

Due to copyright restrictions, these works may not be further reproduced,  
beyond printing out a single copy for personal non-commercial use.

READER'S TYPIKA ON SUNDAY, OCTOBER 11, 2020  
(18<sup>th</sup> Sunday after Pentecost & 4<sup>th</sup> Sunday of Luke<sup>1</sup>)  
*Commemoration of the Holy Fathers of the  
Seventh Ecumenical Council at Nicea (787 AD)*

*Leader:* Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

*Reader:* Amen.

THE TRISAGION PRAYERS

*People:* Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

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 the evil one.

*Leader:* O Lord, Jesus Christ, Son of God, have mercy on us.

*All:* Amen.

*Reader:* Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

*Reader:* Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in

---

<sup>1</sup> No matter which of the Sundays of Luke would match this special Sunday (of the Fathers of 7<sup>th</sup> Council), we always read the Gospel for the 4<sup>th</sup> Sunday of Luke. (NOTE: There are other Sundays when the Gospels are rearranged, as explained in Father Daniel's Typikon Notes.)

mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

*And again:* Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

#### THE SECOND ANTIPHON: PSALM 145

*Reader:* Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my be-ing. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

#### THE HYMN OF JUSTINIAN

*Choir:* Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

#### THE BEATITUDES IN TONE ONE

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone One

*Verse 10: Blessed are the meek, for they shall inherit the earth.*

Through food, the enemy led Adam out of Paradise; and through the Cross Christ led the thief back into it crying: 'Remember me, O Lord, when Thou comest into Thy Kingdom.'

*Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.*

I venerate Thy sufferings and glorify Thy Resurrection. With Adam and with the thief I raise a shining cry to Thee: 'Remember me, O Lord, when Thou contest into Thy Kingdom.'

*Verse 8: Blessed are the merciful, for they shall obtain mercy.*

Without sin, hast Thou been crucified, and of Thine own will hast Thou been laid in the tomb. But Thou as God hast risen raising Adam with Thyself, crying: 'Remember me, when Thou comest into Thy Kingdom.'

*Verse 7: Blessed are the pure in heart, for they shall see God.*

On the third day, O Christ our God, Thou hast raised from the tomb the temple of Thy body raising with Thyself Adam and those descending from him, crying: 'Remember me when Thou comest into Thy Kingdom.'

*Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.*

The women bearing myrrh came early in the morning lamenting to Thy tomb, O Christ our God, and they found there an angel in shining white seated and crying: 'What do ye seek? Christ is risen, weep no more.'

*Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

O Lord, Thine apostles as Thou hast ordered them were beside Thee on the Mountain and seeing Thee, O Saviour, they worshipped and Thou hast sent them forth to teach and to baptize the nations.

For the Holy Fathers<sup>2</sup> in Tone Eight

*Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

That the indestructible Church of Christ might not be shaken, the divine chief shepherds of the pious, initiated by Him, shook them that desired to shake it, since they were the portion of Antichrist.

*Verse 3: Rejoice, and be exceeding glad, for great is your reward in the heavens.*

Drawing from the well-springs of salvation, the register of the Fathers cleanseth roiled and turbid currents, and they satisfy Christ's thirsting people with the streams of their teachings.

*Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.*

The seventh concourse of the lovers of Christ hath gathered in the illustrious city of Nicaea against the truly hateful accusers of the Christians, with the Sovereigns Irene and Constantine as advocates.

*Verse 1: Both now and ever, and unto ages of ages. Amen.*

Let every impious man depart who will not revere the august icon of the Theotokos and proclaim her to be she that conceived Christ the God-man, and let him be sent into the fire and be endlessly burned there.

THE SUNDAY EISODIKON

*Verse:* O come, let us worship and fall down before Christ.

*Choir:* Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia, Alleluia, Alleluia.

---

<sup>2</sup> Troparia from 3<sup>rd</sup> Ode of the Mattins Canon (cf. St. Sabbas Typikon).

*Apolytikia:*

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(\*\*The soldiers standing guard\*\*)*

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL<sup>3</sup>

PROKEIMENON IN TONE 4

*(Song of Three Youths)*

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. *{twice}*

*Verse:* For righteous art Thou in all which Thou hast done for us.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

APOSTOLOS FOR THE FATHERS:

*Reader:* The reading is from the Epistle of St. Paul to Titus §302x (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

---

<sup>3</sup> The Epistle (with its accompanying Prokeimenon and Alleluia) and the Gospel are those prescribed in the Typikon of the Great Church, as well as the Arabic Typikon..

