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READER'S TYPIKA ON SUNDAY, OCTOBER 18, 2020

(20th Sunday after Pentecost & 6th Sunday of Luke¹)

The Holy Martyrs Marcian and Martyrius the Notaries

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

¹ Strictly speaking, Sunday October 25, 2020 would normally correspond to 5th Sunday of Luke. However, that particular gospel is reserved for the Sunday that falls October 30 through November 5. For this reason, on the Sunday that falls on October 20 through October 26, we always read the Gospel for the 6th 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 **THREE**

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.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For the Resurrection in Tone Three

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

O Christ, Thou hast cast out of Paradise Adam, the forefather, who had set aside Thy commandment. And in Thy compassion, Thou hast made to dwell therein the thief confessing Thee upon the Cross and crying: Remember me, O Savior, in Thy Kingdom.

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

O Giver of life and Lord, Thou hast condemned us having sinned to the curse of death. And suffering in Thy sinless body Thou hast made mortal men live crying: Remember us also in Thy Kingdom.

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

O Lord, risen from the dead, Thou hast raised us from passions by Thy Resurrection. And Thou hast destroyed all the might of death. Therefore we cry with faith to Thee: Remember us also in Thy Kingdom.

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

By Thy three days' burial hast Thou, making them live, raised those lying dead in hell. And Thou as good hast poured forth incorruption upon us all who at all times cry with faith: Remember us also in Thy Kingdom.

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.

Risen from the tomb, Thou hast first appeared to the women bearing myrrh and hast cried: Hail! and through them Thou dost make known Thy rising to Thy friends, O Christ: Remember us also in Thy Kingdom.

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

On the mountain, Moses, holding his arms outspread forefigured the Cross and defeated Amalek. And we having received it with faith as a strong weapon against devils all cry: Remember us also in Thy Kingdom.

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

Let us faithful sing with faith the praises of the Father and Son and Holy Spirit for the Trinity is as from one Sun a threefold Light illuminating all those who cry: Remember me also in Thy Kingdom.

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

Hail! Gate of God through whom the Fashioner passed made flesh, keeping Thee sealed. Hail! light Cloud bearing Christ, the divine Rain. Hail! Ladder and heavenly throne. Hail! Mountain of God, flowing with milk and unhewn.

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.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF SS. MARCIAN & MARTYRIOS IN TONE FOUR

*(**Be quick to anticipate**)*

Thy Martyrs, O Lord, in their courageous contest for Thee, * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

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

PROKEIMENON, IN TONE 3

O chant unto our God, chant ye; chant unto our King, chant ye. *(Ps.46:6) {twice}*

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. *(Ps.46:1)*

O chant unto our God, chant ye; chant unto our King, chant ye.

APOSTOLOS FOR 20TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the Epistle of St. Paul to the Galatians §200 (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

ALLELUIA, IN TONE 3

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. *(Ps.30:1a)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Be Thou unto me a God to defend me and a house of refuge to save me. *(Ps.30:2b)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR 6TH SUNDAY OF LUKE:

Reader: The reading is from the Holy Gospel according to St. Luke §38 (8:26-39)

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

Reader: At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

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 THREE

*(**On this day the Virgin**)*

On this day didst Thou arise * out of the grave and didst lead us * from the bars and gates of death, * Thou Who art great in compassion. * On this day, both Adam danceth * and Eve rejoiceth; * and with them, all of the Patriarchs and the Prophets * chant unceasing hymns in praise of * the godly power * of Thy dominion and might.

KONTAKION OF SS. MARCIAN & MARTYRIOS IN TONE FOUR

*(**Thou Who wast raised up**)*

Ye struggled well even from earliest childhood, * O wise Martyrius and all-blessed Marcian, * and kept unchanged the Faith held by the Orthodox; * for ye cast down Arius, * the blaspheming apostate, * as ye followed after Paul, * your divinely-wise teacher. * Wherefore with him ye also have found life, * as God the Trinity's excellent champions.

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 HOLY MARTYRS AND NOTARIES MARCIAN AND MARTYRIUS, DISCIPLES OF SAINT PAUL THE CONFESSOR

The Martyrs Marcian and Martyrius, Notaries of Constantinople served in a Constantinople cathedral. Marcian was a reader and Martyrius a subdeacon. They both performed in the capacity of notaries, i.e. secretaries, for Patriarch Paul the Confessor (November 6).

