).



Series Circuit of Three Lights (Red, Blue, and Green)

The energy is carried by the electrons from the power source through the first load (red light), the second load (blue light), and then the third load (green light) and then back to the power source. Of course, the energy carried by the electrons will be used to light the three lights.

A series circuit has some very specific characteristics that always hold true:

- The **same amount** of current will flow through all of the components (in this case, the lights)
- The **more loads** (lights) you add the **lower the current** becomes in a series circuit
- As the current passes through each load the **voltage drops** (sum of all voltage drops = battery voltage)
- As you add **more lights** (loads), the lights will become **less bright** in a series circuit

If the three parts of our being were to be thought of as being in series circuit, then the amount of current that could be provided to the (1) body, (2) soul, and (3) spirit would be considerably less than the current that could be provided to just one part of your being (i.e., body). In fact, the current across three loads (body, soul, and

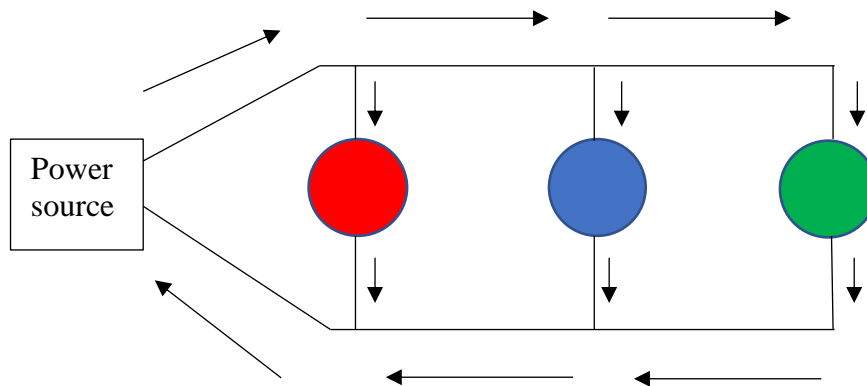
spirit) would even be less when compared to two loads (i.e., body and soul) wired in a series circuit. Because as stated, the more loads you add, the lower current becomes. Ultimately, with a lower current (rate of flow of the electrical charge), there is less energy available to each load. Which in the case of lights, means they will be less bright. In terms of the three parts of your being, there will be less energy available to each part. Therefore, a series circuit would *not* be ideal for proving energy within our electric circuit analogy for the three parts of our being.

In the table below, a 9V battery is connected to a single bulb and the voltage drop across that bulb is 9V. A second bulb (of the same resistance) is added in a series circuit and the voltage drop across each bulb is 4.5V. In a series circuit, the voltage drop across the two loads should be equal to the 9V source voltage ($4.5V + 4.5V = 9V$). And if a third bulb (of the same resistance) is added in a series circuit and the voltage drop across each bulb is 3V. In a series circuit, the voltage drop across the three loads should be equal to the 9V source voltage ($3V + 3V + 3V = 9V$).

Voltage Across Each Load in a Series Circuit with a 9V Battery

Loads	Bulb 1	Bulb 2	Bulb 3
1	9V	---	---
2	4.5V	4.5V	---
3	3V	3V	3V

However, if you were to wire the three lights (loads) in a ***Parallel Circuit*** (see diagram below), there are multiple pathways in which the current can flow. The current flow splits and follows the different branches in the circuit and each load (light) gets the full voltage so each light can be lit without losing any brightness.



Parallel Circuit of Three Lights (Red, Blue, and Green)

A parallel circuit has some very specific characteristics that always hold true:

- Each load will receive the **same voltage** (that of the power source)
- The amount of current flowing through each branch will be different
- Total current is the sum of all the individual branch currents

If the three parts of our being were thought of as being in a parallel circuit, then the body, soul, and the spirit would all receive the same voltage which would be higher than the voltages observed if they were wired in a series circuit. For example, in a parallel circuit with a 9-volt battery source the voltages would be: Body (9V), Soul (9V), and Spirit (9V). While in a series circuit with a 9-volt battery source you would see: Body (3V), Soul (3V), and Spirit (3V) – (assuming all three loads to have the same resistance). Thus, the real advantage in the parallel circuit is that the voltage in each pathway is the same as the voltage from the voltage source, while the voltage in a series circuit is shared among the components. Therefore, three lights in a parallel circuit will be brighter than three lights in a series circuit. In addition, because there are multiple pathways in a parallel circuit for current to flow through, if one light goes out the rest of the lights will stay on. It is important to note, that

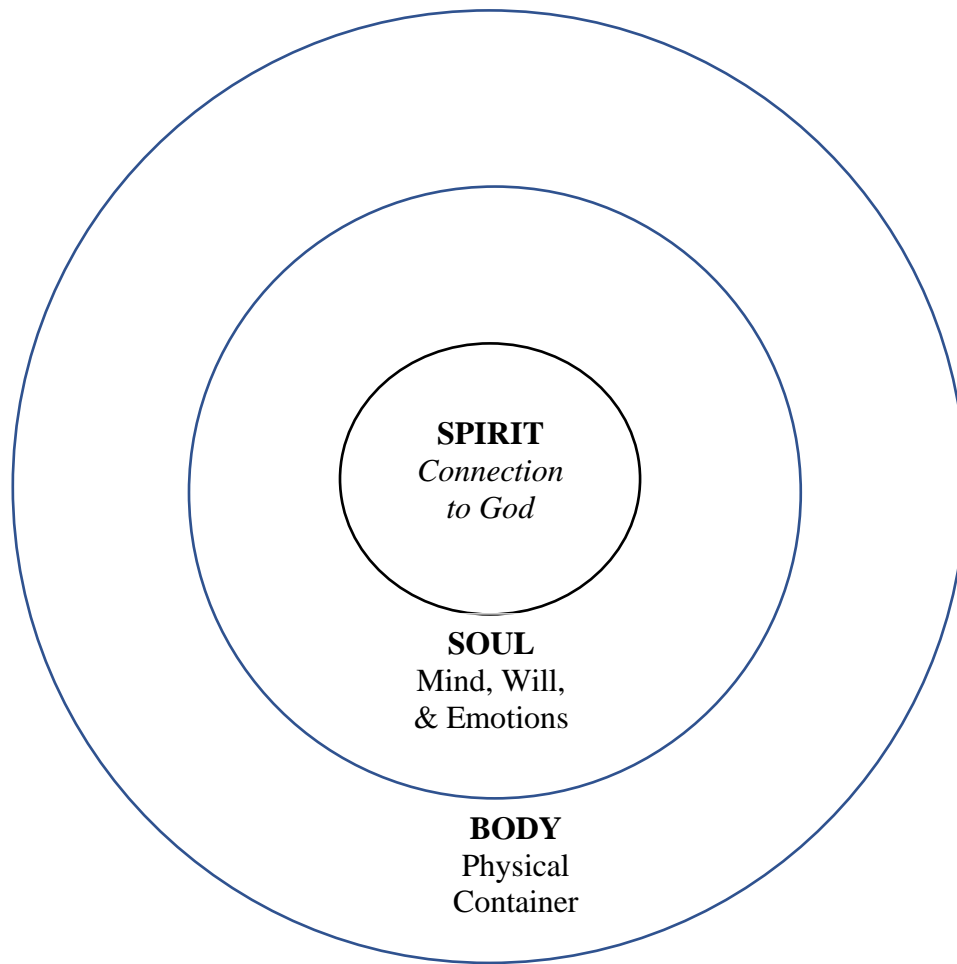
this comes at a cost as batteries (power source) will have a shorter life when used for components in a parallel circuit.

Distributing Energy to the Three Bodies

Once you have taken in the divine energy from the Fourteen Holy Helpers and the Blessed Virgin Mary, you need to distribute it to the three parts of your being: your *body*, *soul*, and *spirit* (“tripartite nature of man”). However, in order maintain the voltage of the electricity that you distribute to the three parts of your being, you will need to distribute the energy through a *parallel circuit*. As this will ensure that each load (body, soul, and spirit) will receive the same high-voltage electricity as that which first entered your body.

The ***body*** is the visible part of your being. It is a physical structure that you and others can see. It allows you to experience the world through your five senses: *sight, hearing, smell, taste, and touch*. During our time on Earth, the body can be physically injured, become diseased through infectious and noninfectious sources, deteriorate from age, and be altered accidentally or intentionally. The physical body when mature allows you to produce new offspring. At the time of death, the body is the only part of your being that dies. The ***soul*** is held within your body and is who you are. It is your self-consciousness and your personality. Your thoughts, memories, reasoning, and imagination come from your soul. The soul allows you to experience all of your emotions, good and bad. It is from your soul that you have desires and make choices and decisions in your life. Therefore, the soul controls your being, providing guidance and direction for both your body and spirit. The ***spirit*** is your “communication center with God”. This is where your prayers are transferred between God and yourself. It is through your faith that your spirit opens to deepen its communication with God. Essentially, your hope provides the trust and patience in waiting for your prayers to be answered. While the body contains the soul, the soul contains the spirit (see diagram below). It is through the spirit that you have eternal life.

The Three Parts of Your Being: *Body, Soul, and Spirit*

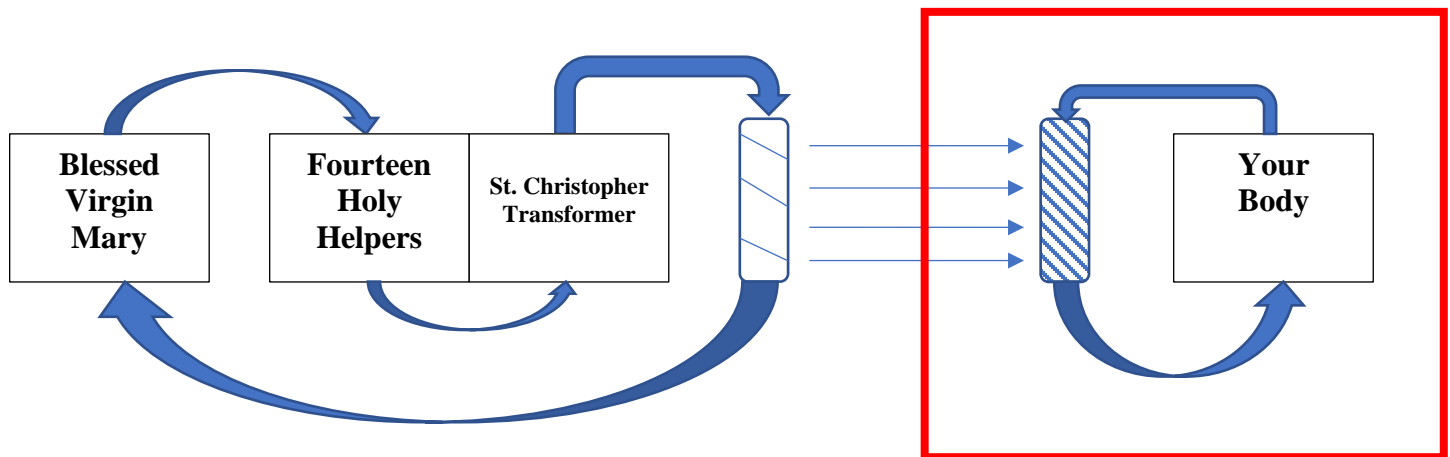


For Christians, we have a tripartite view of our being, as we believe it to be composed of three distinct parts; the body, soul, and the spirit. God is also a triune and has placed himself within all of us, the Father, Son, and the Holy Spirit or the Divine Trinity. In this way, God joins with us and occupies our physical body. The spirit body brings us the awareness of God that is within ourselves and allows us to contact Him (Fellowship) and share our thoughts and feelings through our prayers as well as virtues of faith and hope. God has also placed our conscious in our spirit body so we know right from wrong in our life as well as inner knowledge that is independent of conscious reasoning. Unlike our physical body, when we die our spirit is resurrected and transformed.

Completing Your Own Energy Circuit with Compassion

In order, for energy to flow within your body there must be a complete circuit (loop), that allows energy to flow into your body, through different loads within your body, and then back out of your body to complete the circuit. When the circuit passes out of your body it wraps around a coil, so that the divine energy can transfer to it without any direct connection from the coil of the Blessed Virgin Mary and the Fourteen Holy Helpers (see diagram below) to you. As St. Christopher is the last of the saints in the “Holy Helper Battery”, he also acts as part of the transformer, the primary coil. As this will allow the energy to transfer (magnetically in our analogy) from the divine source to the secondary coil that is part of your bodies circuit. Since, the number of wire-turns on the coil from St. Christopher is less than the number of wire-turns on the coil connected to the circuit of your body (i.e., 3 vs. 50 wire turns) this would be a *step-up transformer* in which the voltage is raised when it is transferred from the divine source into the circuit of your body.

