

MIRACLES
AND
REVELATIONS

DURING THE DIVINE LITURGY



MIRACLES AND REVELATIONS

During the Divine Liturgy

Compiled by
Holy Monastery of the Paraclete
Oropos, Attica, Greece



Uncut Mountain Press

MIRACLES AND REVELATIONS

During the Divine Liturgy

© 2025

Uncut Mountain Press

Florence, AZ

uncutmountainpress.com

+1 (520) 895-1804 | info@uncutmountainpress.com

All rights reserved

under International and Pan-American Copyright Conventions.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—without the prior written permission of the publisher. The only exception is brief quotations.

Scriptural quotations are taken from the KJV. For the Old Testament, where the KJV differs from the Greek, quotations are from Sir Lancelot Brenton's translation of the Septuagint. Quotations from the Psalms are taken from *The Psalter According to the Seventy* by Holy Transfiguration Monastery in Brookline, MA. Quotations from the liturgical texts of the Church are likewise taken from the translations of Holy Transfiguration Monastery.

Images are from Uncut Mountain Supply or in the public domain unless cited otherwise.

The first English translation and publication of this collection of texts was undertaken by Fr. Ermolaos Iatrou from the nineteenth edition of the Holy Monastery of the Paraclete, Oropos, Attica, in Greece. This second English edition presents a text thoroughly edited and revised by Uncut Mountain Press.

Miracles and Revelations During the Divine Liturgy—2nd English ed.

Compiled by the Holy Monastery of the Paraclete.

Translated and edited by Uncut Mountain Press.

ISBN (softcover): 978-1-63941-087-3

ISBN (ebook): 978-1-63941-088-0

I. Eastern Orthodox Church

II. Eastern Orthodox Spirituality

Printed in Canada.

“The mystery needs no treatment; rather, it is proclaimed only as being what it is... It is revealed not by wisdom but by the Holy Spirit, inasmuch as we are able to receive it.”

— **ST. JOHN CHRYSOSTOM**
(as quoted in the Introduction)



CONTENTS

PUBLISHER'S NOTE	11
-------------------------	-----------

INTRODUCTION	15
---------------------	-----------

PART I: THE POWER OF THE MYSTERY	19
---	-----------

The Bread That Turned to Stone	21
The Prayer of the Anaphora	22
The Necessity of Holy Communion	24
Saint Tychon and the Grapes	25
The Miracle of Orthodoxy	26
The Victory of Christ	26
Forty Liturgies For Health	27
Help for the Helpless	28
Respite for the Prisoner	31
Marvelous Signs	31
Victory Over the Demons	34
The Punishment of the Turk	35
The Value of the Proskomidi	36
Forty Liturgies "For the Repose"	38
The Invincible Power	41
The Divine Liturgy and the Figs	43
The Drunkard Priest	44

PART II: BODY AND BLOOD OF CHRIST	49
--	-----------

The Deluded Hermit	51
The Skeptical Monk	52
A Portion of God's Own Flesh	53
The Appearance of the Theotokos	54
The Vision of the Saracen	56
The "Sin" of Elder Augustine	58
A Convincing Proof	59
Blood of the Master	60

PART III: HEAVEN ON EARTH	63
----------------------------------	-----------

Light and Fire	65
Heavenly Guardians	66

Burning but Not Consumed	67
The Fiery Covering	69
Angel Concelebrants	69
Equal Sins	73
“While the Doors Were Shut”	74
By the Hand of an Angel	75
The Holy Communion that Sprouted Ears of Wheat	76
“The Law Is Not Made for a Righteous Man”	77
The Slandered Bishop	77
The Correction of the Irregularity	79
The Doxology of Creation	80
Saint Theodore and the Holy Bread	80
Saint Athanasia of Aegina	81
Like a Flame of Fire	83
The Conversion of an Unbeliever	84
The Radiant Celebrant	86
The Lord in Glory	88
The Strange Liturgist	89
The Holy Altar in Flames	90
“Offering and Being Offered”	92
A Contemporary Holy Celebrant	93
Liturgical Experiences	95
A Wondrous Sign	97
Charismatic States	98
Concelebrant of Saints	99
The Heavenly Deacon	102
Wondrous Vision of God	102
Experiences of a Humble Priest	103
The Gift of Prayer	106
“Things on High Celebrate Together with Things Below”	107
Concelebrant of the Holy Trinity	108
Who Wounded Him?	110
Flames of Fire	111
A Voice from the Stole	112
Priestly Concelebration	112

