

Chapter 1 : Lives of the Saints

Saint Alexius or Alexis of Rome or Alexis of Edessa (Greek: Ἰακώβος ἁγίου, Ἰακώβος ἁγίου) was a fourth-century monastic who lived in anonymity and is known for his dedication to Christ. There are two versions of his life that are known to us, a Syriac one and a Greek one.

Syriac version[edit] According to Syriac tradition St. Alexius was an Eastern saint whose veneration was later transplanted to Rome. The relocation of the veneration to Rome was facilitated by the belief that the saint was a native of Rome and had died there. This Roman connection stemmed from an earlier Syriac legend which recounted that during the episcopate of Bishop Rabbula a "Man of God" who lived in Edessa, Mesopotamia , as a beggar, and who shared the alms he received with other poor people, was found to be a native of Rome after his death. The Greek version of his legend made Alexius the only son of Euphemianus, a wealthy Christian Roman of the senatorial class. Alexius fled his arranged marriage to follow his holy vocation. Disguised as a beggar, he lived near Edessa in Syria , accepting alms even from his own household slaves, who had been sent to look for him but did not recognize him, [2] until a miraculous icon of the Blessed Virgin Mary later this image was called Madonna of St. Alexius singled him out as a " Man of God. Veneration[edit] Alexius seems to have been completely unknown in the West prior to the end of the tenth century. Only from the end of the 10th century did his name begin to appear in any liturgical books there. Since before the 8th century, there was on the Aventine in Rome a church that was dedicated to St Boniface. The latter erected beside the church a monastery for Greek and Latin monks, soon made famous for the austere life of its inmates. To the name of St Boniface was now added that of St Alexius as titular saint of the church and monastery known as Santi Bonifacio e Alessio. It is evidently Sergius and his monks who brought to Rome the veneration of Saint Alexius. The Eastern saint, according to his legend a native of Rome, was soon very popular with the folk of that city.. Alexius is mentioned in the Roman Martyrology under 17 July in the following terms: Alexius as a saint, his feast was removed from the General Roman Calendar in The reason given was the legendary character of the written life of the saint [4] Johann Peter Kirsch remarked: Five Byzantine Emperors , four Emperors of Trebizond and numerous other eastern European and Russian personalities have borne his name; see Alexius. There are numerous churches bearing his name in Greece and Russia but also the other orthodox countries. Saint Alexius is well known to the region of north Peloponnese because of the honorable skull of the Saint which is kept in the monastery of Agia Lavra. Churches dedicated to St. Alexius are found in Aigio and Patras. In Russia relics of St. In Cyprys relics are kept in the Kykkos Monastery. The most precious relic is a large part of the honorable skull of the Saint which is kept in the monastery of Agia Lavra near in Kalavrita , Greece. According to the Ktetorikon monastic foundation codex of the monastery, the honorable skull was donated to the monastery by the Byzantine emperor Manuel II Palaiologos in this is also the inscription on the reliquary. Camilla de Rossi wrote an oratorio about him Rimsky-Korsakov wrote a secular cantata about him. The spelling changed in later years to Elijo. St Alexius is also the Patron Saint of the religious institute known as the Alexians and of the town of Kalavryta in Greece.

Chapter 2 : a year of prayer: Rosaries: July Saint Alexis, "Man of God"

Date of Death: Saint Alexis died in ; Cause of Death: Hunger and Neglect; Who or what is Saint Alexis the patron saint of? Saint Alexis is the patron of pilgrims and beggars. Meanings, definition and origins - a patron is considered to be a defender of a specific group of people or of a nation.