Your Body's Circuit



In the red box on the right of the diagram is a box indicating “Your Body”, a wire from the “Your Body” box extends out from the top of the box turns left and then goes downward to the secondary coil (wraps around approximately 50 wire turns on the coil) and then the wire goes from the bottom of the coil back to your body to complete the connection.

The Bodies Coil: Compassion

In order to create a complete circuit for your body there needs to be “external wires and a coil” or something that happens outside of your body or something that extends beyond yourself. The external completion of your bodies circuit and the “coil” represent the “*compassion*” you need to develop and extend into the world around you. Compassion means that you are willing to suffer with all of those around you. Yet, at the same time you have burning desire to relieve their suffering. You understand what causes pain in your life and would never do anything that would cause someone to experience that same pain in their lives. You come to find that not everyone is the same, so you are sensitive to what causes sufferings in others so as to establish trust so they are open to accept your kindness and support. You understand that true compassion requires patience, perseverance and developing an automatic reflex of “*how can I help*” when suffering or need is detected in others.

The journey of developing compassion starts with kindness and forgiveness directed at yourself. You need to learn to be kind to yourself so you can be kind to others. Forgive yourself for those things in your past that hurt yourself and others. Tell yourself good things about yourself and what is happening in your life. If you make new mistakes, immediately apologize to others, forgive yourself, and learn from your mistakes so you can lessen your suffering. Once you have spent time working on yourself, you will be ready to find ways to be compassionate to others. One of the first things to work on is your ability to understand the feelings of others by placing yourself in their position and considering how this would make you feel. Ultimately, it is from the *empathy* that we have for others that best determines the type and amount of compassion you should respond with to lessen suffering.

Compassionate Actions

Your compassion, or the compassionate actions you respond with, will involve some combination of *charity, service, and justice*. Charity is not just the act of giving something to others. You can be very generous with your money and time in helping the suffering and less fortunate, but true charity is an expression of love.

Charity in its simplest sense is “love”, the “love of God”, or the “pure love of Christ”. Therefore, charity represents the ultimate form of love between God and man and how we express that love we each other. Charity is one of the *Theological Virtues* and in many ways may be thought of as the foundation for all other Christian virtues. It is only when we offer the highest form of love to God that can we can find love for ourselves and our fellow man. When we are kind and give love, material things (money, food, shelter, etc.), and even our forgiveness to others, it must always be unconditional and we should expect nothing in return. In charity you find happiness.

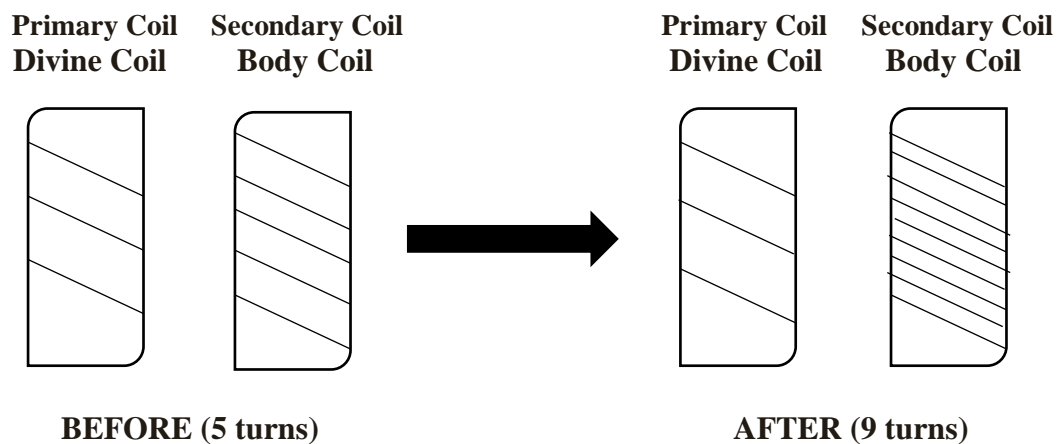
Service is what brings us in contact with our fellow man to show God’s love as well as our own love and kindness. Service forces us to look beyond ourselves and over time it changes us for the better. When you are serving God, you are doing God’s will. Service allows you to share the gifts that God has given you, while at the same time thanking God for the love he has shown all of humanity. Service is ultimately a form of “active worship”. *Justice* is a process by which we try to eliminate suffering and the forces that our society uses to keep specific groups of people trapped in positions that ensure a disproportionate amount of suffering. Justice involves challenging the beliefs of people so as to create support for change. Changing the world to protect people and offer a better way of life is political and often involves changing laws and even creating new laws. Charity and service directly help people to lessen or remove their suffering. Justice on the other hand is concerned eliminating those things that caused the suffering.

Increasing Compassion by Raising the Voltage

As we become more compassionate to our fellow man, we begin a life of transformation that brings us closer to God. In terms of our electricity analogy, we can think of this as meaning your being can accept and use electricity of a higher voltage. To increase the voltage that comes into your body you are using a step-up transformer. To get a higher level of voltage from your step-up transformer all you only need to do is to add

more wire turns to the secondary coil that is connected to your bodies circuit. The more wire turns you add to the secondary coil connected to your bodies circuit the higher the voltage will be produced (see diagram below). Therefore, as you become more compassionate, it would be like adding wire turns to the secondary coil connected to your bodies circuit.

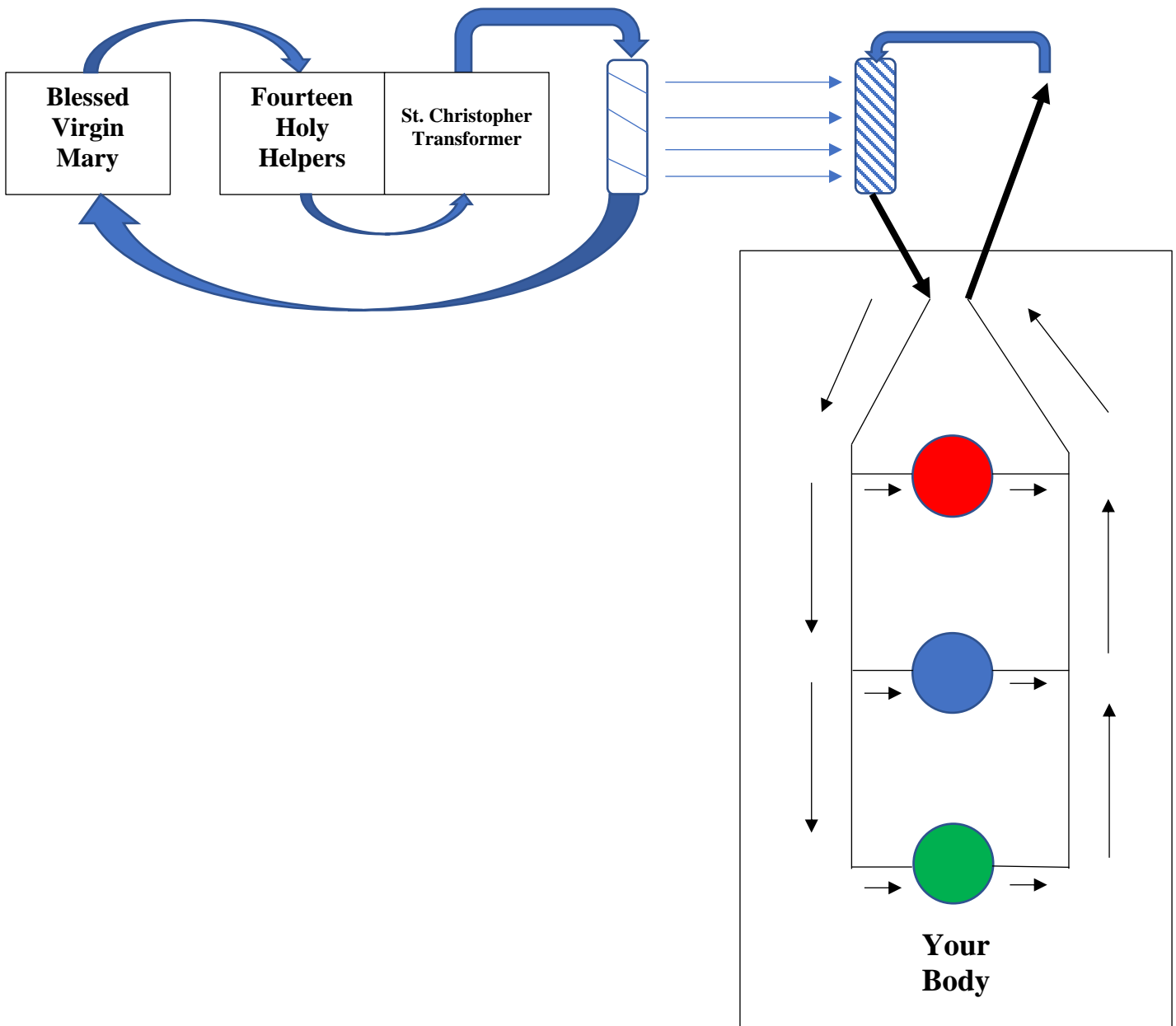
More Wire Turns Added to the Body Coil (5 turns to 9 turns)



In order to increase the voltage using a step-up transformer more wire turns must be put on the secondary coil. In the diagram there are three wire turns on the primary coil in both the before and after diagrams. However, there are five wire turns on the secondary coil in the before diagram and nine wire turns on the secondary coil of the after diagram. Therefore, there should be an increase in the voltage of the electricity produced by the transformer when the additional wire turns are added to the secondary coil. In our analogy, the secondary coil (body coil) is the coil in the circuit of your body. Increasing the number of wire-turns on the “body’s coil” in our analogy occurs as you become more compassionate to your fellow man.

In the diagram below, you can see the entire process by which divine energy from the Blessed Virgin Mary and the Fourteen Holy Helpers (in a series circuit) is sent from St. Christopher’s to the primary coil of the step-up transformer. The electricity is transferred magnetically to the secondary coil of the step-up transformer which is connect to the circuit of your body. The transferred higher-voltage electricity then travels to the body, soul, and spirit of your being through a parallel circuit. Note that both circuits are complete to ensure the flow of electrons.

The Flow of Divine Energy Through your Body, Soul, & Spirit



(1) Divine Energy from the Blessed Virgin Mary is combined with the Divine Energy from the Fourteen Holy Helpers (in a series circuit so the total voltage is the sum of the two). (2) Saint Christopher the last of the Holy Helpers also acts as the primary divine coil of a set-up transformer so the Divine Energy can be transferred to our bodies. (3) The Divine Energy passes magnetically from the primary coil to the secondary coil of our bodies which has a greater number of wire-turns. Therefore, the voltage of the electricity is raised and now enters our body. (4) To keep the voltage of the electricity the same that will pass through all three parts of our being, the physical body (red), the soul (blue), and the spirit (green) are wired in a parallel circuit. **Note:** Both the circuits for the Divine Energy and the Body are complete so electricity can flow!

Chapter Six: *The Energy of The Fourteen Holy Helpers*

The Process of Healing with the Fourteen Holy Helpers

In the first step of harnessing the power of the Fourteen Holy Helpers you need to learn to effectively bring the energy of Fourteen Helpers into your body. Working with fourteen different saints can be challenging, so it is helpful to separate them into a smaller number of groups. A good model for the number of groups comes from the concept of the “trinity” which symbolizes three coming together as one. Three groups of Helpers in Need would all come together as one group: The Fourteen Holy Helpers. Then we can connect each of the three groups of Holy Helper saints to a specific color (red, blue, or green) and then connect each color to a specific symbol (Mercury, Biohazard, or the Shield).

Ultimately, bringing the energy of the Fourteen Holy Helpers into your body will require the practice of visualization. The different visualization methods presented here have you work with the “collective energy” of all of the Fourteen Holy Helpers through red, blue, and green colors in a method that connects to something you are familiar with or is relevant to you so you can better visualize the process. Once you have collected the energy within yourself, you can distribute it through your three bodies (physical, mental, and spiritual) and you can then offer your prayer. Regardless of which visualization method you select, you will be using the energy of the Fourteen Holy Helpers (and the Blessed Virgin Mary) to help you manifest what is needed to bring balance into your life and begin your healing.

Synesthesia and Color

Synesthesia which means to “perceive together”, occurs when one perceives one sense through another sense or is described as a “blending of the senses”. For example, there are some people who hear music and see different colors, see a shape such as a triangle and taste garlic, or hear the sound of a person’s name and become sad. However, unlike hallucinations, the change in the perceived sense is an “automatic association” and is always

the same (i.e., a person always sees the number “5” in the color red). With possibly as many as sixty different types, generally a person only has one type of synesthesia. The most common version of synesthesia is *grapheme-color synesthesia* in which letters, numbers, or words correspond to specific colors.