All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

ALLELUIA IN TONE 4

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* O God, with our ears have we heard, for our fathers have told us the work which Thou hadst wrought in their days, in the days of old. (*Ps.43:1*)

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* For Thou hast saved us from them that afflict us, and them that hate us hast Thou put to shame. (*Ps.43:8*)

*Choir:* Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 4<sup>TH</sup> SUNDAY OF LUKE:

*Reader:* The reading is from the Holy Gospel according to St. Luke §35 (8:5-15)

*Choir:* Glory the Thee O Lord, Glory to Thee.

*Reader:* The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

*Choir:* Glory the Thee O Lord, Glory to Thee.

*Then we sing the following, in tone 6*

*Choir:* Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Verse:* Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Glory to the Father, and to the Son, and to the Holy Spirit.*

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Both now and ever, and unto the ages of ages. Amen.*

## THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

*Leader:* Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

*All:* Amen

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 the evil one.

*Leader:* O Lord Jesus Christ, Son of God, have mercy on us.

*All:* Amen.

*Kontakia:*

### KONTAKION OF THE RESURRECTION IN TONE ONE

As God, Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praised Thee as God, and death was obliterated. And Adam danceth for joy, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou, O Christ, dost grant resurrection unto all.

### KONTAKION OF THE HOLY FATHERS IN TONE FOUR

The Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ's incarnation.

### SEASONAL KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

*Leader:* Lord, have mercy. (12 times)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

*Choir:* One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

### PSALM 33

*Reader:* Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

### THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

### READING(S)

#### THE SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

The Sunday after the eleventh of October, we commemorate the Holy Fathers of the Holy and Ecumenical Seventh Synod.

The Seventh Ecumenical Synod was held in Nicaea of Bithynia from 24 September until 13 October 787, at the initiative of Empress Irene, who was acting as regent. Under the presidency of the Patriarch of Constantinople Saint Tarasios (Feb. 25), three hundred and fifty Orthodox bishops gathered, and to them were added seventeen other hierarchs who denounced the heresy of the iconoclasts.

Besides the representatives of the Pope of Rome and the Patriarchates of Antioch and Jerusalem, the monks who suffered terrible persecution during the reign of the iconoclast Emperor Leo III

the Isaurion (717 – 741) and Constantine V Kopronymos (741 - 755) were a strong presence; there were about a hundred and thirty-six.

After careful preparation, the Fathers of the Synod anathematized the heretics, who for more than fifty years forbid Orthodox Christians to honor the venerable icons of Christ and His saints because it was presumed to be idolatry. So they put an end to the first period of iconoclasm, but it erupted again a few years later under Leo V the Armenian (813 - 820) and it finally ended in 843, thanks to Empress Theodora and the Holy Patriarch Methodios (June 14). The Holy Fathers anathematized the heretical patriarchs Anastasios, Constantine and Niketas, denouncing the alleged ecumenical synod convened in the palace of Hieria at the initiative of Constantine V in 754, and they proclaimed eternal memory to the holy defenders of Orthodoxy: Holy Patriarch Germanos (715 - 730; May 12), Saint John of Damascus (Dec. 4), George of Cyprus, and all those who suffered torture and exile as defenders of the holy icons. In the Oros of the faith that was read at the seventh and last session of the Synod, the Fathers proclaimed:

"We decree with full precision and care that, like the figure of the honored and life-giving cross, the revered and holy images, whether painted or made of mosaic or of other suitable material, are to be exposed in the holy churches of God, on sacred instruments and vestments, on walls and panels, in houses and by public ways, these are the images of our Lord, God and Savior, Jesus Christ, and of our Lady who is without blemish, the holy Theotokos, and of the revered angels and of any of the saintly holy men.

The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full worship in accordance with our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honored and life-giving cross, and also to the holy books of the gospels and to other sacred objects. Further, people are drawn to honor these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honor paid to an image traverses it, reaching the model, and he who venerates the image, venerates the person represented in that image.

So it is that the teaching of our holy Fathers is strengthened, namely, the tradition of the Catholic Church which has received the gospel from one end of the earth to the other."