What a wondrous saint and how deeply moving is his life! Alexis was born in the 4th century A. His parents, Ephimian and Aglaida, were very pious and a model of chastity and hospitality. Although Ephimian was a rich nobleman, he himself ate only once a day, but every day at his home he fed a multitude of widows, orphans, wanderers, the poor and the sick. Alexis also grew up to be a pious and educated young man, well-versed in the Holy Scriptures and other religious writings. Arriving at the seashore, he found a ship that was set to sail for Asia Minor, and so he sailed on this ship, wishing to escape from the vanity of secular life. After wandering for a while, the saint came to the city of Edessa and settled there at the church of the Holy Theotokos. Alexis lived as a beggar at the church portal and kept a very strict fast, partaking only of bread and water. From such a severe life his whole body withered and the beauty of his face waned. Meanwhile, his parents and his bride grieved terribly over his disappearance, while his father sent servants everywhere to search for his son. Some of them even came to Edessa, but did not recognize St. Alexis and, taking him for a beggar, gave him alms. Saint Alexis, the man of God St. During this time the church sacristan had a vision concerning St. And once more he had a vision in which he heard a voice issuing from the icon of the Theotokos, saying that the man of God is the beggar who sits at the church portal. Then the sacristan led the saint into the church, for him to live there. However, since many people began to venerate St. Alexis for his righteous life, once more he secretly left the city, in order to flee from earthly fame. Alexis decided to return to his own home, but to live there as a stranger. Ephimian, seeing a poor wanderer and not recognizing his own son, greeted him warmly and ordered the servants to build him a small dwelling near the entrance to the house and to serve him. His heart was torn with pity at the sight of their tears, but his love for God helped him to bear this trial and to continue leading the life he had chosen. But the time came for the saint to leave this temporal life in which he had experienced such poverty and deprivation, and to enter the joy of eternal life. At this moment a Divine liturgy was being served in the city cathedral, at the end of which a wondrous voice issued from the altar: All those who were present in the church fell to the ground in fear, crying out: Meanwhile, the voice from the altar was heard again: Arriving at the gates, they found dead the beggar who had lived at the entrance, but whose face was now shining with an angelic radiance, while his hand clasped a letter to his parents, explaining all that had happened. The king immediately ordered St. And all Rome gathered there; and all the people venerated the saint, from whom there were many healings and miracles. Afterwards the body of the saint stood in the cathedral for a whole week, open to universal veneration, and subsequently, as it was being placed in a marble casket, a stream of aromatic myrrh issued from the body, filling the entire casket. All the inhabitants of the city anointed themselves with this myrrh and were healed of all their illnesses. Saint Alexis, the man of God, reposed in A.

Chapter 3 : Saint Alexis Church and School | Caring Ministries

St. Charles Borromeo. Saint Charles Borromeo was born on October 2, at the castle of Arona on Lake Maggiore near Milan. His father was the Count of Arona and his mother a member of the House of Medici.

Boniface to a group of exiled Christians, who were under the leadership of Metropolitan Sergius of Damascus. This church was renamed for Sts. Boniface and Alexis, and the relics of the Man of God were believed to be placed in this church by the West. The bones found in the thirteenth century are now not considered by the West to be those of either Boniface or Alexis. An epic poem of the eleventh century tells the legend of the saint; however, many scholars and the Eastern church believe that the Man of God lived and died in Edessa in the fifth century and the name "Alexis" is a Greek addition. Life The rare title, "Man of God," was bestowed on St. Alexios for the manner in which he gave himself over to Jesus Christ, forsaking a bride even at the altar in order to fulfill to the letter the admonition read to him while he was contemplating enlistment in the service of the Lord. He kept his true identity a secret for an entire lifetime rather than run the risk of betraying the Master through his own emotions and there is no telling how much mental anguish he suffered in silence for the sake of his commitment. When he felt the call he answered with a hesitation for which he judged himself too harshly and which he bore in mute secrecy. Alexios was born in AD in the eternal city of Rome during the reign of Theodosios the Great and was raised in a royal household by his parents, Euphemiatus and Aglaidis, who discerned a predilection for the Church in their son, a religious fervour they could not share and which they sought to discourage for fear they would lose him. They lost no time in arranging for his marriage and in impressing upon him the debt he owed to his parents, for which he should respect their wishes in all things. Paul, who said he should answer the call to God at all costs, reading to him the passage in Matthew which says: The feeling that he should go the other way gnawed at him even as he stood at the altar, and when the ceremony had been completed he looked upon the Cross of Jesus and without a word walked away from bride, family and friends to do what he had to do. He stepped into the anonymity of a Syrian monastery where for the next eighteen years he assumed another identity, and never looked back at Rome. Having made a choice they had opposed, he suspected his parents had disinherited him and that his bride had had the marriage annulled, but this was not the case. As a matter of fact, the bride had gone to live with his parents in the fond hope that Alexios would someday return, and the parents spared no expense in trying to locate their son, but after eighteen years with no word from him they presumed him to be dead. In his eighteen years in the monastery, Alexios was transformed into a respected holy man whose solemn dedication to Jesus was the subject of many discussions among not only the monks but the community which he served. Unlike other monks, he was a man of few words and left the preaching and sermonising to other brother monks while he concentrated on writing on many issues concerning the faith. The vision that he had had many years before of St. He boarded a boat bound for the short trip up the coast, but while at sea a violent storm arose and blew the vessel miles off course also leaving her a derelict at the mercy of the wind and tides. They were finally picked up by a ship bound for Rome and Alexios found himself back in the city of his birth. Nostalgia seized him and he went to the family estate, primarily to get a glimpse of his folks, but when they failed to recognise him he felt compelled to remain and was given the task of spiritual counsellor, not only to the estate, but to the neighbouring families as well. The abandoned bride was still living with the parents and she also failed to recognise him, for which he was grateful, for he found contentment in being able to serve the Lord while not revealing his true identity, which he considered would be a disservice to the Saviour after all the years of anonymity. He went about his duties with grace acquired and enjoyed the respect of families for miles around. When he felt death drawing near, Alexios wrote a letter to his family in which he expressed his love for them, which he could not do in life. The letter was read posthumously not only by his family but by the bishop of Rome, who had him interred in the chapel of St. He died for Christ on 17 March AD, after thirty-four years of celibacy and anonymity. With the blessing of Archbishop Christodoulos of Athens, the reliquary left Greece in, for the first time since given to the Great Lavra monastery, and travelled to Moscow and placed at the Novospasskiy monastery for public veneration. Alexios exist in four versions, from six manuscripts, and have