Seeing Letters and Numbers in Colors



 User:Mysid, Public domain, via Wikimedia Commons

People with synesthesia (synesthetes) often have better memories, greater imagination, and use it to their advantage in artistic or creative expressions such as writing and playing music, painting, or gardening, etc. In some instance, some synesthetes can even feel a touch when they see someone else being touched, in what is called a “mirror touch”. Thus, there is a strong sense of empathy towards what other people are feeling or experiencing for the synesthete. To a small extent, most people have had some experience with synesthesia but nowhere near the constant level of a synesthete. For some synesthetes this trait can be difficult at times and makes some tasks slightly more challenging, while for others they see it is their super power or a sixth sense!

Three Groups of the Holy Helpers

Recently, scientists have found that some people who don’t have synesthesia can utilize mental imagery techniques to connect different symbols (i.e., circles, squares, crosses, etc.) to specific colors. For the Fourteen Holy Helpers, we can divide them into three groups:

- the Virgin Martyrs,
- Saints Connected to Specific Illnesses,
- Saints that Protect and Support People During Times of Illness.

It is believed that the tradition of the Holy Helpers first started with Virgin Martyrs, St. Barbara, St. Catherine of Alexandria and St. Margaret of Antioch., and as time progressed the other saints were added to the group until there were fourteen saints in total. The Virgin Martyrs were considered to be central or “to be at the heart of the Fourteen Holy Helpers”.

“Saint Margaret with the dragon

Saint Barbara with the tower

Saint Catherine with the wheel




Those are the three holy maids.”

German Mnemonic Verse

Symbols & Colors for the Fourteen Holy Helpers

To symbolize the Virgin Martyrs, we will use the symbol for virgins which is “*Mercury*”, for the saints connected to specific diseases we will use the “*Biohazard*” symbol, and for the saints that protect and support during times of illness we will the symbol of a “*Shield*”. Now we can assign a color to each of the three groups. For the Virgin Martyrs we will use red as this is the color used to symbolize martyrs. For the saints connected to a specific illness we will use blue. Lastly, for the saints that protect and support people during times of illness we will use green (see table below). Notice for each symbol in the table below it is colored to represent its corresponding color.

Groups of Saints: Their Symbols and Colors

Group	Saints	Symbol	Color
<i>Virgin Martyrs</i>	<p>St. Barbara: Dec. 4th – Fever – Sudden death</p> <p>St. Catherine of Alexandria: Nov. 25th – Sudden death</p> <p>St. Margaret of Antioch: July 20th – Safe childbirth</p>	<p><i>Mercury</i></p> 	Red
<i>Saints Connected to a Specific Illness</i>	<p>St. Achatius: May 8th – Headaches</p> <p>St. Blaise (Blasé, Blasius): Feb. 3rd – Illness of the throat</p> <p>St. Denis (Dionysius): Oct. 9th – Headaches</p> <p>St. Erasmus (Elmo): June 2nd – Abdominal maladies</p> <p>St. Vitus (St. Guy): June 15th – Epilepsy</p>	<p><i>Biohazard</i></p> 	Blue
<i>Saints that Protect and Support During Illness</i>	<p>St. Christopher: July 25th – Plagues – Sudden death</p> <p>St. Cyriacus (Cyriac): Aug. 8th – Temptations</p> <p>St. Eustachius (Eustace): Sep. 20th – Family trouble</p> <p>St. George: Apr. 23rd – Protection of domestic animals</p> <p>St. Giles (Aegidius): Sep. 1st – Plagues – Good Confession</p> <p>St. Pantaleon: July 27th – Physicians</p>	<p><i>Shield</i></p> 	Green

Saints Connected to their Symbols

The Virgin Martyrs

St. Catherine of Alexandria

St. Margaret of Antioch



St. Barbara

Saints Connected to a Specific Illness

St. Achatius

St. Erasmus

St. Vitus



St. Denis

St. Blaise

Saints that Protect and Support During Illness

St. Christopher

St. Eustachius

St. Cyriacus

St. George

St. Giles



St. Pantaleon

Starting Your Visualization

Once you have established the symbols for the three groups of saints, then you should picture the names of each saint surrounding the corresponding symbol. Notice that the symbol and the names of the saints appear in the same color of their specific group. For example, the Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara are all in red. Each day spend some time visualizing these three symbols and the respective saints for each in their designated color so that you can easily call them forth in your mind. As this will be the basis for starting your prayers to the Fourteen Holy Helpers.



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You Can Visualize Anything You Want, It Just Takes Practice!

Visualization Methods to Bring Divine Energy into Your Body

1. Creating a White Light Method

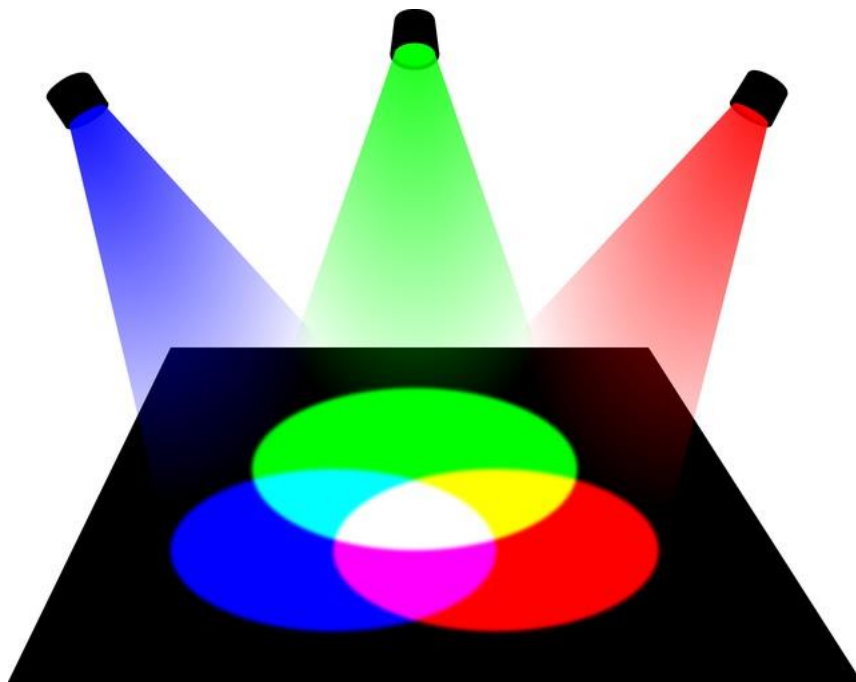
Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- a. Start by visualizing the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red.
- b. Visualize the symbol of the Virgin Martyrs and the names of its saints sending forth a “Red Light” that enters your body through the navel and slowly begins to diffuse to all parts of your body. The red light moves upwards into your chest, down your arms into your fingers, and then into your head. While at the same time the red light moves downward into your hips, down into your legs, and into your toes. Your entire body is now filled with this warm and relaxing red light.
- c. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius) sending forth a “Green Light” that enters your body through the navel. However, as the green light enters your body it begins to mix with the red light to form a Yellow Light. Watch as the green light diffuses upward and downward in your body until all the inner parts of your body are colored with yellow light. Notice as how the color changes within your body it brings you a sense of peace and quiet.
- d. Now begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus) sending forth a “Blue Light” that enters your body through the navel. However, as the blue light enters your body it

begins to mix with the Yellow Light (which is a combination of Red and Green Light). Watch as the blue light diffuses upward and downward in your body until all the inner parts of your body are only colored with white light.

- e. Notice as the yellow color completely changes to white light within your body and it quiets your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

The Mixing of Colored Lights



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In the diagram above, you can see where either a combination of two colors of light overlap to produce a new color (i.e., red and green produce yellow) and the three colors of light; red, green, and blue, overlap to produce white light (center area).

2. Colorizing a Black & White Movie Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- Start by visualizing yourself performing an everyday task or activity (i.e., mowing the lawn, preparing dinner, playing with your dog, etc.) as if it were a black and white movie that was in loop (playing over and over) in your mind.
- Then begin to visualize the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red. As the black and white movie plays in your head, the symbol for the Virgin Martyrs sends forth a “Red Light” that enters your body through your head and slowly begins to add red color throughout the black and white picture.
- b. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius) as the movie continue to play. The symbol for the *Saints that Protect and Support During Illness* sending forth a “Green Light” that also enters your body through the head and slowly begins to add green color throughout the picture.
- c. Finally begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus) as the movie continue to play. The symbol for the *Saints that Protect and Support During Illness* sends forth a “Blue Light” that also enters your body through the head and slowly begins to add blue color throughout the picture. With the combination of the red, green, and blue colors, all the images of the movie are now appear completely colorized just as they would on a movie screen.



Black & White Movie Frame



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Starting to Colorize a B&W Movie Frame with Red Color

The red color has colorized the picture frame (bricks) and next the Green color will be added and then the Blue color will be added to complete the colorization.

- d. Notice as the all the colors appear on the movie screen in your mind it quiets your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

3. Painting an Abstract Picture Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- a. Start by visualizing the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red.
- b. Visualize the red Mercury symbol as a “red oil paint” on a paint pallet. Using a paint brush see yourself painting all different types of thick red lines on a blank canvas.
- c. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius). Visualize the green Shield symbol as a “green oil paint” on a paint pallet. Using a paint brush see yourself painting all different types of thick green lines on the canvas. Don’t worry if you intersect any of the red lines that you previously painted.
- d. Finally begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus). Visualize the blue biohazard symbol as “blue oil paint” on a paint pallet. Using a paint brush see yourself painting all different types of thick blue lines on the canvas. Don’t worry if you intersect any of the red or green lines that you previously painted. By now your canvas should be completely covered with red, green, and blue paints. However, the image that you are looking at on the canvas is quite “abstract” and you unclear with your painting represents.

- e. Visualize yourself slowly stepping back from your painted canvas. As you continue to step backwards you slowly begin to see yourself as an image in the painting.



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Mixed Colors on Your Canvas



Step back from Painted Canvas



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Canvas Seen from a Distance

- Once you've stepped far enough back you can now clearly see the image of yourself absorbed in self-reflection. You appear calm and relaxed; your inner voice is quiet now and you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

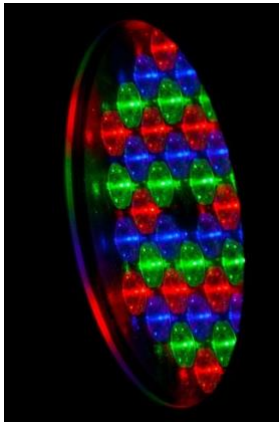
4. LED Television Picture Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- Start by visualizing the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red.
- Visualize the red Mercury symbol of the Virgin Martyrs and the names of its saints on top of an LED television. The red Mercury symbol is turned on and sending forth a current into the LED television. The current from the symbol of the Virgin Martyrs causes many of the red LED lights in the television screen to now light, however, there is no discernable image on the television screen.
- c. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius) on top of the television set next to the red Mercury symbol of the Virgin Martyrs. The current from the green Shield symbol of the *Saints that Protect and Support During Illness* causes many of the green LED lights in the television screen to now light. In addition, the glow of some green LED lights next to some red LED lights causes a yellow color to be produced in some places on the LED television screen. An image is now slowly becoming visible.
- d. Now begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus) on top of the LED television next to the green Shield symbol of the *Saints that Protect and Support During Illness*. The current from the blue Biohazard symbol of the *Saints that Protect and Support During Illness* causes many of the blue LED lights in the television screen to now light. In addition, the glow of some red LED

lights next to some blue LED lights causes a violet color to be produced in some places on the LED television screen. And the glow of green LED lights next to some blue LED lights causes a cyan color (greenish blue) to be produced in some places on the LED television screen.

- e. Now that all three colors of the LED lights (red, green, and blue) have been lit, all possible colors are now visible on the LED television screen. The image on the screen is of you making the sign of the cross before beginning your invocation to the Fourteen Holy Helpers.



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Red, Green, and Blue LED Lights



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LED Television Screen

An LED television screen uses evenly spaced LED lights (red, green, and blue) as the light source behind the television screen. The different colors of the LED lights can merge to form an infinite number of colors to produce any colored image.

5. Celebrating the Hindu Holi Festival Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- a. Start by visualizing yourself all dressed in white: white shoes, white pants, a white shirt, and a white hat. It is the Hindu Festival Holi and you are walking down a street. There are people on both sides of the street and they each have three containers of white powder.
- b. Visualize the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red. Imagine that one of the containers for each person on the street now turns red from the flow of energy from the red symbol.
- c. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius). Imagine that another one of the containers for each person on the street now turns green from the flow of energy from the green symbol.
- d. Finally begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus). Imagine that the last of the containers for each person on the street now turns blue from the flow of energy from the blue symbol.
- e. Now see yourself walking down the street. As you walk down the street the people on both sides of the street throw their red, green, and blue powders (“gulal”) at you. The different colored powders stick to your white shoes, clothes, hat, and even your face. You are now a collage of red, green, and blue

colors, with no spot on you left uncolored. You are smiling and laughing as people continue to throw gulal at you!