PART IV: WORTHY AND UNWORTHY 115

- The Disobedient Monk-Martyr 117
- Approach Worthily 119
- The Deacon's Offense 120
- The Purifying Divine Power 122
- The Celebrant, a Conduit of Grace 123
- Faces Bright and Black 124
- Do Not Trifle with Sacred Matters 125
- The Eagle 126
- The Two Widows 126
- The Ill-Tempered Female Ascetics 128
- The Punishment and the Redemption 129
- The Celebrant Angel 131
- The Unrepentant Woman 132
- "Consuming Fire" 132
- The Empty Spoon 133
- Wondrous Transformations 134
- An Unworthy Man on His Deathbed 135

PART V: "A REMEDY FOR DIVERS MALADIES" 137

- Holy Communion and the Demon 139
- The Defiled Wine 140
- Consuming a Snake 141
- "For the Healing of Both Soul and Body" 142
- The Wonder-Working Remedy 146
- Miraculous Healing 148
- From the Mouth of the Leper 149
- Healing of the Woman with the Issue of Blood 149
- The Little Spoons and the Communion Spoon 150
- The Madman 151
- Holy Communion Works Miracles 152
- The Healing of a Small Child 153
- The Skeptical Doctor 154
- The Medicine of the Church 155

BIBLIOGRAPHY 158

PUBLISHER'S NOTE

The publication of this book is largely due to the work and encouragement of a dear friend and outstanding modern Orthodox missionary to Africa, the ever-memorable Fr. Ermolaos Iatrou. Father Ermolaos worked absolutely tirelessly to bring the Gospel and the Faith to the far reaches of the African continent, including arranging for the first translation and edition of this book, which he asked us to perfect and publish for English speakers in North America.

Father Ermolaos was exceptional in many ways, not least of all as one of a very few married clergymen who has his family in the missionary field. He was largely responsible for the establishment and tremendous growth of the Orthodox Church in Malawi, where he built the Church of Saint Nektarios, and many other churches, with the help of many young men whom he had catechized and guided to the priesthood. He was their father, their inspiration, and he nurtured a generation of African clergymen who now serve the Orthodox Church with zeal.

Father Ermolaos was a rare clergyman for another reason. He strove to follow with exactitude the Holy Fathers, eschewing every innovation and heresy of our day with great boldness. His principled stand on matters of Faith led him to other missionary outposts. Having overcome grave illness during the time of the so-called pandemic, he



Father Ermolaos Iatrou

continued his mission undeterred, moving to the yet-to-be touched missionary field of Liberia, to extend the Light of Orthodoxy to new souls.

It was there, in the midst of his holy work, that the Lord called him suddenly to the heavenly realm on the first of April 2022. All who knew him mourned his loss even as they remember his zeal and love for the Incarnate Truth with gratitude and reverence. He offered not only his last bit of strength for the Gospel but also his learning, generously entrusting to us translations of spiritual classics such as this, that the treasures of the Faith might enrich many others.

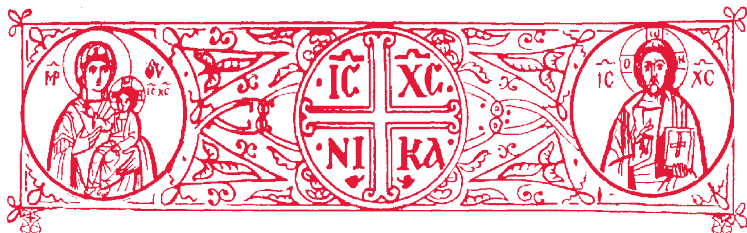
May the sacrifice, love, zeal and missionary spirit of the ever-memorable Fr. Ermolaos continue to inspire all who encounter his work and the fruit of his labors. Memory Eternal, dear Father Ermolaos!