been published by Adamant Media Corporation. The shortest version, in couplets, from the Cotton MS. The shorter 6-line-stanza version, from the grand Vernon MS. The longer 6-line-stanza version, from Laud MS. Hymns Apolytikion Tone 4 [1] Though thou didst bud forth from a renowned and notable root, and though thou didst blossom from a city famed for her great imperial dignity, yet didst thou scorn all things as corruptible and fleeting, striving to be joined to Christ thy Master for ever. Entreat Him, O Alexis most wise, fervently for our souls. Thou didst bud from a famous and glorious root; thou didst blossom from a royal and illustrious city, O supremely wise Alexis; thou didst disdain all on earth as corruptible and fleeting, and didst hasten to Christ the Master. Ever entreat Him to save our souls. Rejoice, thou gladsome adornment of righteous men. ISBN External links.

Chapter 4 : St. Alexis the Man of God

The Old French Life of Saint Alexis from the St Albans Psalter by Margaret Jubb. Project led by Dr Jane Geddes, University of Aberdeen. This unusual quire contains a miscellany of non-liturgical matter.

He received an excellent education and knew several languages Carpatho-Russian, Hungarian, Russian, German, Latin, and a reading knowledge of Greek. His wife died soon afterwards, followed by their only child - losses which the saint endured with the patience of Job. He was also entrusted with the directorship of an orphanage. St Alexis did not serve long as a professor or an administrator, for the Lord had a different future planned for him. In October, he was appointed to serve as pastor of a Uniate parish in Minneapolis, Minnesota. Like another Abraham, he left his country and his relatives to fulfill the will of God. Upon his arrival in America, Father Alexis presented himself to the local Roman Catholic diocesan authority, Archbishop John Ireland, since there was no Uniate bishop in America at that time. Archbishop Ireland belonged to the party of American Catholics who favored the "Americanization" of all Roman Catholics. His vision for the future was founded on a common faith, customs, and the use of the English language for everything except liturgical celebrations. Naturally, ethnic parishes and non-Latin rite clergy did not fit into this vision. Thus, when Father Toth came to present his credentials, Archbishop Ireland greeted him with open hostility. He refused to recognize him as a legitimate Catholic priest or to grant permission for him to serve in his diocese. In October of , there was a meeting of eight of the ten Uniate priests in America at Wilkes-Barre, Pennsylvania under the chairmanship of Father Toth. By this time the American bishops had written to Rome demanding the recall to Europe of all Uniate priests in America, fearing that Uniate priests and parishes would hinder the assimilation of immigrants into American culture. Expecting imminent deportation, Father Toth explained the situation to his parishioners and suggested it might be best for him to leave and return to Europe. Why should we always submit ourselves to foreigners? Subsequently, Bishop Vladimir came to Minneapolis and on March 25, received Father Toth and parishioners into the Orthodox Church of their ancestors. The parishioners regarded this event as a new Triumph of Orthodoxy, crying out with joy: The Russian Orthodox Church was unaware of the existence of these Slavic Uniate immigrants to America, but responded positively to their petition to be reunited to the Orthodox Church. The example of St Alexis and his parish in returning to Orthodoxy was an encouragement to hundreds of other Uniates. The ever-memorable one was like a candle upon a candlestick giving light to others Mt 5: Through his fearless preaching he uprooted the tares which had sprung up in the wheat of true doctrine, and exposed the false teachings which had led his people astray. Although he did not hesitate to point out errors in the doctrines of other denominations, he was careful to warn his flock against intolerance. His writings and sermons are filled with admonitions to respect other people and to refrain from attacking their faith. While it is true that he made some strong comments, especially in his private correspondence with the church administration, it must be remembered that this was done while defending the Orthodox Church and the American Mission from unfounded accusations by people who used much harsher language than Father Toth. His opponents may be characterized by intolerance, rude behaviour, unethical methods and threats against him and his parishioners. Yet, when Father Alexis was offended or deceived by other people he forgave them, and he would often ask his bishop to forgive his omissions and mistakes. In the midst of great hardships, this herald of godly theology and sound doctrine poured forth an inexhaustible stream of Orthodox writings for new converts, and gave practical advice on how to live in an Orthodox manner. For example, his article "How We should Live in America" stresses the importance of education, cleanliness, sobriety, and the presence of children in church on Sundays and Holy Days. Although the Minneapolis parish was received into the Orthodox Church in March, , it was not until July, that the Holy Synod of Russia recognized and accepted the parish into the Diocese of Alaska and the Aleutians. This resolution reached America only in October, During that time there was a climate of religious and ethnic hostility against the new converts. Father Alexis was accused of selling out his own Carpatho-Russian people and his religion to the "Muscovites" for financial gain. In reality he did not receive any financial support for a long time, for his parish was very poor. Until his priestly salary began to arrive from Russia, the righteous one