- f. Notice how the “energized colors” on your clothes and body slowly begin to move within your body. Feel how the energy quiets your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.



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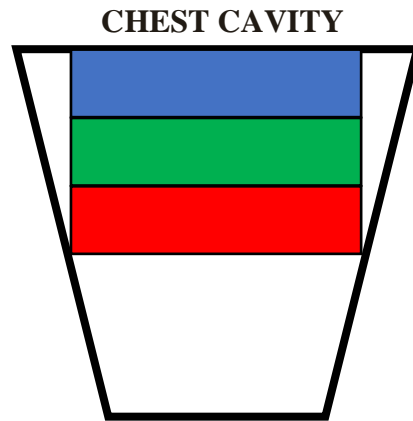
Boy Covered in Energized Colored Powders (Gulal)

The red, green and blue gulal powders have completely covered the boy’s body and clothes. The energy from the gulal powders that came from the Virgin Martyrs, saints that protect and support us, and the saints that are connected to a specific illness can now be absorbed into his body.

6. Red, Green, and Blue Density Column Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- a. Visualize the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red. Imagine that a container of corn syrup now turns red from the flow of energy from the red symbol. Fill a large glass cylinder within your chest one-third full with the energized red corn syrup.
- b. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius). Imagine that a container of water now turns green from the flow of energy from the green Shield symbol. Slowly pour the energized green water into the glass cylinder within your chest with the red corn syrup. The energized green water will now form a layer on top of the red corn syrup. The reason for this is that the density of the corn syrup (1.2 g/ml) is greater than water (1.0 g/ml) and the water will form a layer above the corn syrup due to its lower density.
- c. Finally begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus). Imagine that a container of alcohol now turns blue from the flow of energy from the blue Biohazard symbol. Slowly pour the energized blue alcohol into the glass cylinder within your chest with the energized green water and the energized red corn syrup. The energized blue alcohol will now form a blue layer on top of the energized green water that is on top of the energized red corn syrup. The reason for this is that the density of the alcohol (0.8 g/ml) is less than water (1.0 g/ml) so the alcohol will form a layer above the water due to its lower density.



Density Column Within Your Chest

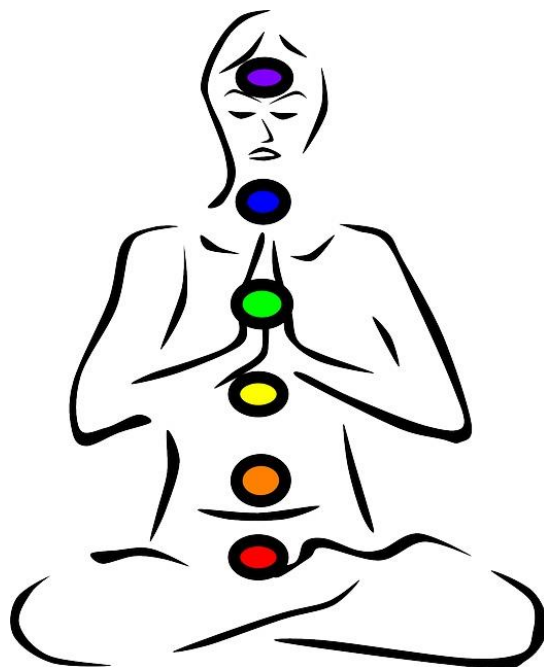
Glass cylinder in your chest cavity is filled with red fluid from the Virgin Martyrs at the bottom of the cylinder, green fluid from the saints that protect and support is in the middle of the cylinder and blue fluid from the saints for specific illnesses is at the top of the cylinder.

- d. Notice how the energized fluid colors (Red, Green, and Blue) of the filled Density Column help to quiet your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

7. Red, Green, and Blue Chakras Method

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- a. Start by visualizing the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red.
- b. Visualize the red Mercury symbol of the Virgin Martyrs and the names of its saints sending forth a current of “Red Energy” that enters your body through the navel and slowly travels to your root chakra at the base of your coccyx (tailbone). The red energy causes the root chakra to spin faster and stay open and aligned, which produces a feeling of physical and emotional security.
- c. Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius) sending forth a “Green Energy” that enters your body through the navel and slowly travels to your heart. The green Shield energy causes the heart chakra to spin faster and stay open and aligned, which allows you to love and connect to others.
- d. Now begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus) sending forth a “Blue Energy” that enters your body through the navel and travels to the throat. The blue Biohazard energy causes the throat chakra to spin faster and stay open and aligned, there is compassion and confidence in your words to others.



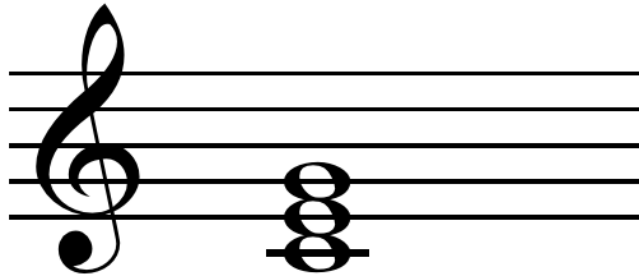
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Six Chakras of Your Body

The root chakra (in red) is at the base of the tail bone it will be energized by the Virgin Martyrs, the heart chakra is in green and it will be energized by the saints protect and support us during illness, and the throat chakra is in blue and it will be energized by the saints connected to a specific illness.

- e. Notice how your energized spinning Chakras (Root - Red, Heart - Green, and Throat - Blue) calm your body and help to quiet your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

8. Triad Chord Method (C Major: C-E-G)

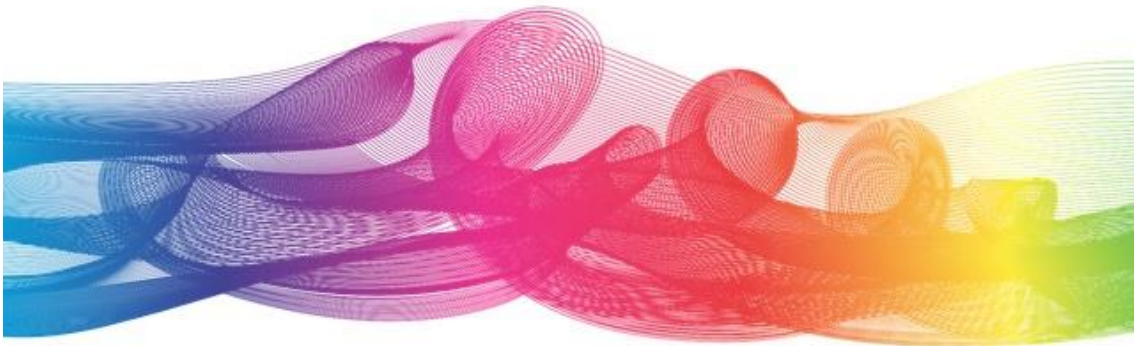


The lowest (root) note on the treble clef is a C, the middle note is an E (a third above the root), and the top note is a G (a fifth above the root)

Once you have calmed your mind and relaxed your body with several slow intentional breathes you are ready to bring the energy of the Fourteen Holy Helpers into your body.

- Visualize the red Mercury symbol for the Virgin Martyrs and the names of St. Catherine of Alexandria, St. Margaret of Antioch, and St Barbara surrounding the symbol in red.
- Visualize the red Mercury symbol of the Virgin Martyrs and the names of its saints producing the sound of the root note (C) of the C Major Triad in a red color.
- Now begin to visualize the green Shield symbol of the *Saints that Protect and Support During Illness* and the names of its saints (St. Christopher, St. Cyracius, St. Giles, St. Pantaleon, St. George, and St. Eustachius) producing the sound of a note that is a major 3rd above the root (E) for the C Major Triad in a green color.
- Now begin to visualize the blue Biohazard symbol of the *Saints Connected to a Specific Illness* and the names of its saints (St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus) producing the sound of a note that is a perfect 5th above the root (G) for the C Major Triad in a blue color.

- e. The C, E, and G notes produce a three-note chord called a triad or a harmony. When these three notes are produced together you are hearing a C Major Triad in “harmonic layers” of red, green, and blue colors. However, you can use any triad to see and hear in this method.



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Red, Blue, and Green Color Waves of Triad

- f. Feel the tricolor (red, green, and blue) C Major Triad within your body. Notice how the colored sound energy of the C Major Triad quiets your inner voice so you are ready to focus on the prayer you will offer to the Fourteen Holy Helpers.

Offering Your Intercessory Prayers to the Fourteen Holy Helpers

Communication with God

Prayer in its most basic sense is how we interact and connect with God. For many people this means “talking with God”. It is how we tell God how we feel and what we might need or want in our lives. In prayer we are trying to give our full attention to God so we not only talk to him but just as important, we listen to Him.

Ultimately, it is through prayer that we develop an ongoing relationship with God. Although praying might be our private time with God, it is how God shows us to go beyond ourselves and become actively involved with others to fulfill his will. It is through prayer that we power our spirit so we can energize our heart to love others as we love ourselves.

However, “talking” is not the only way to communicate with God. We can also pray in visual images or experiences, emotions or feelings, active writing and reflecting, and even through art work or movements of our body. How you communicate with God is a personal choice. However, the key to praying is that it is a two-way process which is easily seen when we have a conversation with someone. Therefore, when our prayers are “silent” by their nature, then we must make certain to take “pauses” to acknowledge the responses of God. It is important to note that God’s responses can be quite subtle in the thoughts or feelings he invokes within you or how other people respond to you or your inspiration on their later actions.

God wants to “talk” with us, in fact he commands that we pray to him. Just as your family and friends expect to hear from you on a regular basis. Our prayers need to be consistent and go beyond the times we are suffering or need for guidance or advice. Our prayers are powerful because when our prayers are accompanied by our good deeds and deep faith in God we can claim the promises and blessings of God, of which there are many: *wealth, health, honor, fruitfulness, good things, a crown of life, prosperity and long life, protection you’re your enemies, in all your work and ventures, in everything you touch, in everything you do, in everything you put your hand to, to inherit the earth, to see God, to make you successful in everything you do, and more!*

In prayers you can petition God for help or support and in fact you can ask God for anything. However, whatever you ask from God you must believe that you can and will have what you ask for. In fact, it is even more effective if you believe you already have what you are seeking. For some people asking for something is difficult as you might be shy, very humble, or maybe even afraid and you might believe that other people should know what you need. So, while it is true that God already knows what you need or want, he still wants you to ask Him. You can't worry that your problems or needs are insignificant compared to the suffering of others, God still wants you to ask. God also wants you to be confident so you can get right to the point and be as specific as possible about what you want or need. However, even in your confidence you still need to ask humbly for what you want or need. It is important to remember that you need to trust in God as he best knows how to answer your prayers, which means you may not always get exactly what you are requesting.

Intercession from the Fourteen Holy Helpers

The Fourteen Holy Helper saints love us unconditionally as God does and they are also here to help us. As a group they are prepared to intercede with God for our help and support. When you pray, whether it is to God or the Holy Helpers, you should be having regular conversations, building relationships, and asking for what you need when you need it. When you pray through the Holy Helpers you are still praying to God, it is just an indirect route in which you are using “influential intermediaries” to help amplify your petition and better ensure its positive outcome. Whatever you are petitioning for in your intercessory prayers still needs to be sincere and reflect the will of God. In addition, intercessory prayers to the Fourteen Holy Helpers can take many forms in how they are communicated. The simplest form of intercessory prayers, as previously discussed, to the Holy Helpers is the invocation.

Traditional Invocation of the Fourteen Holy Helpers

O glorious friends and followers of God, those who have come to be called the Fourteen Holy Helpers due to your willingness to answer the petitions of need from those you watch over. I humbly bow to the gracious and merciful attitude you have shown those you have invoked your help in their time of desperation and need. The plagues of the past brought deadly epidemics to mankind in which you stood ready as man's last resort. Now we still need to call for your assistance in today's plagues, our afflictions, the pain and sufferings we experience in our lives from many different factors. Therefore, today I need to call upon your divine assistance to help me open my heart and lift my soul from the depths that I have allowed it to sink. I am confident that through your kindness and compassion you can open my eyes to new ways of seeing what lies before me and help me rebuild my relationships with those I have caused damage.

With the great honor and respect that you deserve I ask that you consider my needs and intercede on my behalf to God to help me through these difficult times. I have complete trust in your love and willingness to extend your good will to ensure positive actions and outcomes in my life. In your prayers, I am confident that I can summon the strength and courage to accept the relief that God can offer for my suffering. I am striving to follow the examples you set in your holy service to God so that I might also live a life of faith in which I also trust completely in God. I know for me that sometimes I have fears and painful emotions that cause me to give up my power and lose sight of the love you have shown me in my life. I know that when I become lost, I can always reach out to you, the Fourteen Holy Helpers, and you will act as my special intercessors and bring my prayers forward to God.