Father Ermolaos Iatrou



St. John Chrysostom (mosaic from the 11th century)
Saint Sophia Cathedral, Kiev



Introduction

The Christian's life in the Church is a continuous mystery. From the day of his baptism, his existence is organically tied to the central person of the Church, the God-man Jesus Himself. His journey with the Saviour Christ becomes a high and ineffable mystery.

This mystical relationship reaches its peak in the Divine Eucharist which is accomplished within the Divine Liturgy. This is the supreme and most dread mystery of our Church.

Here, incomprehensibly yet truly, the bread and the wine, which man offers God as symbols of his own life, are changed, “by the power and activity of the All-Holy Spirit,” into the Body and Blood of Christ. The faithful partakes of this Body and Blood of the Master with a pure conscience “unto the remission of sins and unto life everlasting,” receiving the whole Godhead within him. For as He said, “he that eateth my flesh and drinketh my blood abideth in me and I in him” (John 5:65). For this reason after Divine Communion the Christians can confess, “We and Christ are one” (Saint John Chrysostom).

This theanthropic communion is realized in the common celebration of all heavenly and earthly creatures. In every divine liturgy, gathered around the holy altar, are the All-Holy Theotokos, All Saints, the angelic world, our

brothers living and fallen asleep, the entire creation. United they concelebrate the liturgy and together they glorify God for the manifestation of His love toward the world.

Thus have the people of God lived the divine mystagogy throughout the course of the centuries. Today's Christian experiences this same reality, according to the measure of his faith and spiritual struggle. In fact, sometimes God allows the veil that covers what is being done in the Divine Liturgy to be lifted, and then the great mystery is revealed, not "through a glass, darkly," but "in very deed." Then again, at other times, Divine Communion itself is seen associated with strange and marvelous signs, palpable, astonishing miracles.

Through all the visible activities of the sacred mysteries, God—in accordance with the circumstance and His unsearchable will—intervenes and heals diseases, saves from dangers, rewards the virtuous, strengthens the fighters, supports those of little faith, rouses the sluggards, reproves the sinners, leads men to the Truth of the Church...

In the pages that follow, the reader will find a small collection of such wondrous interventions and revelations related to the Divine Liturgy and Divine Communion.

The accounts were collected from various sources, of which the main ones are numbered at the end of the book. The numbers noted in brackets at the end of each account refer to these sources.

To the many noteworthy things that are written and preached in our days having as their aim the liturgical renaissance of the Church's fulness, we humbly add this book too; and we believe that in its own way it will lead to the "miracle of the mysteries"—provided that it be read with simplicity and with the respect that is fitting for what our Church's tradition has preserved. Besides, "the

mystery needs no treatment; rather, it is proclaimed only as being what it is... It is revealed not by wisdom but by the Holy Spirit, inasmuch as we are able to receive it" (Saint John Chrysostom).

HOLY MONASTERY OF THE PARACLETE



PART I

THE POWER OF THE MYSTERY





Christ flanked by the Virgin Mary and Saint John the Baptist in supplication



The Bread That Turned to Stone

During the time of St. John Chrysostom (4th century), there lived a wealthy man who, together with his wife, adhered to the heresy of Macedonius. One day, after hearing the saint's teaching, the man repented and returned to the truth of the One, Holy, Catholic, and Apostolic Church. His wife, however, while confessing the Orthodox faith outwardly, inwardly continued to cling to her heretical beliefs.

On a major feast day of the Church, when many Christians customarily received Holy Communion, the following incident occurred:

The wife secretly went to receive communion from the heretical clergy. However, she did not consume the bread, but instead gave it to her servant to hide, without anyone noticing.¹

Later that day, she went to the Orthodox church with her husband to receive Holy Communion. When her turn came, she took the Holy Bread from the hand of St. John Chrysostom, but did not place it in her mouth. Instead, she

¹ In the early centuries, Christians received the Holy Gifts separately. First, they would receive the Holy Bread in their right palm, and then partake of the consecrated Wine from the Holy Chalice. This practice continues today for clergy who commune within the sanctuary. For the rest of the faithful, the simultaneous reception of the Holy Gifts with the Holy Spoon was implemented, likely after the 8th century.

secretly consumed the bread she had received earlier from the heretics.