was obliged to work in a bakery in order to support himself. Even though his funds were meager, he did not neglect to give alms to the poor and needy. He shared his money with other clergy worse off than himself, and contributed to the building of churches and to the education of seminarians in Minneapolis. He was not anxious about his life Mt 6: Trusting in God to take care of him, St Alexis followed the admonition of Our Savior to "seek first the kingdom of God and His righteousness, and all these things shall be added to you" Mt 6: So he bore the tribulation, slander, and physical attacks with patience and spiritual joy, reminding us that "godliness is stronger than all" Wisdom of Solomon Bishops Vladimir, Nicholas, St. Tikhon, and Platon recognized the special gifts of Father Toth, so they often sent him forth to preach and teach wherever there were people of Slavic background. Even though he was aware of his shortcomings and inadequacies, yet he was obedient to the instructions of the bishops. He did not hesitate or make excuses, but went immediately to fulfill his mission. St Alexis visited many Uniate parishes, explaining the differences between Orthodoxy, Protestantism, Roman Catholicism and Uniatism, stressing that the true way to salvation is in Orthodoxy. Like Josiah, "he behaved himself uprightly in the conversion of his people" Sir He was instrumental in the formation or return of seventeen parishes, planting a vineyard of Christ in America, and increasing its fruitful yield many times over. By , the time of his blessed repose, many thousands of Carpatho-Russian and Galician Uniates had returned to Orthodoxy. This was a major event in the history of the North American Mission, which would continue to shape the future of Orthodoxy in this country for many generations to come. Who can speak of the prayers which his pious soul poured forth unto God? He did not make a public display of his piety, but prayed to God in secret with all modesty, with contrition and inward tears. God, Who sees everything done in secret, openly rewarded the saint Mt 6: It is inconceivable that St Alexis could have accomplished his apostolic labors unless God had blessed and strengthened him for such work. Today the Church continues to reap the fruits of his teaching and preaching. In , he was considered as a candidate for the episcopal office. He declined this honor, however, humbly pointing out that this responsibility should be given to a younger, healthier man. At the end of , St. He went to the seashore in southern New Jersey in an attempt to regain his health, but soon returned to Wilkes-Barre, where he was confined to bed for two months. Sava and Alexis the Hermit of the Kiev Caves. Before closing the account of his life, it would be most appropriate to reveal but one example of his heavenly intercession: In January, a certain man prayed to St. Alexis to help him obtain information about his son from whom he had been separated for twenty-eight years. It seems the young man was in church when he was suddenly filled with an overwhelming desire to contact his father. He had been taken to another state by his mother, and she changed his name when he was a child. This is why his father was unable to locate him. As a result of that telephone call, the young man later visited his father, who rejoiced to see what sort of man his son had become. The father gave thanks to God and to St. Alexis for reuniting him with his son. St Alexis was a true man of God who guided many Carpatho-Russian and Galician immigrants through the dark confusion of religious challenges in the New World and back to the unity of the Orthodox Church through his grace-filled words and by his holy example. In his last will and testament St. His holy relics now rest at St Tikhon Monastery in South Canaan, Pennsylvania where the faithful may come to venerate them and to entreat St. Saturday, November 10th 7:

Chapter 5 : St. Alexis Roman Catholic Church: History of St. Alexis

Saint Alexis, the Man of God. On March 30th (the 17th by the old calendar) the Church commemorates Saint Alexis, the man of God.. What a wondrous saint and how deeply moving is his life!