The Holy Fathers proved not only to be defenders of the holy icons but, essentially, of the mystery of the Incarnation of the Son of God: "Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, Who became matter for my sake, and deigned to inhabit matter, Who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation" (St. John of Damascus). Having received human nature, the Word of God deified it without it losing its properties. For this reason, while His glory is incomprehensible to our senses, the human nature of the Savior may be depicted. The image of Christ - the accuracy of which is kept by the tradition of the Church - thus becomes the true presence of the prototype of the God-man, a means of grace and sanctification for all the faithful who confer to it honorary veneration. [From *Mystagogy*]

\* \* \*

## THE HOLY APOSTLE PHILIP OF THE 70, ONE OF THE SEVEN DEACONS

Holy Apostle Philip of the Seventy, one of the 7 Deacons is not to be confused with Saint Philip one of the Twelve Apostles (November 14). This Philip was born in Palestine, was married and had children.

After the Descent of the Holy Spirit, the Twelve Apostles made Philip a deacon in the Church of Jerusalem. Along with the other six deacons, they appointed him to deal with the offerings of the faithful and attend to the concerns of the widowed, the orphaned and the needy. The eldest among the seven deacons was the holy Archdeacon Stephen. When the persecution of Christians began, the Jews stoned the Protomartyr Stephen. The Apostle Philip left Jerusalem and settled in Samaria. There he successfully preached Christianity. Among the disciple's converts was the noted magician Simon, who "after being baptized, continued with Philip." (Acts 8:9-13)

At the command of an angel of the Lord, Saint Philip set out upon the road connecting Jerusalem with Gaza. There he met an official of the empress of Ethiopia, whom also he converted to Christianity (Acts 8:26-39). The holy disciple Philip tirelessly preached the Word of God in many of the lands of the Near East adjoining Palestine. At Jerusalem the Apostles made him a bishop and sent him to Tralles in Asia Minor, where he also baptized many. Saint Philip died in old age. [From oca.org]

\* \* \*

## OUR RIGHTEOUS FATHER THEOPHANES THE CONFESSOR, BROTHER OF SAINT THEODORE THE BRANDED

Saint Theophanes, Confessor and Hymnographer, Bishop of Nicea was the younger brother of the Saint Theodore the Branded (December 27). The brothers received an excellent education and were particularly involved in philosophy. Striving towards the knowledge of God, they settled in the Lavra of Saint Sava. Here Saint Theophanes was tonsured, and later became a hieromonk.

The holy brothers were famed as advocates of icon veneration. They boldly fulfilled the mission entrusted them by the Patriarch of Jerusalem and went to Constantinople to denounce the iconoclast emperor Leo the Armenian (813-820). Afterwards, they also denounced the iconoclast emperors Michael Balbos (820-829) and Theophilus (829-842).

The saints had to endure imprisonment, hunger, even torture. The emperor Theophilus gave orders to inscribe a phrase insulting to the glorious confessors upon their faces with red-hot needles. Therefore, they are called "Branded". "Write whatever you wish, but at the Last Judgment you shall read your own writing," said the agonized brothers to the emperor. They sent Theodore to prison, where also he died (+ 833), but Theophanes was sent into exile. With the restoration of Icon veneration Saint Theophanes was returned from exile and consecrated Bishop of Nicea. The saint wrote about 150 canons, among which is a beautiful canon in defense of holy icons. He died peacefully around the year 850. [From oca.org]

\* \* \*

## THE HOLY PATRIARCHS OF CONSTANTINOPLE NEKTARIOS, ARSAKIOS, AND SISINIUS

**Saint Nektarios.** Born at Tarsus in Cilicia of a noble family, he was widely known for his admirable character. When Gregory the Theologian resigned as Archbishop of Constantinople, Nektarios was praetor of Constantinople. Preparing for a journey to Tarsus, he called on the Bishop of Tarsus, Diodore, who was attending the First Synod of Constantinople (Second Ecumenical Synod of 381), to ask if he could take letters for him; his appearance and manners struck

Diodorus so forcibly that he at once determined that he should be advanced as a candidate for Bishop; making an excuse of attending to some other business, he took Nektarios to see Meletios.