Immediately, she was struck by a miracle: the heretical bread turned into stone in her mouth!

Terrified, she cried out and confessed the entire incident to those present. From that moment, she wholeheartedly believed in the Orthodox Church.

St. John Chrysostom took the stone and placed it in the sacristy as a permanent witness to the miracle.

[22]

The Prayer of the Anaphora

In the region of Apamea, Syria's second province, there was a village called Gonagon. Once, about a mile away from the village, some children were tending their animals. While playing, they agreed among themselves to perform the Divine Liturgy, imitating what they had seen the priest do in church. They appointed one of them as a "priest" and two others as "deacons." Then, they approached a smooth rock, where they placed bread and a clay vessel filled with wine, as if on an altar.

The "priest" stood in the middle, with the "deacons" on his right and left. He began reciting the Prayer of the Anaphora,² while the "deacons" fanned with their kerchiefs

2 The Prayer of the Anaphora is recited dialogically between the priest and the congregation during the most central part of the Divine Liturgy, known as the Holy Anaphora, which begins after the recitation of the Symbol of Faith (the Nicene Creed). This prayer includes the apostolic blessing, thanksgiving, the hymn of victory, the commemoration of the Lord's redemptive work, the proclamation of the words instituting the mystery of the Holy Eucharist, the invocation of the Holy Spirit for the sanctification of

in place of liturgical fans.³ The young “priest” knew the Prayer of the Anaphora because he often stood, like all children, in front of the holy sanctuary during the sacred services, listening and learning the prayers.

After everything had been done according to the ecclesiastical order and as they were preparing to break the bread, something terrifying happened: Fire fell from heaven and turned to ashes everything they had put forth as offerings, and even the rock itself. Not the slightest trace remained!

The children, terrified, fell to the ground and remained there half-dead, unable to utter a word. The parents became worried about their delay. Searching, they found them in this state and brought them back to the village. They persistently asked to learn the cause of their shock, but received no answer.

Later, when the children recovered, they recounted what they had done and experienced. Soon, the bishop was informed of the miraculous event. He went with all the clergy to the site of the miracle and saw the marks of the heavenly fire. Then he placed the children in a monastery. While on the site of the fire, he built a church and around it a beautiful monastery.

[25]

the Holy Gifts, the commemoration of the living and the departed (diptychs), and the final blessing.

3 The liturgical fans [*ripidia*] were special fans made of leather or feathers, which the deacons held during the Divine Liturgy and waved over the Holy Gifts to prevent any insects from falling into the Holy Chalice.

The Necessity of Holy Communion

An Egyptian man, known for his dissolute life, became infatuated with a married and virtuous woman. Unable to seduce her, he turned to a sorcerer, asking him to drive the woman away from her husband.

When the sorcerer failed to affect the woman's mind, he used his dark arts to make her appear as a mare. Her husband, devastated, saw what appeared to be a horse that neither ate nor spoke for three days.

Desperate, he placed a halter on her and brought her to Saint Macarius.

"Why have you brought a mare here?" asked the astonished monks near the saint's cell.

"She is my wife," the man replied. "She has fasted for three days and does not speak. Somehow, she has been transformed."

The monks informed the saint, who said, "You are the ones with horse-like eyes. She is a woman, just as she was created."

Then, St. Macarius blessed water, poured it over her head, and prayed. Immediately, she appeared as a woman to all.

After feeding her, the saint gave the husband counsel. Turning to the woman, he said, "Never again absent yourself from the Church, nor distance yourself from Holy Communion. This happened to you because you had not partaken of the Immaculate Mysteries for five weeks."

[40, 46]

Saint Tychon and the Grapes

St. Tychon, Bishop of Amathus in Cyprus (4th–5th century), was a renowned wonderworker. Among his many miracles is the following:

One day, vineyard workers were planting in a field. A laborer threw aside some dried vine branches, believing them useless. The saint took one such branch and, after praying and invoking the Holy Trinity, planted it in the ground.

To the amazement of all, the dry branch took root, sprouted, blossomed, and produced sweet, ripe grapes—months before the usual harvest.

From then on, this miracle repeated yearly. On June 16, the feast of St.