March 31st March 17th Old Calendar I n the fourth century, there lived in Rome the wealthy spouses, Euthymianus and Aglaia, who were known for their kindheartedness and compassion. They received the poor, orphans, widows and strangers in their home daily and fed them. If, on any day, few paupers would come to the table, Euthymianus would say with sadness: Euthymianus and Aglaia regretted this and daily begged the Lord that for comfort in old age He would send to them a son. Finally, God heard their prayer, and a son was born to them, whom they called Alexis at baptism. The parents exerted every effort so that their son would grow up good and pious. Directed by his pious parents, Alexis loved the Lord from his early years. He fasted strictly, dressed modestly, and prayed often. When Alexis attained maturity, his parents found a bride for him and married him. Literally, "crowned him" - a reference to the placing of crowns on the heads of the bride and groom during the Orthodox wedding service. Alexis agreed to marry, in order to assure a future for his bride. Wandering from land to land, Alexis finally reached the city of Edessa. In Edessa, Alexis distributed his last money to the poor and began to live as a pauper near a church in honor of the Most Holy Theotokos, living on alms. Alexis passed day and night in prayer, while on Sundays he would commune of the Holy Mysteries. Thus, he passed seventeen years in poverty and spiritual struggles. Gradually, many of the inhabitants of Edessa became acquainted with the pauper who sat by the church, and they valued his high spiritual qualities. One of the ministers of the church saw in a dream the Most Holy Virgin Mary, who said to him: From that time, esteem for Alexis grew still more, and they began to praise him and openly set him forth as an example. Then Alexis, fleeing vainglory, left Edessa. Having reached the Mediterranean Sea, he boarded a ship in order to get to some other land. While sailing on the sea, a terrible storm arose, and after several days threw the damaged ship onto the shores of Italy - not far from Rome, where Alexis had lived formerly. Alighting on the shore, Alexis made for his home, and on the road met his father, who was returning from church. Bowing before him, Alexis said: May the Lord bless thee for this and grant thee the Kingdom of Heaven, and if thou hast any of thy near ones wandering, may He return him safely. These words reminded Euthymianus of his lost son; he shed tears and commanded that the pauper be given a small little house on his property. At home, Alexis also led the same manner of life as he had earlier in Edessa: It was difficult for Alexis, living near his father, mother and wife, to see their sorrow over their lost son and husband. Thus, seventeen more years passed. When Alexis felt the approach of his death, he described his life on a parchment, beginning from the day of his parting from his kin, and began to prepare for death. There were many people praying. During the divine service, a voice rang out in the church: Coming to his property, they learned from the servants that in the small little house lived a pauper who passed all his time in prayers and strict fasting. Entering into the hut, they saw an emaciated man lying without breath on the floor. His face shone, and his body was fragrant. Then, at last, Euthymianus and all those present learned that the pauper, who had lived there for many years, was also the lost son of Euthymianus. The parents sorrowed greatly that they had learned about their beloved son so late, but at the same time they were also comforted by the fact that he had attained such great holiness. Hither all Rome gathered. The Emperor and the Pope themselves bore the body of the saint into the church, where it remained for a whole week, and then was placed in a marble sepulchre. From the holy relics a fragrant myrrh-oil began to flow forth which granted healing to the sick. Los Angeles, California

Chapter 6 : St. Alexis Falconieri - Saints & Angels - Catholic Online

St. Alexis. the Man of God. March 31 st (March 17 th Old Calendar). In the fourth century, there lived in Rome the wealthy spouses, Euthymianus and Aglaia, who were known for their kindheartedness and compassion.

For more information, please contact the Parish Center at [Courage](mailto:Courage@stalexis.org) is a confidential diocesan sponsored international organization for those who struggle with homosexual relationships. Members support one another in living the virtues of the gospel by embracing the teachings of the Catholic Church on human sexuality through a structured step program. Jesus in Disguise is a program for all members of the parish to help those in our community who are less fortunate. This is accomplished by collecting small needed goods and getting them into the hands of the needy. It is named Jesus in Disguise because it is done quietly and without recognition. On Monday evenings, help is needed to get vehicles packed with food, clothing, blankets and other assorted items to be distributed at [Jesus in Disguise](mailto:JesusInDisguise@stalexis.org). This weekly effort provides comfort and safety to those who might otherwise be alone. For more information, please contact Claudia Reljac at [Ladies of Charity](mailto:LadiesOfCharity@stalexis.org) is an international organization founded over years ago by Saint Vincent de Paul and Saint Louise deMarillac, dedicated to helping anyone in need. The local chapter has been active for over 25 years. In living the faith, they find ways to serve the needy, poor, or anyone who needs assistance. The group is funded by the poor boxes in the church and by private donations. They serve as Lectors and Eucharistic Ministers at funeral masses. They sponsor the annual Easter food drive, Thanksgiving food and baby needs drive and the Christmas Angel Sharing Tree. They also fulfill requests for assistance in areas such as rent or medical bills, and visit the homebound. All requests for aid are held in the strictest of confidence. Ministry to the Sick focuses on reaching those people who are unable to attend Mass or who are unable to be involved in community life at Saint Alexis. The members are usually Extraordinary Ministers of Holy Communion who visit shut-ins, elderly or those who are ill, to bring Jesus into their homes. On occasion, they will also provide transportation for a parishioner to attend weekend mass. Outreach Ministry to the Sick sends cards to parishioners who have been hospitalized. The time commitment can be minimal hours per month , or as much as you can help. Project Rachel is a confidential diocesan sponsored ministry for women who are grieving after an abortion.