When the Emperor Theodosius I wanted the Bishops at the Synod to suggest new candidates and reserving to himself the right of making the choice, the Bishop of Antioch put at the bottom of his list Nektarios' name. The Emperor having read the lists, declared Nektarios to be his choice. This caused some amazement amongst the Fathers who wanted to know who was this Nektarios. He was still only a catechumen. There was much astonishment at the emperor's unexpected choice, but the people of Constantinople were delighted at the news as was the whole synod.

Nektarios was duly baptized and his clothes were changed for the robes of a Bishop of the Imperial City and became at once president of the Second Ecumenical Synod.

Nektarios ruled for upwards of 16 years, and is thought of as having been a good prelate. His name heads the 150 signatures to the canons of the Second Ecumenical Synod. The 3rd canon declares that, "...the Bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constantinople is the new Rome." However, it was not until 1439 that the Roman Catholic Church recognized the Patriarchate of Constantinople as holding this position at the Synod of Florence.

Unfortunately the Bishops of the West opposed the election result and asked for a common synod of East and West to settle the succession and so the Emperor Theodosius, soon after the close of the second synod, summoned the Imperial Bishops to a fresh synod at Constantinople; nearly all of the same bishops who had attended the earlier second synod were assembled again in early summer of 382. On arrival they received a letter from the synod of Milan, inviting them to a great general synod at Rome; however they indicated that they must remain where they were, because they had not made any preparations for such long a journey. However, they sent three - Syriacus, Eusebius and Priscian — with a synodal letter to Pope Damasus I, Saint Ambrose and the other bishops assembled in the synod at Rome.

The Roman synod to which this letter was addressed was the fifth under Damasus. No formal account remains of its proceedings, nor of how its members treated the question of Nektarios. Theodosius, did however, send commissaries to Rome in support of his synod.

In his 15th letter (to the bishops of Illyria) he indicated that the church in Rome had finally agreed to recognize both Nektarios and Flavian.

Six letters from Nektarios remain extant in the files of his predecessor Gregory the Theologian. In the first he expresses his hearty good wishes for his episcopate. The last is of great importance, urging him not to be too liberal in tolerating the Apollinarians.

In 383 a third synod at Constantinople was held. In spite of the decrees of bishops and emperor, the Arians and Pneumatomachians continued to spread their doctrines. Theodosius summoned all parties to the Imperial City for a great discussion in June, hoping to reconcile all differences. Before this he had sent for the Archbishop and told him that all questions should be fully debated.

After this, Nektarios returned home, full of anxiety and consulted the Novatianist Bishop Agellius, who felt himself unsuited to arbitrate on such a controversy. However he did have a reader, Sisinnius, a philosopher and theologian, to whom he referred the argument with the Arians. Sisinnius suggested that they should produce the testimonies of the old Fathers of the Church on the doctrine of the Son, and first ask the heads of the several parties whether they accepted these authorities or desired to anathematize them.

Both the Archbishop and the Emperor agreed to this suggestion and when the Bishops met, the Emperor asked whether they respected "...the teachers who lived before the Arian division?" They

confirmed that they did and he then asked if they acknowledged, "...them sound and trustworthy witnesses of the true Christian doctrine?"

This question however produced divisions and so the emperor ordered each party to draw up a written confession of its doctrine. When this was done, the Bishops were summoned to the Imperial palace, where the emperor received them with kindness and retired to his study with their written confessions. Theodosius however rejected and destroyed all except that of the orthodox, because he felt that the others introduced a division into the Holy Trinity.

After this, Theodosius forbade all sectarians, except the Novatianists, to hold divine services or to publish their doctrines or to ordain clergy, under threat of severe civil penalties.

In 385 the emperor's wife Aelia Flaccilla (or Placilla) and their daughter Pulcheria died. The archbishop asked Gregory of Nyssa to preach the funeral sermons for both of them.

Towards the close of his episcopate, Nektarios abolished the office of presbyter penitentiary, whose duty appears to have been to receive confessions before communion. This was because a priest after he had confessed a certain woman told her to remain in the church to fast and pray, but while there she was abused by a deacon, thus creating a scandal. He therefore ordered that all those who approached the Divine Mysteries should do so according to their own conscience. His example was followed by nearly all other Bishops. The presbyter penitentiary was added to the ecclesiastical roll about the time of the Novatianist schism, when that party declined to communicate with those who had lapsed in the Decian persecution. Gradually there were fewer lapsed to reconcile, and his duties became more closely connected with preparation for communion.