Arian heretics expelled and secretly executed the righteous Patriarch Paul. His throne was given to the heretic Macedonius. The heretics attempted to entice Saints Marcian and Martyrius over to their side by flattery. They offered them gold and promised to consecrate them as archbishops, but all the efforts of the Arians were in vain.

Then the impious threatened to slander them before the emperor, and sought to intimidate them with torture and death. But the saints steadfastly confessed Orthodoxy, as handed down by the Fathers of the Church. Marcian and Martyrius were sentenced to death. Before death, the martyrs prayed, "Lord God, Who has invisibly created our hearts, and directed all our deeds, accept with peace the souls of Your servants, since we perish for You and are considered as sheep for the slaughter (Ps 32/33:15; 43/44:22). We rejoice that by such a death we shall depart this life for Your Name. Grant us to be partakers of life eternal with You, the Source of life." After their prayer the martyrs, with quiet rejoicing, bent their necks beneath the sword of the impious (+ ca. 335).

Their holy bodies were reverently buried by Orthodox Christians. Later, by decree of Saint John Chrysostom, the relics of the holy martyrs were transferred to a church built in their honor.

Believers here were healed of many infirmities through the prayers of the saints, to the glory of the One Life-Creating Trinity. [From oca.org]

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THE HOLY MARTYRS VALERIUS AND CHRYSAPHIOS

The Holy Martyrs Valerius and Chrysaphios met their end by the sword.

Chrysaphios is also known in some manuscripts as Chrysaphos, while Valerius is known in some manuscripts as Valerinus. [From Mystagogy]

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SAINT TABITHA, WHOM SAINT PETER RAISED FROM THE DEAD

Saint Tabitha, the widow raised from the dead by the Apostle Peter, was a virtuous and kindly woman who belonged to the Christian community in Joppa. Being grievously ill, she suddenly died. At the time, the Apostle Peter was preaching at Lydda, not far from Joppa. Messengers were sent to him with an urgent request for help. When the Apostle arrived at Joppa, Tabitha was already dead. On bended knee, Saint Peter made a fervent prayer to the Lord. Then he went to the bed and called out, "Tabitha, get up!" She arose, completely healed (Acts 9:36).

Saint Tabitha is considered the patron saint of tailors and seamstresses, since she was known for sewing coats and other garments (Acts 9:39). [From oca.org]

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THE MIRACULOUS RETURN OF THE RELICS OF ST. SABBAS THE SANCTIFIED

St. Sabbas the Sanctified during his lifetime told his disciples that his incorrupt body would be removed from his monastery and later would rest in the Lavra, which he founded. He said this return of his relics would come before the end of the world. This prophecy was fulfilled when the holy relics of St. Sabbas were stolen by the crusaders of the First Crusade (1096 - 1099) together with many other relics and brought to Venice, Italy where he was enshrined in a church dedicated to St. Anthony. Nearly nine centuries later his relics were returned to Israel.

On 10 October 1965 the relics of St. Sabbas were returned by Pope Paul VI to the Patriarchate of Jerusalem. The reception was made, at the direction of Patriarch Benediktos of Jerusalem, by Bishop Vasilios of Jerusalem, Fr. Theodosios the Abbot of Bethany, Fr. Seraphim the Abbot of St. Sabbas Lavra, and the Hierodeacon (and future Metropolitan of Nazareth) Kyriakos.

Though it is commonly recorded that this gesture on behalf of the Pope was made merely as an ecumenical gesture, such as that of the skull of St. Andrew in Patras, with regards to the return of the relics of St. Sabbas there is more to the story. In fact, it was St. Sabbas himself who was urging Pope Paul VI to have his relics returned, appearing first to his predecessor Pope John XXIII in his dreams and causing a scene in his reliquary.

Fr. Seraphim, the Abbot of St. Sabbas Lavra, explains everything as follows:

"The Pope did not give us the holy relic because he loved us, but because he [St. Sabbas] would constantly appear to him [Pope John XXIII] and would bother him to have his relics returned to his monastery. When the Pope died he did not take the wishes of the Saint into account, so he appeared again to his successor [Pope Paul VI]. Even in the church where his holy relics were treasured in a glass coffin, he would hit the glass and cause trouble, frightening the guards and the Latin monks."

Patriarch Benediktos had insisted that Fr. Seraphim attend the reception of the relics. He even told the Abbot: "In your days, Fr. Seraphim, Saint Sabbas has returned!" Fr. Seraphim responded: "No, in your days, Your Holiness."