*Dearest and most humble servants of God, Helpers in Need, assist me as I bring change into my life, ask for forgiveness to those I have hurt, and the humility I need to serve God with a pure and loving heart. Kindly assist me through your mighty intercession so I can be as you were on earth and are in heaven, a faithful servant of God that has love for all of mankind. **Amen.***

Additional Ways to Offer Prayers to the Fourteen Holy Helpers

“As It Would Be” Visualization with the Fourteen Holy Helpers

Whatever is needed or wanted in life, can be asked for in a prayer of petition by invoking the Fourteen Holy Helpers. However, rather than “asking in words” for what you want or need, show the saints what your life would be like if you already possessed what you were petitioning for.

Make certain to include not only the effects on your life but how it will positively impact other, how what you are asking for will be a building block to greater changes in your life, and how you are not just “asking for something” but already actively working towards what you need or want.

It can be presented in your mind as

- television-like commercial,
- a complete graphics-based presentation (PowerPoint®),
- an online video presentation,
- a sales pitch of the new and improved you,
- or whatever works best for you.

Your prayer to the Fourteen Holy Helpers is the vision of who the “new you will be”, and how the “new you” are better able to follow God’s will. Just telling the saints what assistance you need isn’t all that you need to “discuss in your prayer” and in fact the saints are already aware of what you want or need so connect your needs to what you have to offer. Your prayer is your time to advocate for yourself and show that your needs are part of God’s “bigger picture”. Therefore, if your “vision of the new you” matches what is really needed in your life to bring you closer to God the Fourteen Holy Helpers will be more than happy to pass your vision (prayer) on to God. Make certain you listen their feedback and suggestions, so you can see all of your options.

Surrendering to the Fourteen Holy Helpers

Perhaps the greatest prayer we can offer God is when we completely surrender to Him. Therefore, we can also show the Holy Helpers how we are working towards giving up our own will and imitating the attitude and actions that they displayed in their pathways to holiness. As role models of faith, this group of saints have a lot to offer especially as such a diverse group of fourteen. Remember the saints also struggled in their time on earth and can commiserate with many of your difficult and challenging times and tasks in your life.

In surrendering as a prayer,

- open up to the saints and confess everything. Be honest with the saints as well as yourself as you accept responsibility, acknowledge shortcomings,
- own up to the values you need to develop and improve within yourself: faithfulness, persistence, vigilance, forgiveness, kindness, peacefulness, gentleness, obedience, etc. It helps if you then focus on one value you are currently making the greatest effort.
- Then describe what you have learned from the lessons of the different Fourteen Holy Helpers and how you currently are and planning to implement those teachings into your life.
- Remember to pause and take time to listen, as they will answer.
- Finally reflect on how you have followed the example of the Fourteen Holy Helpers and have “taken up the cross” in your life and what comes next in your spiritual journey to God.

A Prayer Circle Visualization with the Fourteen Holy Helpers

Imagine a circle of the Fourteen Holy Helpers holding hands in an open field. Starting with St. Barbara at twelve o'clock and moving clockwise the saints are: St. Catherine, St. Margaret, St. Achatius, St. Vitus, St. Blaise, St. Denis, St. Erasmus, St. Christopher, St. Cyriacus, St. Giles, St. Pantaleon, St. George, St. Eustachius. The three Virgin Martyrs, Barbara, St. Catherine, and St. Margaret are in flowing red robes. The five Saints Connected to a Specific Illness, St. Achatius, St. Vitus, St. Blaise, St. Denis, and St. Erasmus are dressed in flowing blue robes, and the six Saints that Protect and Support During Illness, St. Christopher, St. Cyriacus, St. Giles, St. Pantaleon, St. George, and St. Eustachius dressed are dressed in flowing green robes.

- As you approach the prayer circle, St. Barbara and St. Catherine let go of their hands and open the circle so you may step inside of the circle.
- Once inside, St. Barbara and St. Catherine rejoin their hands and the glowing light from the saints illuminates you.
- Slowly you turn around in the circle to acknowledge each of the Holy Helper saints.
- You greet them as a group, *“Dearest, Holy Helpers”* and then thank them for taking the time to help and support you, *“I am grateful that you are here on my behalf and find me worthy to offer my intercession to God on my behalf.”*
- Listen as several of the saints respond to your greeting and the praise you offered them.
- Start the Prayer Circle with a short prayer that you will say together with the Fourteen Holy Helpers, such as *The Lord’s Prayer*.

“Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.”

- Now state your petition to the Fourteen Holy Helpers and hear them repeat it in unison it three times.
- Then hear the intercessory pray of the Fourteen Holy Helpers On your behalf:

“Lord, please listen with your heart of compassion for (Your Name) who is encircled by your fourteen spiritual guides so you will hear the sincere and well-meaning prayer of your humble servant. Through your charity, please bless him and grant him favor of his petition. Amen”

- Finish your Prayer Circle by Thanking God and the Fourteen Holy Helpers for their time and efforts in assisting you in your time of need.
- State your farewells to the saints and hear their response.
- Watch as St. Barbara and St. Catherine unclasp their hands and allow you to leave the Prayer Circle.

Actively Reflecting on God's Special Purpose for You with the Fourteen Holy Helpers

It's often difficult for many people to figure out what their purpose is in life, or more importantly what God's special purpose is for them. Reflecting on this question with the Fourteen Holy Helpers is another form of prayer that can help us understand our purpose. In your conversation, or prayer, with the Fourteen Holy Helpers you can begin by taking stock of yourself. Start by discussing what you are good at, your gifts, as everyone is good at something in their lives. Then consider how you are currently using your gifts and how could you use also use them to help others. Listen carefully to what the Holy Helpers tell you so you can plan your future actions.

- Once you're clear about your gifts and their use, it's time to discuss what you are passionate about: i.e., making music, building furniture, playing chess, weight lifting, writing poems, restoring vintage cars, helping disadvantaged youths, etc.
- Your discussion should go beyond the process and focus on how it brings you happiness, why you couldn't live without it, and how what you learned from your passion that has helped you in other aspects of your life.
- It is also important to consider how you are sharing your passion with others, how are you getting others excited about your passion, and how you tap into the people with a similar passion to help in your continued growth and excitement.
- Understanding what your passion is one of the first steps to help you understand what God's special purpose is for you. The Holy Helpers can give you their honest feedback regarding your gifts and passion, so listen carefully.

- Once you've laid the groundwork with Holy Helpers concerning your gifts and passions it's time to continue your discussion on the connection between your gifts and your passion. Is your passion one of your gifts, or are you using your gifts to support your passion? Here is where the Holy Helpers can often help you the most, finding how your gifts and passion can come together in some special or unique way to give you purpose!
- God has not only given you your gifts and passion, he has also placed within each one of us at least "one wrong we need to right", something that needs to be made better or improved, or something that we see or feel that others have missed or ignored in their busy lives – it is a "necessary desire".
- The Holy Helpers are also there to challenge you in your prayers and to make you feel capable and prepared to begin, maintain, and expand your work towards your necessary desires. By actively reflecting on your gifts and passions you are on the path to understanding God's special purpose for you and being able to accomplish your necessary desires.

Educating Your Conscience with the Fourteen Holy Helpers

Within all of us there is a conscience, our understanding of what is right and what is wrong. Our conscious is another of the gifts from God so we might hear and recognize the truth, in which God, himself, is the truth. It is through our conscience that we hear God speak to us so we can understand how to correctly live our lives so as to build better and stronger relationships with our fellow man and God. However, even this gift from God must be must be further shaped and polished by education and our experiences which is a lifelong process. One of the key factors in shaping your conscious is prayer. Our prayers help us to understand what are the “right actions” we need to take in our lives so we stay true to the will of God.

One of the ways we educate our conscious is through reflection or an examination of our conscious. Our prayers need to consider not only our words and actions but even our thoughts and omissions. We need to stop and honestly consider if we have intentionally or unintentionally hurt others and thereby damaged our relationships with them, including God. We need to determine where we made “wrong decisions” and why, so we can bypass the potential danger and stay within the safety of God. Once we understand our wrong doing, we can ask for forgiveness with an understanding that we will try our best not to repeat these offences again.

The Fourteen Holy Helpers love you with all their hearts and would welcome the opportunity to help you look into your heart to examine your conscience as part of your prayer together. As saints they have lived lives of heroic virtue, yet their lives were not without their own trials and tribulations. Therefore, they are fully equipped to provide you with feedback on your examination of your conscience that includes specific methods and practices they found helpful themselves in living and growing the virtues that brought them to their place in heaven with God. And as they love you, this also includes encouragement when we are struggling.

- When you review your conscience through prayer with the Fourteen Holy Helpers, you may want to do this before go to bed so you can review your entire day within your mind.

- It is helpful to see your day in the reverse order from bedtime to morning. In your mind recount the things you have said, done, and thought and check to see if any of these things hurt others, didn't feel right afterwards, or could possibly lead to problems in the future. Also remember to include any omissions such as not acknowledging a good deed, giving important information to another, or remembering to tell someone how much they mean to you.
- Next let the Holy Helpers know what virtue you were focusing on for the day. Discuss the progress that you made and what evidence during the course of the day supports your stated progress. Indicate where you still struggled in addressing this virtue and would like their support.
- Finish by discussing your thoughts on your "next steps" in working on this specific virtue. With next steps it helps in your prayers to not just present one strategy for a next step but to present a few strategies so the Holy Helpers can best steer you to the best one.
- Ask God and the Fourteen Holy Helpers for their forgiveness and describe in detail how you plan to make the necessary changes needed in your life.
- It also helps to document your progress (data collected from your day) with the Holy Helpers so you can review your progress over time on educating your conscience.

Chapter 7: Reflecting Upon Your Needs

6 x 6 Invocation Reflection

It is important that you take time to reflect on why are invoking the powers Fourteen Holy Helpers and what you need to come as a result of their assistance. The **6 x 6 Invocation Reflection** provides a simple method by which you can select a category: *Animal, Structure, Body Part, Object, Nature, and Attribute* on which you can start your reflection. You will start by rolling one die as this will indicate the Row Number (Category 1-6). Then you will roll the second die which will indicate the Column Number. For example, if the first number is a “5” (Nature Category) and the second number is a “6” then you will use topic of “*Infestation*” (5.6) from the Nature Category to start your reflection. Each category for the 6 x 6 Reflection has a separate table that identifies the “Saints Connections”, “Positive Symbolism”, and the “Negative Symbolism”.

For (5.6) “*Infestation*”:

- the “*Saints Connections*” is St. Magnus of Fussen,
- the “*Positive Symbolism*” is Swarming (Coming Together), Permitting Evil for the Greater Good, and Natural Laws & Stability
- the “*Negative Symbolism*” consists of Sinful Life, Evil Spirits and Loss of Food.

In writing your reflection, you should start by considering how the *Positive Symbolism* is currently being reflected in your life or needs to be considered to help you progress on your journey. While the *Negative Symbolism* can reflect upon the difficulties you are currently facing in your life or aspects of your life you need to address so as to be able to bring your life to a better place. You may also consider how one (choose one if more than one is listed) of the saints from the “*Saints Connections*” would help or inspire you in acting upon your areas of reflection.