Tychon, the vine produces ripe grapes, which are distributed to the faithful as a blessing. For many years after his death, the grapes remained green and sour until the Divine Liturgy of the feast began. Then they would gradually darken and sweeten.

By the end of the service, the grapes became black and exceedingly sweet. Those who partook of them felt physical well-being and deep spiritual peace. To this day, those who honor the saint continue to experience this miracle.

[22, 41]



St. Tychon, Bishop of Amathus,
Cyprus (18th century icon),
Yaroslavl, Russia

FREE PREVIEW -- Buy the full text at UncutMountainPress.com

BIBLIOGRAPHY

1. Hieromonk Agapios (Landos), *The Salvation of Sinners*, ed. V. Rigopoulou, Thessaloniki 1993.
2. *Athonite Testimony* (periodical), published by the Holy Monastery of Xeropotamou, Mount Athos, vols. 8–9/1990, 12–13/1991, 16–17/1992.
3. *Saint Eugene of Trebizond*, published by the Holy Monastery of Paracletos, Oropos 1997.
4. *Saint John of Kronstadt*, published by the Holy Monastery of Paracletos, Oropos 1997.
5. *Saint Cyprian* (periodical), published by the Holy Monastery of Sts. Cyprian and Justina, Phylē, Attica, vols. 193–194/1985, 195–196/1985.
6. *Anagenissi* (Cretan newspaper), issue of 6/5/1991.
7. Anagnostopoulos, Spyros, *Athanasius of Agiou Lavra the Spiritual Father*, ed. “Simantro,” Athens 1986.
8. Andrew of Mount Athos, Monk, *The Gerontikon of the Holy Mountain*, vol. A, 1992.
9. Anonymous hesychast, *Neptic Vision*, published by “Orthodox Hive,” Thessaloniki 1979. In English: A Monk of Mount Athos, *The Watchful Mind*, (Yonkers, NY: St. Vladimir’s Seminary Press, 2014), pp. 229–236.
10. Vasilopoulos, Charalambos, Archimandrite, *Miracles My Eyes Have Seen*, ed. “Orthodox Press,” Athens, n.d. (no date).
11. Galanos, Mich., *The Lives of the Saints*, Apostolic Ministry of the Church of Greece, vols. A–D, Athens 1983.
12. Giannakakis, Eusebios, Archim., *Near to Pain and Together with the Afflicted*, Holy Monastery of St. John the Theologian, Aigio 1995.
13. Gouvalis, Daniel, Archim., *The Miracle of Faith*, Athens 1985.
14. *Frightening and Beneficial Stories*, Holy Monastery of Paracletos, Oropos 1995.
15. Fathers of the Holy Monastery of St. David, *A Holy Elder, the Blessed Father Iakovos*, Rovies, Euboea 1993.

16. *The Evergetinos*, vols. A–D, ed. Viktor Matthaïou, Athens 1957–1960.
17. Ioannis and Sophronios the Sophist, *The Ancient Leimonarion*, ed. Sot. Schoinas, Volos 1953.
18. *The History of the Monks of Egypt*, “Tinos” Publications, Athens 1992.
19. Ioannidis, Kleitos, *Contemporary Holy Elders*, Holy Monastery of St. Marina and St. Raphael, Xylotymbou, Nicosia 1995.
20. Kalliatso, Anargyros, *Father Porphyrius*, Orthodox Press, Athens 1993.
21. Martha, Nun, *Saint Father Nicholas Planas*, Astir Publications, Athens [1992].
22. Matthaïou, Viktor (ed. & publ.), *The Great Synaxaristes of the Orthodox Church*, vols. 1–14, Athens 1946–1950.
23. Meletios of Nikopolis, Metropolitan, *Father Joel*, Holy Metropolis of Nikopolis, Preveza 1994.
24. Melinos, Manolis, *Flowers of Holy Russia*, Athens [1995].
25. Moschos, Ioannis, *Leimonarion*, trans. Monk Theologos, Holy Monastery of Stavronikita, Mount Athos 1990.
26. Botsis, P., *Elder Hieronymos – The Hesychast of Aegina*, Athens 1991.
27. Boutsouris, Georg. & Vass., *Preacher Dimitrios Panagopoulos (1916–1982)*, Athens 1993.
28. Moses, Monk, *Hieronymos of Simonopetra – The Elder of the Ascension*, Holy Monastery of Simonos Petra, Mount Athos 1982.
29. Moses of Mount Athos, Monk, *The Blessed Elder Georgios Karlidis*, Holy Monastery of the Ascension of the Savior, Taxiarchai, Drama 1989.
30. Nicodemus of the Holy Mountain, *New Eklogion*, Astir Publications, Athens 1974.
31. Nicodemus (Bilalis), Monk, *Miracles of St. Athanasius the Athonite*, Holy Monastery of Great Lavra, Mount Athos – Athens 1991.
32. Dudko, Dimitrios, Presbyter, *Our Hope*, “He Elaphos” Publications, Athens 1979.