Nektarios died in office on 17 September 397 and was succeeded by Saint John Chrysostom.

**Saint Arsakios.** He was the brother of Nektarios, Chrysostom's predecessor, and had served as archpresbyter under Chrysostom. In earlier life his brother had selected him for the bishopric of Tarsus, and had attributed his refusal to an ambitious design of becoming his successor at Constantinople. On this, Palladius asserts, he swore voluntarily that he would never accept the see of Constantinople.

After he had passed his 80th year, the success of the intrigue of Aelia Eudoxia, queen of emperor Arcadius, and Theophilus, Patriarch of Alexandria, against Chrysostom opened an unexpected way for his elevation to the archiepiscopal throne. Eudoxia and the party now triumphant wanted for their new archbishop a facile tool, under whose authority they might shelter the violence of their proceedings. Such an instrument they had in Arsakios. Moreover, his hostility to Chrysostom had been sufficiently testified at the synod of the Oak, when he appeared as a witness against him and vehemently pressed his condemnation.

He was consecrated archbishop on June 27, 404 in the Church of the Holy Apostles. Chrysostom, on hearing of it, denounced him "as a spiritual adulterer, and a wolf in sheep's clothing". The diocese soon made it plain that they regarded the new archbishop as an intruder. With the exception of a few officials, the dependants of the court party, and the expectants of royal favor, the people of Constantinople refused to attend any religious assembly at which he might be expected to be present. Deserting the sacred edifices, they gathered in the outskirts of the city, and in the open air.

Arsakios appealed to the emperor Arcadius, by whose orders, or rather those of Eudoxia, soldiers were sent to disperse the suburban assemblies. Those who had taken a leading part in them were apprehended and tortured, and a fierce persecution commenced of the adherents of Chrysostom. We learn from Sozom, that Arsakios was not personally responsible for these cruel deeds;

but he lacked strength of character to offer any decided opposition to the proceedings of his clergy. They did what they pleased, and Arsakios bore the blame.

Arsakios' position became intolerable. In vain all the bishops and clergy who, embracing Chrysostom's cause, had refused to recognize him were driven out of the East on November 18, 404. This only spread the evil more widely. The whole Western episcopate refused to acknowledge him, and Pope Innocent I, who had warmly espoused Chrysostom's interests, wrote to the clergy and laity of Constantinople strongly condemning the intrusion of Arsakios, and exhorting them to persevere in their adhesion to their true archbishop. It is no cause for surprise that Arsakios' episcopate was a brief one, and that a feeble character worn out by old age should have soon given way before a storm of opposition so universal.

He died November 11, 405.

**Saint Sisinius.** Sisinius was priest in the area of Elaea and had become known for his virtues and piety, as well as for acts of charity.

After the death of Archbishop Attikos of Constantinople, the patriarch's throne was vacant for some time, as there was controversy about the choice of a successor. According to the dominant view, this period was about four months and ended with the election of Sisinius in February 426. For his consecration and establishment as Patriarch, the Emperor Theodosius II convened a meeting chaired by the Theodotus of Antioch.

In the days of his Patriarchate, the question of the attitude of the followers of Chrysostom that came about after his exile was debated. The prefect of Constantinople, Optatos, raised the issue by initiating an investigation into the burning of the council house and Hagia Sophia during the episodes of those days. He suspected two clergy, the presbyter Tigrios and the reader Eutropios, whom he had arrested and imprisoned. It was during this time that Patriarch Sisinius said that he saw a young man in a dream standing at the sacred bema of the Church of Saint Stephen, who said that he lamented the fact that after traversing the entire city, he could not find a good man except Eutropios. The Patriarch related this dream to a certain presbyter, asking him to investigate who this Eutropios might be. The presbyter found Eutropios in prison, but he died soon after.

Patriarch Sisinius I died on December 24, 427. [From Mystagogy]

\* \* \*

#### OUR RIGHTEOUS FATHER JONAH OF CYPRUS

Saint Jonah came from Palestine, but when it was seized by the Saracens in the 7th century (capture of Jerusalem by the Arabs: 638), he along with other hermits departed for safety.