6 x 6 Invocation Reflection Table

	1	2	3	4	5	6
1 Animal	<i>1.1 Wolf</i>	<i>1.2 Raven</i>	<i>1.3 Dog</i>	<i>1.4 Rooster</i>	<i>1.5 Lion</i>	<i>1.6 Red Deer</i>
2 Structure	<i>2.1 Tower</i>	<i>2.2 Hut</i>	<i>2.3 Bath House</i>	<i>2.4 Crypt</i>	<i>2.5 Hermitage</i>	<i>2.6 Shrine</i>
3 Body Part	<i>3.1 Tongue</i>	<i>3.2 Skin</i>	<i>3.3 Eyes</i>	<i>3.4 Teeth</i>	<i>3.5 Stomach/ Intestines</i>	<i>3.6 Throat</i>
4 Object	<i>4.1 Staff</i>	<i>4.2 Windlass</i>	<i>4.3 Bishop's Mitre</i>	<i>4.4 Candle</i>	<i>4.5 Arrow</i>	<i>4.6 Medicine Box</i>
5 Nature	<i>5.1 Lightning</i>	<i>5.2 Hail</i>	<i>5.3 Waves</i>	<i>5.4 Currents</i>	<i>5.5 Fire</i>	<i>5.6 Infestation</i>
6 Attribute	<i>6.1 Dragon</i>	<i>6.2 Roses</i>	<i>6.3 Chains</i>	<i>6.4 Iron Combs</i>	<i>6.5 Book</i>	<i>6.6 Bell</i>

Animals

	Saints Connections	+ Symbolism	- Symbolism
1.1 Wolf	St. Wolfgang of Regensburg St. Eustachius St. Blaise	Loyalty Devotion Freedom & Independence	Symbol of Satan Evil men False Prophets
1.2 Raven	St. Oswald the King St. Erasmus	Hope Wisdom & Knowledge Good Fortune	Disobedience Consequences Death
1.3 Dog	St. Roch	Faithfulness Good & Positive Healers	Humiliation False Teacher Destroyers/Persecutors
1.4 Rooster	St. Vitus	Symbol of Christ Light & Resurrection Hope & Faith	Betrayal of Jesus by Peter Weakness Lust
1.5 Lion	St. Vitus St. Eustachius St. Pantaleon St. Blaise	Symbol of Christ Protect & Defend Power & Strength	Destructive Attack Punishment
1.6 Deer	St. Giles	Beauty & Grace Trust & Holiness Caring Nature & Devotion	Forcing Change Meekness Naivety

Structures

	Saints Connections	+ Symbolism	- Symbolism
2.1 Tower	St. Barbara	Protection & Safety Providing What is Needed Strength & Ascent	Imprisonment Restricted Life Limited Views
2.2 Hut	St. Roch	Resting Place Covering & Protection Small & Simple	Temporary Lacking much support Crude
2.3 Bath House	St. Barbara	Baptism Cleanliness & Hygiene & Innocence Purification & Dedication	Sins Needing to be Released Preparing for burial Unclean
2.4 Crypt	St. Denis	Great Importance Death & Rebirth A Place of Refuge	Having to Hide Persecution Sense of Fear
2.5 Hermitage	St. Giles	Escape from Material World Self-Discipline Devotion	Temptation Isolation Anti-Social Recluse
2.6 Shrine	St. Denis	Sacred Intervention & Relics Devotion & Respect Honor & Pilgrimage	Too much significance on material structures and specific locations for true worship Idolatry

Body Parts

	Saints Connections	+ Symbolism	- Symbolism
3.1 Tongue	St. Catherine of Alexandria St. Blaise	Language Power of Life & Death Value of Silence	Serpent Male Sex Organ Lies, Gossip, Criticism
3.2 Skin	St. George St. Anthony the Anchorite St. Roch	Protective Covering Thick-Skinned (leader) Scars reveal pain and suffering yet you healed and became whole again	Illness and Disease in Skin Problems Sacrificing Others Source of Shame
3.3 Eyes	St. Cyriacus	Light Desires of the Heart & Innermost Feelings Intelligence & Faith	Blindness Attraction to Desires Darkness
3.4 Teeth	St. Apollonia St. Christopher	High Status & Strength Speaking Truth Wisdom & Understanding Communication With Others & God	Making Threats, Slandering Others, & Arguing Loss of Wisdom Rage & Despair
3.5 Stomach/ Intestines	St. Erasmus St. Wolfgang of Regensburg	Mercy & Compassion Sympathetic Tenderness	Pity The Lowest Position Raw Emotions (i.e., rage)
3.6 Throat	St. Blaise	Voice for Prayer Ask for Help Share Ideas and Offer Compassion	Attack Point of Enemy Wanting (thirst) Suffocation & Gluttony

Objects

	Saints Connections	+ Symbolism	- Symbolism
4.1 Staff	St. Christopher St. Magnus of Fussen St. Wolfgang of Regensburg St. Roch	Connection between God and Man Support to Move Forward Power & Protection Leadership	Weapon Intimidation Block Others Snake
4.2 Windlass	St. Erasmus	Lift and Carry Heavy Things Raising the Anchor (hope of salvation) Tightening Around Something: move, cut-off, decrease diameter	Used for Evil Purposes Meant to Cause Great Pain Pull Something from you with Great Force
4.3 Bishop's Mitre	St. Denis	Solemnity "Splendor of Holiness" Authority & Dignity	Decorative (no purpose in religious service/ritual) Absolute Authority (everyone is equal) Vanity
4.4 Candle	St. Blaise	Source of Light & Illumination Obedience Seeing God's Creations God is Light	Cause of Fire Low Quality Material: Small flame, short burn time, Soot
4.5 Arrow	St. Christopher St. Giles St. Sebastian	Pointing to the Right Direction & Energy God's Judgement Target & Penetration	Meant to Kill or Harm Destroy the flesh and Body & Disease Unable to Avoid
4.6 Medicine Box	St. Pantaleon	Healing Power: Physical & Emotional Seeking Help from God God's Words are Medicine	Poisons if Substances used Incorrectly Cures only for the Physical Body Cures based on Wrong or False Ideas

Nature

	Saints Connections	+ Symbolism	- Symbolism
5.1 Lightning	St. Erasmus St. Barbara	Power of God God's Glory & Divinity Time for Change	Wrath of God Punishment Judgement
5.2 Hail	St. Magnus of Fussen	A Divine Judgement Victory Glory & Majesty	Punishment Weapons Sins & Deficiencies
5.3 Waves	St. Nicholas	Righteousness Obedience Hope, Faith, & Joy	False Ideas Temptation Restlessness
5.4 Current	St. Christopher	Life's Challenges A Force Acting on You Flowing Water Brings Life	Difficult Time Resistance Drowned or Carried Away
5.5 Fire	St. Eustachius St. Barbara	Presence of God Martyrdom & Purification Holy Spirit	Final Punishment of Curse Destruction Purging
5.6 Infestation	St. Magnus of Fussen	Swarming (coming together) Permitting Evil for the Greater Good Natural Laws & Stability	Sinful Life Evil Spirits Loss of Food

Attributes

	Saints Connections	+ Symbolism	- Symbolism
6.1 Dragon	St. George St. Margaret of Antioch St. Magnus of Fussen	Power of God Hidden Strength Strength Misunderstood or Maligned	Evil or Satan Vengeance Danger & Chaos Treasure
6.2 Roses	St. George St. Dortha of Caesarea	Heaven & Afterlife Joy, Love, Courage, & Purity The Virgin Mary Martyrdom Perseverance	Death & Grieving Vanity An Ending
6.3 Chains	St. Leonard of Noblac St. Margaret of Antioch	Connection Sovereignty Used to “Pull” to God	Imprisonment Loss of Freedom Slavery
6.4 Iron Combs	St. Blaise	Straighten Used for Preparation Finer, Stronger, & More Uniform	Torture Scrape and Tear Peeling
6.5 Book	St. Vitus St. Anthony the Anchorite St. Nicholas St. Cyiacus	Knowledge & Truth Learning & Teaching Imagination Different Perspectives	Book of Exorcism Incomplete & Excluded Poorly Translated Rejected
6.6 Bell	St. Anthony the Anchorite	Warning Calling Success God’s Presence	Emergency Alerts Death Announcements Evil Spirits (remove) Silence (Good Thurs and the Easter Vigil)

Chapter Eight: *Novena to the Fourteen Holy Helpers*

For the people who lived through the Black Plague, the appeal of the Holy Helpers was you were asking for an intercession of your prayers through not just one saint on your behalf but a group of fourteen (and in some cases, 15 saints). A novena is a nine-day prayer that can be classified in one of four different categories: *indulgence, mourning, petition, and preparation*. For intercessory prayers, you will be most concerned with *petition novenas*. This is because you are praying to a saint (or group of saints, i.e., the Fourteen Holy Helpers) to pray for you on your behalf to ask God to help you with something, bring something you need into your life, or show you a specific sign.

Novena is from “novem”, the Latin word meaning nine. The practice of the novena comes from the nine days that Mary and the Apostles prayed to the Holy Spirit for guidance after the Ascension of Jesus until the Holy Spirit finally ascended upon them or what is recognized as the beginning of the Christian Church. Since then, novenas have come to be a common method of prayer for asking for the intercession of saints. Typically, a novena begins nine-day before (or sometimes after) a Saint’s feast day. For example, the Feast Day for the Fourteen Holy Helpers is August 8th, therefore you would start the novena on July 30th and continue through August 7th. However, a novena can be said at any time you feel you need God’s help. In practice, a novena is said at the same time each day and can be the same prayer used each day or each day of the novena can use a prayer dedicated to a specific prayer topic. In addition, any prayer can be used in a novena. Some people pray the rosary or use a prewritten novena to a saint, while other people choose to write their own novena prayer or daily prayers. It is not necessary to memorize the novena as you may simply read it aloud or to yourself at your shrine. Finally, a novena usually involves a personal sacrifice, offering, or an act of reparation (i.e., *abstain from a food, make amends with a someone, perform a kind act with no recognition, attend a week day mass, volunteer your time, donate to a charity, pray for others, walk to work/upstairs instead of using the elevator, etc.*).

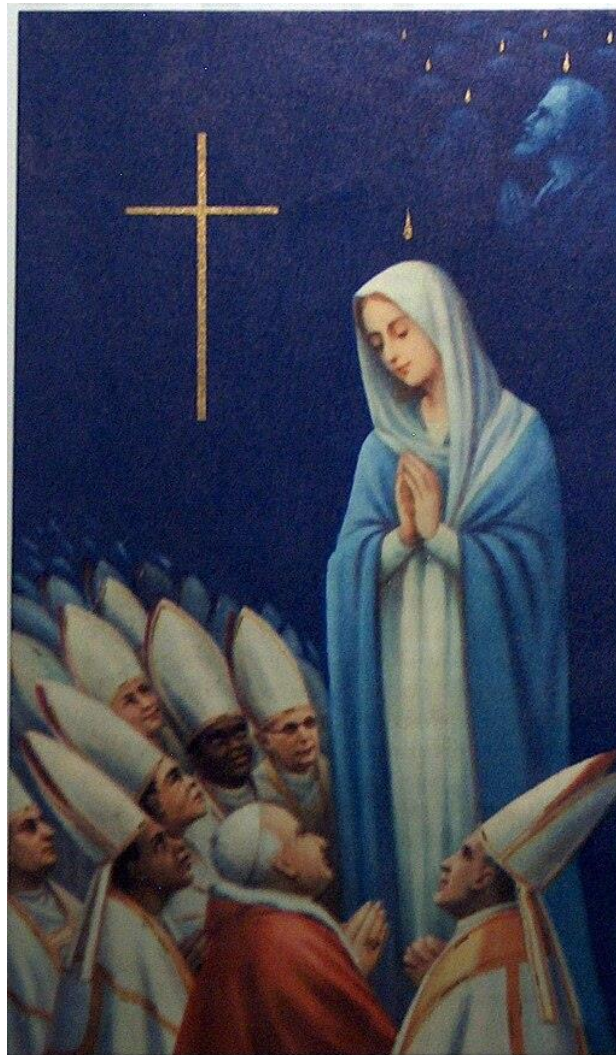
The Preparation Novena for a Feast Day

A *Novena of Preparation* is said prior to a saint's Feast Day (a spiritual event or a sacrament of the church). It is started nine days before the saint's Feast Day in which the Feast Day will be the tenth day. The *Preparation Novena* is a joyful prayer and is meant to prepare your soul for the special Feast Day. Some people choose to light a candle prior to saying a novena prayer to symbolize the light of God and to strengthen their connection to God during their prayers.

There are special novena candles that burn for nine days (not to be extinguished) or you can use smaller prayer candles (i.e., votives) that are left to burn until they self-extinguish or can be put out with a candle snuffer so as not to be left unattended. Although novena candles come in many different colors, white candles have a long history as symbols of purity, devotion, and prayer and as also representing the "perfection of Christ". The light that emits from a white candle represents our prayers which can then merge with the pure white light of God that is always around us. By lighting the candle, you are symbolizing your connection with God. In the church bleached (+51%) beeswax candles are used as symbols of Christ's flesh and the humanity he showed the world. While the wick of the candle is Christ's soul. The light of the candle comes from the flame on the wick that melts and burns the wax around it. A burning candle that consumes itself is symbolic of Christ who willingly sacrificed himself.



The Preparation Novena provided below, can also be used as a *Novena of Petition* in which you are praying for the Fourteen Holy Helpers to intercede with God for you. Petition Novenas to patron saints commonly also included the *Lord's Prayer* or *Hail Mary* as part of the daily prayers. You can offer a novena of petition regardless of your need to any saint or group of saints, even though each saint has its own special patronages. Asking for an intercession of saint is *not* exactly like medicine where you need the correct medication for a specific disease. Therefore, even though the Fourteen Holy Helpers as a group were once thought of as “plague or epidemic specialists”, they are more than willing to help and protect us in everything in our lives even though we are not currently invoking them for plague or pestilence!