When the Orthodox representatives arrived at the Church of Saint Anthony in Venice they wondered if indeed these were the relics of Saint Sabbas. Fr. Seraphim observed every inch of the incorrupt relic to see if he could see a sign of authenticity. He noticed that one of the eyes of St. Sabbas was missing. This proved it for him, since in his biography it is said that the Monophysites removed one of his eyes. Moved by this Fr. Seraphim would not leave the side of the relics till they arrived at his monastery. Even when the holy relics arrived in Athens where they were to be venerated by the faithful prior to the return, Fr. Seraphim stood all night guarding the holy relics while everyone else was sleeping. Metropolitan Kyriakos of Nazareth describes the scene as if Fr. Seraphim and St. Sabbas were having a conversation that night.

A problem arose when it came time to dress the holy relics in Orthodox vestments, since the Latins had dressed him in Latin vestments. After nine centuries it would be impossible to manoeuvre the body so as to put on the rason, the monastic schema and epitachelion among other things. To further complicate matters, the hands of St. Sabbas were crossed over his chest. Metropolitan Kyriakos of Nazareth describes what then happened as follows: "We then saw Abbot Seraphim kneel before the holy relics and pray for a good amount of time. At one point he arose and did prostrations and lifted the arms of Saint Sabbas as one would a living man before the amazed eyes of us all." They were able to change the vestments without a problem in Venice before the return to Jerusalem.

When the glass coffin arrived at the Piazza San Marco on the pier, there was a gondola that transported it by escort to an area near the airport. In a strange coincidence it was the same pier the sacred relic had disembarked centuries ago. Countless pigeons were gathered there, as if they were there to honor the event. Even many years later, when Fr. Seraphim and Metropolitan Kyriakos would reminisce about those days, they would always talk about the pigeons.

When the holy relics finally arrived in Jerusalem it was first brought to the Church of the Resurrection for many days. Here the women could venerate the holy relics prior to being brought permanently to the all-male monastic Lavra of St. Sabbas. Fr. Seraphim tells of a certain miracle at this time in Jerusalem. An Orthodox nun who was waiting to venerate the holy relics had doubts over whether or not the Latin's had indeed given the authentic relics to the Orthodox. It was then that she saw the head of St. Sabbas lift and turn to her, then it returned again in its place. Her joy removed all doubts. [From Mystagogy – (December 5 entry)]

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TRANSLATION OF THE RELICS OF SAINT JOHN OF BEVERLY, BISHOP OF YORK

Our father among the saints John of Beverley was the Bishop of Hexham and then Bishop of York in the kingdom of Northumbria in the British Isles during the late seventh and early eighth centuries. He was a monastic mentor of the Venerable Bede. His main feast day is May 7.

The date of John's birth and early life is largely unknown. He is believed to have been born of noble parents at the village of Harpham in East Riding, Yorkshire. He was educated at St. Augustine's monastery at Canterbury under the supervision Archbishop Theodore. Abp. Theodore is reputed to have given him the name John when he became a monk.

After completing his studies at Canterbury, John joined the monastic community of Whitby led by Abbess Hilda. John established for himself a reputation as a preacher as he expounded the Scripture. On August 25, 687, John was consecrated Bishop of Hexham, succeeding St. Eata.

In 705, Bp. John was transferred to the see of York after the repose of Bp. Bosa. During his episcopate at York, John was attentive to the training of a number of students who were under his

charge, including Bede, Berethume later the abbot of Beverley, and Wilfrid the Younger who succeeded John as Bishop of York. He ordained Bede both as deacon and then priest.

During these years, John acquired a place at Inderawood where he established a forest monastery. Later, it would carry the name Beverley. About the year 717, Bp. John chose to retire and resigned as bishop of York. He was succeeded by his student Wilfrid the Younger. John retired to his monastery at Beverley where spent the rest of his life with Abbot Berethume.

Bp. John reposed on May 7, 721 at Beverley in Yorkshire. Initially, buried at Beverley, John's relics were translated to York in 1037 – today's commemoration, the same year in which he was glorified. Many miracles of healing have been ascribed to John, whose disciples were numerous and devoted to him. As well as being celebrated for his virtues, John was also known for his scholarship. [From orthodoxwiki]

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; *of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Martyrs Marcian and Martyrios the Notaries; the Martyrs Valerios and Chrisaphios; and Tabitha the merciful, raised from the dead by the apostle Peter, whose memory we celebrate today; of the Venerable Sabbas the Sanctified and Venerable John of Beverly, whose translations of relics 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.