They arrived by ship to Cyprus, and some landed in Paphos while others landed elsewhere. After saying their goodbyes, they dispersed at various locations on the island and lived as ascetics.

Saint Jonah came along with his fellow hermit Kendeas, who stayed in Paphos while Jonah continued eastwards and arrived "at the area of Trachiada (located near Achna) at a village called Pergamos". In the beginning of his stay there, he had neither a hut nor cave. After having found a cave he settled there and became an ascetic living with fasting and prayers and lived an "exemplary ascetic life in the cave".

The ascetic Saint lived in the cave by eating every night stewed lentils and wild vegetables of the region. And for more ascetic exercise and suffering he wore a hard rope under his clothes, meanwhile making his body more heavy with the use of iron which was tied on his arms with the rope. With such labours the Saint submitted himself, and with restraint, prayer, humility and the fear of God in his heart, he was led to spiritual and divine gifts. As the Saint's biographer says:

"And during his life and after his death he performed countless miracles". He cured every disease for everyone who took refuge to him, having faith and fighting off the evil spirits. It is written that once he even resurrected a dead child through prayer.

The Saint had a pupil who supplied water for him from far away because there was no water source nearby. The devil, however, took the form of Elder Jonah, and would meet him on his way back from the water spring, where he would grab the water jar from his hands and pour the water on the ground. This happened several times. The pupil believing that he was his Elder and was angry - that's why the devil did such a thing - and he stopped doing his service and did not transport water for several days, so the Saint ended up becoming really thirsty. When the pupil finally went to get water, the Saint said to him: "What took you so long to go get water, my child, I nearly died of thirst?". The student in turn, told him about the case that allegedly the Saint himself took the water jar away from his hands and poured the water on the ground. Then the Saint told his pupil: "My child, this is a diabolical invention. From now on if you see me again before you, no matter how many times I try to stop you, do not obey and don't give me the water jar." Since that time the demon disappeared and never bothered the Saint's pupil again.

After this event took place, the Saint prayed and then hit the rock near the cave with his stick and from the rock clear water issued forth which he drank to the glory of God as well as those who came to him. This water existed until 1912, when fanatical Muslim Turks destroyed the cave of the Saint and the water, the holy water, as it was considered by believers after the death of the Saint.

The friend and fellow hermit of the Saint, Kendeas, meanwhile, left Paphos and also came close to the area where Jonah lived a life of asceticism and settled in a cave near the village of Avgorou. Sometimes they would meet each other, and the last time this happened, it happened during a miracle, as is stated in the life of Saint Kendeas.

Having lived a pious life, the Saint departed to God. The faithful buried his holy body near the cave. After his repose the Christians built a church at Pergamos and dedicated it to the Saint. Over the years, the church grew into a monastery. Today only the ruins of the monastery survive because it was also destroyed by the Turks in 1912. Until 1974 in the village of Lysi, the icon of the Saint dating from the 16th century survived, which was moved there from the village of Pergamos, Larnaca. And in the village of Xylotymbou survives a half damaged icon of the Saint which was brought there by the last Greek Christian inhabitants of the community of Pergamos. It is not known if the icon is the same as the one kept in Lysi and if it was transferred to Xylotymbou after the Turkish invasion in 1974. The cave of the Saint was also destroyed by the Turks of the village of Pergamos and was filled with concrete. A new church dedicated to Saint Jonah was built in the northeast of the village of Xylotymbou in 1983 and was consecrated on 7 October 1984 by Metropolitan Chrysostomos of Kitiou. The Holy Altar of this church was built with the brick from the original church.

On 11 October 2010, for the first time in 98 years, a Divine Liturgy was celebrated at the location where the older church once stood. [From Mystagogy]

### THE LITTLE DISMISSAL

*The Leader bows toward the icon of Christ on the iconostasis, saying:*

*Leader:* Glory to thee, O Christ our God and our Hope, glory to thee.

*All:* Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

*Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing Fathers—especially the 367 Holy Fathers of the Seventh Ecumenical Council; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Apostle Philip the deacon of the Seventy; Venerable Theophanes the branded; Nektarios, Arsakios, Sisinius and Philotheos Kokkinos, patriarchs of Constantinople; and Venerable Jonah of Cyprus, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.*

*Then, facing the icon of Christ, on the iconostasis, the Leader says:*

*Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.*

*All: Amen.*