Chapter 7 : Alexius of Rome - Wikipedia

Some saints are not meant for imitation. A brief overview of the 11th century "Vie de Saint Alexis". Further Reading An English translation of the Golden Leg.

Article Here beginneth the Life of Saint Alexis. In the time that Arcadius and Honorius were emperors of Rome, there was in Rome a right noble lord named Euphemius which was chief and above all other lords about the emperors, and had under his power a thousand knights. He was a much just man unto all men, and also he was piteous and merciful unto the poor, for he had daily three tables set and covered for to feed the orphans, poor widows, and pilgrims, and he ate at the hour of noon with good and religious persons. His wife, that was named Aglaia, led a religious life, but because they had no child, they prayed unto God to send them a son that might be their heir after them of their havoir and goods. It was so that God heard their prayers and beheld their bounty and good living, and gave unto them a son, which was named Alexis, whom they did to be taught and enformed in all sciences and honours. After this they married him unto a fair damoisel which was of the lineage of the emperor of Rome. When the day of the espousals was come to even, Alexis, being in the chamber with his wife alone, began to inform and induce her to dread God and serve him, and were all that night together in right good doctrine. And finally, he gave to his wife his ring and the buckle of gold of his girdle, both bound in a little cloth of purple, and said to her: Fair sister, take this and keep it as long as it shall please our Lord God, and it shall be a token between us, and he give you grace to keep truly your virginity. And every Sunday he was houseled and received the sacrament; such a life he led long. Some of the messengers that his father had sent to seek him through all the parts of the world, came to seek him in the said city of Edessa, and gave unto him their alms, he sitting tofore the church with other poor people, but they knew not him. And he knew well them and thanked our Lord saying: I thank thee, fair Lord Jesu Christ, that vouchest safe to call me and to take alms in thy name of my servants, I pray thee to perform in me that which thou hast begun. When the messengers were returned to Rome, and Euphemius, his father, saw that they had not found his son, he laid him down upon a mattress, stretching on the earth, wailing, and said thus: I shall hold me here and abide till that I have tidings of my son. And the wife of his son Alexis said, weeping, to Euphemius: I shall not depart out of your house, but shall make me semblable and like to the turtle, which after that she hath lost her fellow will take none other but all her life after liveth chaste. In like wise I shall refuse all fellowship unto the time that I shall know where my right sweet friend is become. After that Alexis had done his penance by right great poverty in the said city and led a right holy life by the space of seventeen years, there was a voice heard that came from God unto the church of our Lady, and said to the porter: Make the man of God to enter in, for he is worthy to have the kingdom of heaven, and the spirit of God resteth on him. When the clerk could not find ne know him among other poor men, he prayed to God to show to him who it was, and a voice came from God and said: He sitteth without, tofore the entry of the church; and so the clerk found him, and prayed him humbly that he would come in to the church. When this miracle came to the knowledge of the people, and Alexis saw that man did to him honour and worship, anon for to eschew vain glory, he departed from thence and came into Greece, where he took ship and entered for to go into Sicily. But, as God would, there arose a great wind which made the ship to arrive at the port of Rome. When Alexis saw this, anon he said to himself: And when he was within Rome he met Euphemius, his father, which came from the palace of the emperor with a great meiny following him. And Alexis, his son, like a poor man ran crying and said: Sergeant of of God, have pity on me that am a poor pilgrim, and receive me into thine house for to have my sustenance of the reliefs that shall come from thy board, that God bless thee and have pity on thy son, which is also a pilgrim. When Euphemius heard speak of his son, anon his heart began to melt, and said to his servants: Which of you will have pity of this man and take the cure and charge of him, I shall deliver him from his servage and make him free, and shall give him of mine heritage. And anon he committed him unto one of his servants, and commanded that his bed should be made in a corner of the hall whereas comers and goers might see him. And the servant to whom Alexis was commanded to keep, made anon his bed under the stair and steps of the hall, and there he lay right like a poor wretch, and suffered many villainies