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19TH CENTURY NOVENA PAINTING

PREPARATORY NOVENA PRAYER

This is said each day, prior to the day's pray for the novena:

Almighty God in heaven, it is through your divine grace that I have come to believe in your truth and stand ready to receive your gift of salvation. To help me connect to your channels of power and walk humbly with you as I live a simple and just life with kindness and compassion, I look to the Fourteen Holy Helpers to intercede on my behalf. As my spiritual guides and mentors, Saints - Barbara, Catherine, Margaret, Achatius, Blaise, Denis, Erasmus, Vitus, Christopher, Cyriacus, Eustachius, George, Giles, and Pantaleon, remind me that I'm never alone on my spiritual journey, they offer me their protection from the evils that might befall me in my life, and inspire my faith and hope with their heroic virtues. As Helpers in Need, they all lived dedicated lives of service that brought forth charity to you, God, through their love of all men, even those who persecuted them. O merciful God, please hear my petition from the three groups of saints within the Fourteen Holy Helpers – the Virgin Martyrs, the Patron Saints of Specific Illness, and the saints who Protect and Support us in our time of need, so that I may receive relief and have the strength to follow your divine will. Through the intercession of the Fourteen Holy Helpers, I humbly ask you for your blessing and to receive the gift of the Holy Spirit.

Amen.

Each day conclude your novena prayer with the following:

O Heavenly Father, as the Fourteen Holy Helpers stand in your presence, I ask that you hear their intercessory prayers on my behalf and grant their request for my blessing. Your Helpers in Need have served you well in your special purpose as men and women who by the virtue of their holy lives inspired others to imitate them so they too might live in righteousness and peace while serving you. I am grateful for the kindness and compassion of your Helpers in Need. I am humbled in your presence, asking for your benevolence in that you hear the petitions for myself and others that are invoking the Fourteen Holy Helpers. With my undying loyalty and love, I am your obedient servant.

Amen.

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 1

July 30

Focus: Wisdom

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may receive wisdom from above. It is important that as I continue my life's journey, I make decisions and judgements that are in my best interest of my spiritual journey. As you the Holy Helpers have shown, understanding is the key pillar of wisdom. As we learn to obey God, our wisdom grows and teaches us that kindness to others is one of the purest forms of wisdom.

Wisdom comes from God and in our lifetimes, we also seek to build our wisdom through the acquisition of knowledge and experience that comes from time. The learning from our experience comes from the mistakes we make, the reflection on how things went wrong, and the growth it offered us. Once I accept that God has a plan for me and I live a righteous life in which I love my fellow man, I can begin to accomplish everything God has envisioned for me. The first step in accepting wisdom from God is humility and acknowledging how little we really do know and understand about life, even who we are, and how we can find our way back to God. Therefore, its critical in gathering knowledge we find new ways to learn, always question what we experience, develop perspective, and have creative expression in our lives. Yet, wisdom also dictates that we have discretion and mercy with the utmost sincerity.

Wisdom teaches us to so see how things really are and what factors are influencing what we think we are experiencing. Even though the gift of wisdom comes from God, I still understand the effort and time I need to

invest in order to accept this gift. As the Holy Helpers have demonstrated, we need to surround ourselves with others who can share their wisdom and help us live a life that pleases God. I will follow your holy example and seek justice for all those who suffer and pursue wisdom with all my efforts and continuous prayers. Through your divine assistance I hope to build my knowledge of the truth so I can live the truth that God has asked of me.

Amen.

DAY 1: Reflection on Wisdom

<i>How are you making sure that your decisions will support your spiritual journey?</i>	<i>How are you acquiring knowledge that helps in your understanding of God's Plan?</i>
<i>How have "mistakes" improved your spiritual learning?</i>	<i>How will true wisdom change your life?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 2

July 31

Focus: Peace & Joy

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may be calm at heart and enjoy the peace and joy of God. With peace, I know God will always be by my side even if I lose my way. I know peace takes works but with peace comes the "highest happiness" and joy. With peace from God, you can enjoy every moment in your life even when difficulties arise. God's peace is so strong that it still brings calmness to your heart. There is security and permanence in the peace God brings to us. Help me live a pure life and accept the peace of God into my life, so I can live in peace and build my relationships with my fellow man and God.

You the Helpers in Need showed that when you live in peace your minds could not be changed even when others tried to get you to abandon your beliefs you all stood steadfast. You still followed the will of God and you did not allow fear to shake your faith or cause you to question your thoughts and feelings. Peace provides protection to your body, mind, and soul for yourself so that others find trust in you. When there is peace in your life you feel within yourself that everything around us is right and God is still there guiding you every step of the way, protecting your heart and mind. Therefore, it is my heart's desire to be a person of peace who is content and made whole by living a righteous life that brings the peace and joy of God within me. While I also welcome all others into my home, my work, and my everyday life. I know that by the love of God, it will only take my best effort in living my life for God to radiate my soul with his divine peace.

In God's peace we experience joy in serving God and our fellow man, as there is no joy without peace. It is through the pursuit of peace and our feelings of joy that we come to build our faith on its strongest foundation. To be at peace, I must let go of my fears and accept that God is always there for me, will accept me as I am, and if I ask for forgiveness, it will be granted. Nor can I worry or let anxiety cloud my view of what is important, what I need to do in my life, or worry that I am not worthy. For God gives us peace and joy when we ask for it through our prayers and the way we chose to live our lives. There is no limit to the joy we can feel when God is in our lives, we need only surrender ourselves. Finding joy is the secret of experiencing all the fruits of the Holy Spirit. Joy is within us to give us the strength to build our confidence and trust so we can ultimately fulfill our divine purpose.

As you the Holy Helpers found peace and joy and joy with God, please intercede on my behalf so I might come to know the joy of knowing God and hear his words in my heart. As you placed your trust in God, I will follow your example and in trust that he is there to help me. Just the thought of your help brings me hope and from that hope I begin to experience true joy. O Holy Helpers, as my witnesses, I stand ready to repent and show my obedience in God so I can accept his overwhelming peace and joy in my life

Amen.

DAY 2: Reflection on Peace & Joy

<i>How peaceful are you currently, why?</i>	<i>What do you rejoice for in your life?</i>
<i>What fears do you need to let go of to bring peace into your life?</i>	<i>What is your plan to become a "person of peace"?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 3

August 1

Focus: Faith

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so I might be blessed with faith so I can believe in myself and hear what God is calling me to do. When God comes into my life, I may have my doubts but I can let these go because divine faith empowers me with trust and confidence in God. Faith is the obedience that I offer God, it is what God calls me to do and the actions I respond with so I can grow in faith. Faith reminds me that God always wants to help me and has plans for peace and abundance in my life. I want to show God my faith by my actions, my offerings of kindness and forgiveness to my fellow man.

Holy Helpers, just as you did, accepting my faith from God starts with deep gratitude for everything I have been blessed with in my life. With God's blessing, faith can become another one of our senses that we use to perceive the world and understand the will of God. Faith is the expression of the trust I have so that I am unafraid of to go to the unknown and answer God's calling. Having faith in my life, provides both, purpose and direction in my life. It offers meaning and confidence in the goodness of God. And ultimately, this pleases God. Dear Helpers in Need I am praying for your intercession to build my trust in God and all he has planned for me, help me find peace, and deepen my faith. It is through this faith that I can be spared of God's judgement and trust what I need to do from this point on in my life.

The hardest part of the journey to realize my faith is the key to not letting my fear stop me from accepting what God wants me to have. In the past my fear has caused me to make bad decisions from untruthful beliefs and

disturbed thoughts. Fear can bring doubt and with doubt there is a loss of faith. With your assistance, please turn my useless fear and worries into faith so they may no longer control my mind and my actions. And guard over me so that I do not become apathetic and lose my feelings or emotions for my fellow man as this will also rob me of the faith you have given me. It is only when we have faith that we can offer our compassion and be kind and generous to those who are suffering and need our help. I want to be strong and to be able to put my full trust in God so I can open my heart and hear the words of God.

The faith we receive from God is greater than trust, in that faith is permanent and comes from the beliefs we hold to be true. With faith it doesn't matter what God wills us to do or the type of work we do in our lives because faith provides you with a sense of dignity that makes you want to always put your best effort forward, even for the most basic of tasks. The good works we do in the name of faith are how God shows his love to man. Faith is ultimately a covenant that we have with God in which God has made us promises and in turn we have agreed to follow his will and abandon our sinful life. O Holy Helpers please let God know that I accept his faith because I except his ultimate authority.

Amen

DAY 3: Reflection on Faith

<i>How do your actions demonstrate your faith?</i>	<i>How do replace fear with faith?</i>
<i>How do you find trust and confidence in God?</i>	<i>How do the Holy Helpers inspire your faith?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 4

August 2

Focus: Charity

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may experience the pure and perfect love of charity. Help me to establish that bond of love between God and myself so that I can experience the most joyous of souls. Opening my heart to give the gift of love to my fellow man so I can draw them closer to me and share God's pure and everlasting love. Charity should be an essential component of my faith and be there to remind me of the kindness and compassion I need to show others.

Just as you the Holy Helpers did in your lifetimes, I need to be generous so I can help feed the hungry, provide clothing and shelter for those in need, make sure all who need it get proper medical care, and find time for those who are imprisoned. When I give of myself and my time for others, I am really doing these things for God. So, for some of these things I do them in secret as I do not need to be rewarded. God sees all and if my charity is sincere then I will find peace and joy in the kingdom of God. The alms I give to people in need can be material or they can be my willing service. For if I provide my labor or skills in helping the needy or the suffering, I am still expressing my faith through my charity. Even simple acts of kindness for my fellow man help to build the love between God and man.

The virtue of charity exceeds almost everything else and through it I further build my hope and faith. It doesn't matter if we give or receive, the act of charity brings within us a sense of gratitude which allows us experience true happiness. While the gratitude also brings us closer to others and allows us to more intimately connect

with them. God is always there to provide for us, so when we share with others, we ultimately trust that God will provide for our needs also. While also letting God know that we value his charity more than our earthly possessions. Helpers in Need, watch over me and protect me from neglecting God's love and losing sight of the power that it holds. I want to erase any indifference that I hold for God's charity and always be prepared to respond to such a perfect and everlasting gift.

O Holy Helpers, it is through your intercession that I hope to reciprocate god's bountiful love. I know I need to accept the charity of God within myself to also acknowledge my faith in God. Then through this I can show love and compassion to my fellow man through my generosity and helpfulness. I want to live each day by helping my brothers through my unselfish acts. You have my most sincere gratitude for the "greatest of all gifts" you have offered to me. Please open my eyes so I can see your gift and I can rejoice in your generosity and kindness, while I experience the peace and joy that your charity brings to my heart and soul.

Amen,

DAY 4: Reflection on Charity

<i>How do you make charity a part of your faith?</i>	<i>What do you do for God each day??</i>
<i>How will you continue develop your faith?</i>	<i>How do you return God's love?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 5

August 3

Focus: Perseverance & Patience

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may become steadfast in my in my efforts to do God's will. May you endow me with the perseverance and patience to endure through the most difficult of times and situations with the knowledge that I will be saved and one day be joined by both you, the Holy Helpers and God in heaven. As I will not be discouraged with the struggles of life, and I trust in your intercession to God on my behalf so I can develop within myself the perseverance to continue the good work asked of me, finish those tasks that seemed insurmountable, and find the joy and pleasure in tasks that others would not accept.

Through the examples of you, the Holy Helpers, I have come to understand that your perseverance instilled within all of you a greater measure of faith, hope for yourself and others, and a heightened sense of confidence within yourselves. I, too, wish to have this discipline in my life so I can continue to grow and find new ways to focus on God and be a guiding light for others in their times of need. Through a persistent attitude there comes maturity and completeness within our souls that understands patience and the ability to wait for outcomes which may not be what we expected or tolerate the suffering within ourselves and others as we work towards God's will. All of you, Helpers in Need, exemplified the Perseverance of Saints in that once each one of you allowed the Holy Spirit to be permanently present within your souls so that your heart always held the belief of God and your bodies and mind continued to put forth good works until the time you left this Earth to join God in heaven.

O Holy Helpers, help me to divert the attention from myself and learn to place my fullest attention on God and my fellow man. Challenge me to set higher goals for myself and not to be afraid of failing or making mistakes. Let me see my failures and mistakes as a way to learn so I can reach these higher goals, realize the promises of God, and grow so I can find new challenges in my service. Through perseverance and patience help me to find the clarity I need to stay focused on your divine will. And with better organization in my life as you had in yours as Holy Helpers, I will strive to eliminate the distractions in my life so I too can stay focused on my higher goals. With your guidance and help I stand ready to accept the changes that will come and with sincere humility ask and accept the help that is needed to keep me moving forward.