33. Xenos, Spyridon, Archim., *A Contemporary Saint*, Mount Athos 1987.
34. *The Shepherd* (periodical), published by the Holy Metropolis of Mytilene, vol. 2/1996.
35. *Orthodox Press* (newspaper, Athens), issue 30/4/1991.
36. *Saint Seraphim of Sarov*, Holy Monastery of Paracletos, Oropos 1996.
37. *Saint Sergius of Radonezh*, Holy Monastery of Paracletos, Oropos 1995.
38. Paisios of Mount Athos, Monk, *Saint Arsenius the Cappadocian*, Holy Hesychasterion of Evangelist John the Theologian, Souroti, Thessaloniki 1987.
39. Paisios of Mount Athos, Monk, *Athonite Fathers and Things Athonite*, Holy Hesychasterion of Evangelist John the Theologian, Souroti, Thessaloniki 1993.
40. Palladios [of Helenopolis], *The Lausiac History*, trans. Monk Symeon, Holy Monastery of Stavronikita, Mount Athos, 1990.
41. Papagathangelos Papastavrou, *Saintly Figures Who Sanctified Cyprus*, Nicosia 1988.
42. *Father Dimitrios Gagastathis*, “Orthodox Hive” Publications, Thessaloniki, n.d.
43. Papadopoulos, Styl., *The Blessed Iakovos Tsalikis*, Fathers of the Holy Monastery of St. David, Athens 1993.
44. Papanikolaou, Vasil., *Saint Savvas the New of Kalymnos*, Holy Monastery of All Saints, Kalymnos 1989.
45. Paschos, P. V., *The Spring of the Desert*, Akritas Publications, Athens 1985.
46. Paschos, P. V., *New Materikon*, Akritas Publications, Athens 1992.
47. [Petros, Hieromonk], *An Ascetic Bishop*, Holy Monastery of Paracletos, Oropos 1997.
48. Cyril of Scythopolis, *Life of Saint Euthymios the Great*, Evangelos Foundation “Saint John the Russian,” Chalkida 1972.
49. Spetsieris, Joachim, Archim., *Memoirs*, vol. A (Mount Athos – Jerusalem), Athens 1931.

50. *Staretz Sampson*, Holy Metropolis of Nikopolis, Preveza 1991.
51. Tatsis, Dionysios, Presbyter, *Athonite Calendar*, Orthodox Press, Athens 1993.
52. Tsamis, D. G., *The Sinai Gerontikon*, Holy Monastery of the God-Trodden Mount Sinai, Thessaloniki 1988.
53. Tsamis, G. Dimitrios, *Materikon*, vols. B and C, “Saint Macrina” Brotherhood, Thessaloniki, 1991–1992.
54. Tsolakidis, Christos, *Messages from the Saints*, [Athens] 1995.
55. Chabakou, Theodora, Nun, *Gerontikon*, Lydia Publications, Thessaloniki 1993.
56. Charitidis, Leon. (trans.), *Saint Theodore of Sykeon*, “The Garden of the Virgin Mary” Publications, Thessaloniki 1987.
57. Chatzifotis, I. M., *The Church in the Struggle of the Forties*, “Atlantis” Publications, Athens [1982].
58. Cherouvim, Archim., *Sabbas the Spiritual*, Holy Monastery of Paracletos, Oropos 1995.
59. Cherouvim, Archim., *Daniel of Katounakia*, Holy Monastery of Paracletos, Oropos 1994.