and despises of the servants of his father, which oft-times cast and threw on him the washing of dishes and other filth, and did to him many evil turns and mocked him, but he never complained, but suffered all patiently for the love of God. After this, when it pleased God for to show and manifest the victory of our Lord Jesu Christ in his servant Alexis, on a time on a Sunday after mass, hearing all the people in the church, there was a voice heard from God crying and saying as is said, Matthew, eleventh chap.: Come unto me ye that labour and be travailed, I shall comfort you. Of which voice all the people were abashed, which anon fell down unto the earth. And the voice said again: Seek ye the servant of God, for he prayeth for all Rome. And they sought him, but he was not found. And a voice was heard that came from God that said: Ye shall find him in the house of Euphemius. And the people said unto Euphemius: Why hast thou hid from us that thou hast such grace in thine house? God knoweth that I know no thing thereof. Sire, see if this poor man that ye have so long kept and harboured be the same man of God. I have well marked that he hath lived a right fair and holy life. He hath every Sunday received the sacrament of the altar, he hath been right religious, in fasting, in waking, and in prayer, and hath suffered patiently and debonairly of our servants many villainies. And when Euphemius had heard all this, he ran towards Alexis and found him dead. He discovered his visage, which shone and was bright as the face of an angel. And anon he returned toward the emperors and said: We have found the man of God that we sought, and told unto them how he had harboured him, and how the holy man had lived, and also how he was dead, and that he held a bill or letter in his hand which they might not draw out. How well the we be sinners, yet nevertheless we govern the world, and lo here is the pope the general father of all the church, give us the letter that thou holdest in thine hand for to know what is the writing of it. And the pope went tofore and took the letter and took it to his notary for to read, and the notary read it tofore the pope, the emperors and all the people, and when he came to the point that made mention of his father, and of his mother, and also of his wife, and that by the ensigns that he had given to his wife at his departing, his ring and buckle of his girdle wrapped in a little purple cloth, anon Euphemius fell down aswoon, and when he came again to himself he began to draw his hair and beat his breast, and fell down on the corpse of Alexis his son, and kissed it, weeping and crying in right great sorrow of heart, saying: Thou sawest what sorrow and heaviness we had for thee; alas! How mightest thou suffer thy mother and thy father to weep so much for thee and thou sawest it well without taking pity on us? I supposed to have heard some time tidings of thee, and now I see thee lie dead in thy bed, which shouldst be my solace in mine age; alas! Me were better die than live. When the mother of Alexis saw and heard this, she came running like a lioness and cried: These paps have given thee suck. And when she might not come to the corpse for the foison of people that was come thither, she cried and said: Make room and way to me, sorrowful mother, that I may see my desire and my dear son that I have engendered and nourished. And as soon as she came to the body of her son she fell down on it piteously and kissed it, saying thus: Thou sawest thy father, and me thy sorrowful mother so oft weep for thee, and wouldst never make to us semblance of son. O all ye that have the heart of a mother, weep ye with me upon my dear son, whom I have had in my house seventeen years as a poor man. To whom my servants have done much villainy. And after this came the wife of Alexis in weeping, throwing herself upon the body, and with great sighs and heaviness said: Right sweet friend and spouse, whom long I have desired to see, and chastely I have to thee kept myself like a turtle that alone, without make, waieth and weepeth. Certes my solace is dead, and in sorrow I shall be unto the death, for now forthon I am the most unhappy among all women, and reckoned among the sorrowful widows. And after these piteous complaints the people wept for the death of Alexis. The pope made the body to be taken up and to be put into a fere-tree and borne into the church. And when it was borne through the city, right great foison of people came against it, and said: The man of God is found that the city sought. Whatsomever sick body might touch the fere-tree he was anon healed of his malady. There was a blind man that recovered his sight, and lame men and others were healed. The emperor made great foison of gold and silver to be thrown among the people, for to make way that the fere-tree might pass, and thus by great labour and reverence was borne the body of Saint Alexis unto the church of Saint Boniface the glorious martyr. And there was the body put into a shrine much honourably, made of gold and silver, the seventeenth day of July, and all the people rendered thankings and laud to our Lord God for his great miracles, unto whom be given honour, laud, and glory in secula seculorum.

Chapter 8 : Alexios the Man of God - OrthodoxWiki

The venerable relics of Saint Alexis, the Man of God, were buried in the church of Saint Boniface. The relics were uncovered in the year The Life of Saint Alexis, the Man of God, was always very popular in Russia.