One of the examples of perseverance that comes from you the Holy Helpers is that the lives you lead in service to God include deep and intimate conversations with God through your prayers. Therefore, my invocation is that through your support for my perseverance in following the will of God my prayers will deepen in their reflection of sincerity and righteousness. Prayers allow us to keep going in our journey even though we might be suffering from serious setbacks. They also allow us to reflect on our thoughts and actions and the emotions they generated within us. I have faith that both the Holy Helpers and God are with me in my prayers and will always answer my prayers. O Holy Helpers I patiently look forward to the time we will rest together and bask in the light and love of God. Your assistance strengthens my faith and my faith brings growth for the hope that strengthens my resolve to better serve God. Amen

DAY 5: Reflection on Perseverance & Patience

<i>How do you show discipline in your life?</i>	<i>How will you elevate your spiritual goals?</i>
<i>How can you place your fullest attention on God?</i>	<i>How have you shown yourself to be persistent and patient in serving God?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 6

August 4

Focus: *Compassion & Kindness*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may better treat myself and my fellow man with kindness and compassion. I want to suffer with all those around me and yet at the same time finds the means by which to reduce everyone's suffering. Through kindness I want to reach out and help those who are suffering. Having concern for others, being sympathetic, and showing generosity is how you express your love for God. Showing kindness and compassion requires that we follow the golden rule and treat others as we wish to be treated ourselves. Yet, it also takes courage and strength to look into yourself and others and confront pain and suffering.

Kindness and compassion come from the heart, it is our love and mercy for others that drive us to find a solution to their pain and suffering. Through your example, move me to action through compassion and follow through with acceptance and generosity. Only when I can accept and not judge others, that I can truly hear and feel their difficulties and problems. My words are powerful and can offer encouragement and hope to people in need. Open my eyes to see those in pain so I can make them feel loved, start their healing and inspire them to move forward in their lives regardless of their situation. True compassion from the heart can help resolve the fears and worries of others and allow them to release their sorrows and heartbreak. Taken to the extreme, help me show kindness and compassion to those who have truly hurt me and those who have shown themselves to be my enemy.

By showing compassion and kindness to my fellow man I am showing myself to belong to God. Just as the Helpers in Need followed their hearts, I hope that I will always remember to care for others and show mercy when they have reached their depths of despair. While I also take the time to show compassion, be mindful of my own suffering, and be generous towards myself with the kindness that God would want me to have. My prayers to you the Holy Helpers will ask you to intercede to God to grow the seeds of kindness and compassion that are implanted within my heart.

Through the compassion of Christ, I call upon your mercy to rescue me and others from our suffering so we may be your disciples. Hear my prayers so I may be a kind, more caring, and sensitive person. With an open heart, I can feel sympathy for those who are suffering and immediately move into action. I see in you the Holy Helpers the compassionate person I wish to be. Please grant me my intercession so that I can “clothe myself in compassion” and be steadfast and loyal to all.

Amen.

DAY 6: Reflection on Compassion & Kindness

<i>How do you show compassion and kindness to your fellow man?</i>	<i>How do you show compassion and kindness to yourself?</i>
<i>How do you best relieve pain and suffering in others?</i>	<i>How can you show that you belong to God?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 7

August 5

Focus: Forgiveness

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may let go of negative feelings I have towards those that have hurt, betrayed, and offended me and refill that void with positive feelings and kindhearted thoughts. I need to release the grudges and thoughts of revenge so I can move on with my life and come closer to God. I know that it is important that I learn to forgive my fellow man so I stop hurting myself. When I forgive others, I also need to let them know with forgiveness there will no longer be blame they need to accept and nothing more will be held against them.

In forgiveness, I must start by being honest with myself, acknowledging my pain, and accept life is not fair and whatever transgressions I have suffered are in God's hands so I can move forward in my life. Forgiveness is the start of releasing the strangle hold that pain, resentment or anger have on me so I might find peace of mind. Forgiveness will lead me to life of love and rebuild and awaken relationships that need to be restored in my life. As you the Holy Helpers have shown in your lives, it is only when I offer forgiveness to others that God will forgive me and release me from my sins. As saints that had the ultimate compassion for mankind, it was your love that motivated the forgiveness you offered even to those who persecuted you. Christ gave "completely without reservation" when he died on the cross on our behalf. Just as you the Holy Helpers willingly gave your lives in the name of God and had no blame for your persecutors. I desire with all my heart to be forgiven and made new.

Please bring kindness and compassion to my heart so I can forgive as you have done and Christ has asked of us. Show me how I can learn to be kinder to myself so I can be kinder to others that I need to forgive. The power of the collaboration of the Holy Helpers can magnify my feelings of forgiveness and inspire me to be more gracious with others. I accept there is no limit on how long or how many times I need to forgive those that have hurt me. However long it takes, I will not give up offering forgiveness to others as Christ is always ready to forgive me. I will not allow myself to become bitter and punish others so I feel morally superior and virtuous. Not offering forgiveness is how I tried to avoid pain and what I used to confirm my belief in divine justice. Now I realize just how much you have forgiven me and that I need to show that same mercy in forgiving others.

O Holy Helpers, let me learn from you so I can open my heart and grow. I choose forgiveness and ask you release me so I can follow in your footsteps in my journey to God. Being forgiven of my sins by God means I cannot go back to my previous life. Your forgiveness comes with my repentance and continued faith in your light and love. Please hear my prayers for forgiveness and intercede on my behalf and open my heart to those who have given me pain so I may forgive them to release my pain and establish a closer relationship with God. In forgiveness, I seek to embody the full love of God so that I can hear and speak words of truth.

Amen.

DAY 7: Reflection on Forgiveness

<i>How have you shown forgiveness to those who have hurt you?</i>	<i>What do you need to be forgiven for in your life?</i>
<i>How do you forgive yourself, even for the worst transgressions?</i>	<i>How will forgiveness lead you to love?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 8

August 6

Focus: *Healing & Being Made Whole Again*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may receive divine healing from God through Jesus and my prayer of petition to be healed and made whole again. Through my healing I look forward to the peace and security it will bring into my life. Healing restores our balance both within our physical bodies, our connections to the world outside of our bodies and the relationships we have established with our family, friends, and God. Helpers in Need, petition Jesus to symbolically lay hands on me so that God can heal me through the power of the Holy Spirit and allow me to be whole again.

When Jesus was on Earth, he healed the people because of the compassion he felt for those who suffered and his great love for mankind. Yet, he healed the whole person, their physical, emotional, and spiritual bodies. He taught you the Holy Helpers to also heal others, as all of us require some form of healing to be made whole again. In being healed we are ultimately, being forgiven for our sins so our souls can be saved. However, I understand that although God heals, it is I that must decide to be healed and made whole again. As it essential that I am willing to reaffirm my relationship with God so he can heal my spirit. Once healed I can also than heal others by teaching them that healing is the will of God, God wants to heal all people, and God heals all forms of disease and sickness. Therefore, Helpers in Need teach me to learn to be closer to God so I can grow through his healing so I am better able to heal others.

Healing involves the ability to connect with our fellow man and being able to feel and experience what they feel and experience in their lives. It is a sign that kingdom of God is approaching and a promise that we will be free

of disease and sickness when we enter heaven to join God. Our healing by God in this lifetime may restore all or only some of the physical damage our bodies have as a result of disease or sickness. Yet, we should never lose faith that God is always with us, aware of our situation, and has a plan with hope and salvation for us. Yet, we must be prepared to confess our sins and ask for forgiveness so that we can also be made whole again. Then we can follow a path of divine righteousness that best allows us to heal others. As I cannot heal others, unless I myself have been healed as you the Holy Helpers were in your lives.

O Holy Helpers you have a long and successful record of interceding for the health and well-being of all those who have previously invoked you. I know that you understand my feelings of suffering and need to be closer to God. I am confident that through divine healing, I can restore the balance in my physical, mental, and spiritual bodies so that I can achieve wholeness and experience the love and light of God that I may use it to heal my fellow man. I only wish to follow your example as Helpers in Need; therefore, I request your intercession on my behalf to bring my petition for healing and being made whole to God. Through God's grace there is healing that will allow me offer my complete devotion to God.

Amen.

DAY 8: Reflection on Healing & Being Made Whole Again

<i>What needs to be healed in your life?</i>	<i>How can you be "made whole" again?</i>
<i>How do you also heal the mental and spiritual bodies?</i>	<i>How will I heal others?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

9-Day Preparation Novena for the Fourteen Holy Helpers Feast Day

Day 9

August 7

Focus: Courage & Fortitude

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Helpers in Need, intercessors of God's love for mankind, I beseech you the Fourteen Holy Helpers to voice my prayer of need to God. As I am here on Earth and you are in heaven in the divine presence of the Lord, it is my humble request that you, the Fourteen Holy Helpers, bring forth my petition to God so that I may triumph over my fears by finding the courage needed to face danger and the fortitude required to endure suffering that may follow.

Just as each of you faced difficult and sometimes impossible situations in serving God in your lives on Earth, you still trusted and drew strength from God to face unthinkable tortures and even death because you knew in your hearts that God would never abandon you. For each of you, your courage was a choice. You chose to do the right thing, you stood up for others who were being treated unfairly, you shared your beliefs and comforted those who were persecuted even at risk of your own life, and acted to try to change those things you felt were wrong or harmful to your fellow man.

As Helpers in Need, you demonstrated how fear could be replaced with confidence. Even though there were times you may have allowed fear to creep into your darkest hours it became easier over time as you became more resilient and trusted in your physical, emotional, and spiritual recovery to allow you to keep moving forward even in the face of your greatest fear, your own deaths. Remaining steadfast and deliberate for the most selfless reason, your love of God and your fellow man is something that commands respect and ultimately empowers those around you.

In following your examples of courage, it requires that I learn to live in the present and to face suffering with dignity. Courage comes from the compassion that we show ourselves and others. When we combine courage with wisdom and knowledge it allows you lead the most righteous life. However, I also need to remember that courage is not just found in confronting the most dangerous situations it comes from the small things we do on a consistent basis when we choose to do good for ourselves and others. Ultimately, courage comes from our hearts and is an expression of love.

I trust in the Holy Helpers, as I trust in the Lord, and I find my strength in knowing you are always with me, ready to intercede upon my behalf to help me in my life's journey regardless of the adversity I may encounter. Your collective powers as the Holy Helpers strengthen the love in my heart to be brave, build my self-confidence, and expand my selflessness. Your love and support merit the name of the Fourteen Holy Helpers. The privilege of being in your presence to build a closer relationship with God confirms my belief that the Fourteen Holy Helpers stand in the light of God so you may offer your divine intercession to help those that invoke you in their time of need.

Amen.

DAY 9: Reflection on Courage & Fortitude

<i>How do you conquer your fears?</i>	<i>How do you show yourself to be resilient?</i>
<i>How do you combine courage with wisdom?</i>	<i>What risks are you taking for God?</i>

Sacrifice, Offering, or Act of Reparation (SOAR):

Fourteen Holy Helper Feast Day Prayer

Day 10

August 8: Feast Day of the Fourteen Holy Helpers

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

My kindest and most compassionate Holy Helpers, on Earth you lived lives of righteousness and courage that truly pleased God. The love and support you showed your fellow man allow them to take their insecurities and fears and transform them into faith so they too could be brought closer to God to feel his charity and the power of his everlasting peace. Even now as you all sit in heaven with God you still look to comfort and aid those of us that seek your intercession. In the most difficult of times each of you on your own proved yourselves to be dedicated and reliable helpers in reducing the suffering of mankind. As a group of fourteen helpers, your powers of intercession multiplied exponentially and became even more efficacious for those who petitioned you in their darkest hours. Therefore, I humbly request {pause and state your final intention}.

On your holy Feast Day, I thank you for the prayers you have prayed to God on the behalf of others. You have helped bring great comfort and relief to disease and sickness, physical pain and trauma, mental anguish, and even those suffering from their sins. I offer my gratitude and most sincere expression of love for the hope your group of fourteen has given mankind. Today's celebration of your Feast Day is a remembrance of our faith and the joy we have experienced through God's charity and willingness to forgive us. Now I will try to serve God as each of you did and I ask that you continue to look over me and hear my future prayers of intercession. One day I hope to join you in Heaven so I can thank and praise God with you my faithful and ever-present witnesses, my dearest Fourteen Holy Helpers.

Amen.

Fourteen Holy Helpers Feast Day Reflection

<i>How have I prepared to celebrate the Fourteen Holy Helpers Feast Day today?</i>	<i>How have the Fourteen Holy Helpers inspired me throughout the last year?</i>
<i>How have I used intercessory prayers to the Fourteen Holy Helpers during the last year?</i>	<i>What do I have planned for the upcoming year to honor each of the Fourteen Holy Helpers so I may develop a deeper and more meaningful relationship with God?</i>

Reflection on your Sacrifices, Offerings, or Acts of Reparation (SOAR)

<i>The SOARs I choose in my novena to the Fourteen Holy Helpers were worthy because ...</i>	<i>My SOARs during my novena to the Fourteen Holy Helpers helped me to ...</i>
<i>My SOARs during my novena to the Fourteen Holy Helpers brought me closer to God because ...</i>	<i>In my next novena my SOARS in my novena to the Fourteen Holy Helpers need to ...</i>

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