Our patron, righteous father Alexis of Wilkes-Barre, was a missionary priest, sent from his homeland in Slovakia as a Uniate, who, in order to serve and protect his flock in the United States in a hostile Latin environment, recognized the need to lead them in a return to their Orthodox Christian heritage. His feast day is celebrated on May 7. He followed in the steps of his father who was dean of the United Greek Church in the county. He was educated in the local preparatory schools and then went on to the Roman Catholic seminary for a year and then on for three years to the Uniate Greek Seminary in Ungvar. He continued on to the University of Prague where he graduated with a degree in Theology. In a few years his wife Rosalie, whose father also was a priest, and their only child were to die. The bishop agreed and sent Father Alexis as a "missioner. However, the church edifice was incomplete, there were no furnishings, no vestments, but a debt. Over the next year Father Alexis worked with his community, preaching, asking for donations, acquiring furnishings, vestments, and bringing the parish to an organized, stable institution, all this without receiving any salary. Archbishop Ireland was a strong advocate of the "Americanization" movement within the Roman Catholic Church, and thus was a strong proponent of the Americanization of the Catholic immigrants. And in this regard, Archbishop Ireland looked upon Father Alexis and his flock as an alien sect that did not have the capacity or desire to fit into his plans for Americanization. So, upon presenting his credentials to Archbishop Ireland on December 19, , the Archbishop immediately rejected him as a Catholic, not recognizing the Greek Rite nor Father Alexis as a priest nor even his bishop. Archbishop Ireland directed all Roman Catholic priests and their flock to not have any relations with Father Alexis and his people. Father Alexis sent reports to his bishop in Slovakia about his reception by Archbishop Ireland but heard nothing in return. Other Uniate priests in the United States sent letters to Father Alexis reporting that they had had similar confrontations. The problems for the Uniate priests reached a head after they met to discuss their situation. They learned that they were to be all recalled and returned to Europe. These confrontations brought Father Alexis to a course of action about which he had thought about before and that was to return to Orthodox Christianity. On December 8, , St. At this time Father Alexis was received into the Orthodox Church. Bishop Vladimir, hearing that Father Alexis was not receiving any pay, established a stipend to help him. On March 25, , Bishop Vladimir visited the St. Having been sent originally to America to be a missionary to the immigrants, Father Alexis, in his new role, was to fulfill his destiny as the missionary leading his people back to the Orthodox Church. In December he evangelized the immigrants in WilkesBarre, Pennsylvania, preaching and enlightening them about their social and religious future in America. In , he received the parish of St. John the Baptist in Mayfield, Pennsylvania, into the Orthodox fold. Elevated to the rank of protopresbyter, he was in the forefront, over the years until his death, of receiving parishes from the Unia into Orthodoxy. Through his efforts over 20, Carpatho-Russian and Galician uniates were re-united with the Orthodox Church. On May 7, , he died and was buried in a special shrine at the St. The Orthodox Church in America, We are on Facebook.

Chapter 9 : La Vie de Saint Alexis: ; ; ;

The particular St Alexis whom the Alexian Brothers adopted as their principal patron is the St Alexis who lived around AD. His relics, with those of St Boniface, rest in the Church of St Boniface and Alexis on the Aventine Way in Rome.

Lesson 3 Brigitte L. A saint is a person who is officially recognized by the Church of Rome as having lived a remarkably holy life. Because of their exceptional Christian virtues, saints are assumed to be in heaven, where they are able to intercede for sinners, those who live a less-than-holy life. With the calendar of saints indicating the days of the individual saints, the Church had introduced their systematic celebration, highlighting their virtuous lives as Christians. Because of their interceding function, saints often were patrons of certain groups, roles that generally trace back to events in their lives. Nicolas, for example, was patron saint of sailors because -- according to legends -- he had saved sailors at one point in his life; St. Luke, who originally was believed to be a painter and a physician, was the patron saint of painters and of physicians. Moreover people generally were named after a saint, for whom they tended to develop special devotion. Outside and inside churches and houses were many statues of saints, each with its own symbols e. John the Evangelist with the poisoned cup to which he was condemned. There was a strong hagiographic tradition as well: Saints were, so to speak, omnipresent in daily life in the Middle Ages. Reading and Textual Analysis The text for this lesson has been taken from La Vie de Saint Alexis, which dates from the mid-th century and relates the life of Saint Alexis, a young Roman whose life was devoted to God. The legend of St. Alexis is rather international: The document discussed here presumably is based on a lengthy written tradition. Son of an important and rich Roman senator, Alexis decides on the eve of his wedding to leave Rome and live with the poor. Having distributed his possessions among the poor, he lives for seventeen years in Edessa, spending his days as a beggar. When the locals come to consider him a saint, he leaves the town on a ship and eventually ends up in Ostia, a port close to Rome. In the streets of Rome he encounters his father, who fails to recognize him. Alexis asks to be taken into the household. His father accepts, and Alexis stays there for another seventeen years without being recognized by his family, living as a pauper under the staircase. Refusing to reveal his identity, he sees how his parents and his wife grieve his loss. After seventeen years he feels that he is about to die and he calls for his servant: Shortly after his death, the letter is discovered and Alexis is recognized as a saintly figure. The fragments below describe how Alexis, after seventeen years, returns to Rome and asks his father to take him into his house. They also describe how his parents and his wife fail to recognize him, and spend their time grieving their lost son and husband.