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READER'S TYPIKA ON SUNDAY, JANUARY 17, 2021

(32nd Sunday after Pentecost & 5th – out of 5 – Sunday before the Beginning of the Triodion¹)

Our righteous and God-bearing Father Anthony the Great

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

¹ From the leave-taking of Theophany, up until the beginning of the Triodion, the gospels and epistles are read in reverse order, in such a way that on the Sunday of the Publican and Pharisee we read the epistle corresponding to the 33rd Sunday after Pentecost, coupled with the gospel for the 16th Sunday of Luke. The lectionary for this period, which varies from year to year, depends on the number of Sundays and whether there are high rank commemorations on these days. In 2021 there are 5 Sundays, so the appointed readings are as follows:

- on 1st Sunday (**today**) we read the Apostolos for the Saint (ordinarily, we would read the Apostolos for 29th Sunday after Pentecost), coupled with the Gospel for the 12th Sunday of Luke (“Ten Lepers”);
- on 2nd Sunday we read the Apostolos for 31st Sunday after Pentecost, coupled with the Gospel for the 14th Sunday of Luke;
- on 3rd Sunday we read the Apostolos for 32nd Sunday after Pentecost, coupled with the Gospel for the 15th Sunday of Luke (“Zachaeus”);
- on 4th Sunday we read Apostolos for 16th Sunday after Pentecost, coupled with the Gospel for the 16th Sunday of Matthew
- on 5th (& last) Sunday we read the Apostolos for 17th Sunday after Pentecost), coupled with the Gospel for the 17th Sunday of Matthew (“Caananite Woman”).

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 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 SEVEN

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 Seven

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

Fair to look upon and good for food was the fruit that killed me; while Christ is the Tree of life. Eating Thereof I die not but cry aloud with the thief: Remember me, O Lord, in Thy Kingdom.

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

Lifted upon the Cross, Thou Who art compassionate, hast blotted out the handwriting of Adam's sin in days of old, and Thou hast saved from error all the whole line of mortal men. Therefore we sing Thy praises, O Benefactor and Lord.

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

Thou hast nailed our sins upon the Cross, O Christ Who art compassionate, and by Thy death hast Thou put death to death, raising the dead from the dead. Therefore we venerate Thy holy Resurrection.

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

The serpent once emptied his poison into the ears of Eve; while Christ on the wood of the Cross poured the sweetness of life unto the world. Remember me, O Lord, in Thy Kingdom.

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

In the tomb wast Thou laid as mortal, O Christ, the Life of all and Thou hast burst asunder the chains of hell and risen the third day in glory as mighty, Thou hast enlightened all. Glory to Thy Rising.

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

The Lord rose from the dead on the third day and gave His own peace to the disciples. And He blessed them and sent them forth saying: Lead ye all men into my Kingdom.

For St. Anthony² 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.

With a steadfast mind and a firm understanding, thou didst wither the flame of the passions and didst clothe thyself in the radiant garment of dispassion and the robe of salvation, O Father Anthony.

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

Thou didst despise the strengthless power of the demons, who waxed bold with their mightiest attacks and mimicked the forms of savage beasts; for thou hadst Him that is mighty in wars as thy helper.

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

The God-bearing Anthony, the glory of ascetics and boast of monks, triumphed over the principalities and powers of darkness through unrelenting abstinence, and became a trophy-bearing victor.

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

² Troparia from 3rd Ode of the Matins Canon (cf. St. Sabbas Typikon).

O pure Virgin, raise up my deadened mind by the operation of the Life that appeared to the world through thee; and guide me unto life, O thou who alone didst break the gates of death through thy childbirth.

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 SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF ST. ANTHONY THE GREAT IN TONE FOUR

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways, becoming a dweller in the wilderness and an establisher of the universe by thy prayer, O Father Anthony. Wherefore, intercede thou with Christ God to save our souls.

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 7

Precious in the sight of the Lord is the death of His saints. (*Ps.115:6*) {*twice*}

Verse: What shall I render unto the Lord for all that He hath rendered unto me? (*Ps.115:3*)

Precious in the sight of the Lord is the death of His saints.

APOSTOLOS FOR THE SAINT:

Reader: The reading is from the Epistle of St. Paul to the Hebrews §335 (13:17-21).

Brethren, obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you. Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner. Now may the God of peace Who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in you that which is pleasing in His sight, through Jesus Christ; to Whom be glory forever and ever. Amen.

ALLELUIA, IN TONE 6

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. (Ps.111:1)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: His seed shall be mighty upon the earth. (Ps.111:2a)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL (12TH SUNDAY OF LUKE):

Reader: The reading is from the Holy Gospel according to St. Luke §85 (17:12-19).

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

Reader: At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

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 SEVEN

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers' thereof. Hades is bound; the Prophets rejoice with one accord, saying: A Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

KONTAKION OF ST. ANTHONY IN TONE EIGHT

*(**Thou soughtest the Heights **)*

Thou leftest behind * all earthly cares and turbulence, * and leddest a life * of stillness and tranquility, * emulating John the Baptist in every way, O most righteous one. * Wherefore, we acclaim thee with him, * O first of the Fathers, Father Anthony.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

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)

OUR RIGHTEOUS AND GOD-BEARING FATHER ANTHONY THE GREAT

Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city.

The cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit

of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life.

Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years. [From tyoos.org]

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OUR RIGHTEOUS AND GOD-BEARING FATHER ANTHONY THE NEW,
THE WONDERWORKER, OF THE SKETE OF BEROIA

Saint Anthony came from a devout and prosperous family from Beroia in Macedonia and lived some time between the 10th and 16th century. He was still quite young when, having an ardent desire for the ascetic life, he turned his back on the empty pleasures and comforts of the world to become a monk at the Monastery of Peraia (also known as the Monastery of Saint John the Forerunner and Skete of Beroia), then in full flower. In every monastic virtue he soon became an example to his brethren but, wishing as he did to lead an eremitic life, he was allowed to withdraw to an almost inaccessible cave near the River Aliakmon after twenty years in the Monastery. There he dwelt for fifty years, surviving on the plants that grew in the vicinity, unknown to all but the priest who came from time to time to bring him Holy Communion. Like his illustrious namesake, Saint Anthony the New valiantly withstood incessant attacks of demons, who for years scratched him, appeared to him in the most dreadful shapes, and, by creating the illusion that the river was rising and its waters were about to flood the cave, tried to make him abandon his station and break off his continuous prayer. Such were the circumstances in which the Saint persevered until, at the age of ninety-four, he gave his soul in peace to God.

A good while afterwards, some huntsmen passing that way were alerted by the baying of their hounds: they looked up and beheld a hand waving to them from amid the foliage which completely concealed the cave. Scrambling to the spot, they pushed aside the branches and discovered within the cavern the incorrupt body of the holy ascetic. The Bishop of Beroia was informed and hastened to the cave with a large crowd, eager to venerate the Saint. The question of guardianship of the precious relics having risen between the people from Peraia and those from Beroia, the bishop decided to settle the matter by placing the Saint's body on a cart drawn by two oxen which should be allowed to go wherever divine providence led, as had once been done for the Ark of the Covenant (1 Sam. 6). With steady determination, the oxen pulled the cart all the way to Beroia and stopped outside the Saint's family house. His relics were placed in a church dedicated to the Theotokos, but soon thereafter they demolished this church and built another in honor of Saint Anthony the New. However this church burned down on 4 February 1898 inadvertently by a lit candle. A magnificent new church replaced it and this stands till this day. On 12 September 1904 the new church was dedicated by Metropolitan Constantine Isaakidis of Beroia. Every year his feast is celebrated by thousands on August 1 and January 17. Those of various sicknesses and diseases attend and many miracles take place. [From Mystagogy]

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THE HOLY NEW MARTYR GEORGE OF IOANNINA

Saint George, the man of few words and abundant faith, was born in 1810 in the village of Tsurkhli in the province of Grevena, which borders the province of Epirus in northwest Greece. He was orphaned of his parents at the age of eight, and as a young man was employed for eight years by Hatzi Abdullah, an officer of Imin Pasha. For some reason the local Moslems called him “Giaour Hasan” – infidel Hasan – rather than George, which led many to take him for a Moslem. In 1836 Imin Pasha became governor of Ioannina, taking with him his officer Hatzi Abdullah and George. In the same year George was betrothed to a very pious orphan named Helen; on the very day of their betrothal, a fanatical Turkish hodja from Ioannina recognized George, whom he had only known as “Giaour Hasan,” and rebuked him for marrying a Christian. Saint George succinctly answered that being a Christian, he sought a Christian as his wife. But the hodja accused him to the judge as an apostate from their religion. When Saint George was brought before him, he insisted that he was a Christian, and a friend of his fluent in Turkish came to his defense. So the judge sent George to the vizier; the vizier knew him to be in the employ of Hatzi Abdullah, who when summoned bore witness that he had always known George to be a Christian. The vizier had George registered with the court as a Christian.

On the following Sunday, the feast of Saint Demetrius, George and Helen were married. A son was born to them, whom they had baptized on the seventh of January; on the following Tuesday morning, George fell into a deep sleep all that day, from which his family were unable to rouse him even by shaking him. He awoke in time for supper, and when, instead of saying the usual blessing before the meal George said, “Glory to Thee, O God,” someone asked him why he said that, he answered, “Be glad that I know how to say even this much.”

The next day, Wednesday, he put on his best clothing, saying he was going to look for work, and before going out the door turned back and gazed with deep emotion on his son, his wife, and the rest of his family; when asked why he did this, he answered, “What difference does it make to you?” In fact he did this twice.

As he passed through the market the hodja who had accused him before accosted him again and made a ruckus; George was taken to the same judge, who now rejected the previous testimony that George was a Christian, and demanded that he become a Moslem or die. George’s whole reply was, “Do what you will.”

George was mocked by an apostate Christian, whom he valiantly rebuked, bringing the wrath of the authorities upon himself. He was questioned by the governor and then imprisoned; when brought again before the judge he briefly answered, “I am a Christian. I will die a Christian.” He was taken back to prison, his feet were confined in wooden stocks, and his body pressed down under a stone slab weighing well over a hundred pounds. Yet he slept so sweetly as if he were in his own bed at home, that when he awoke his fellow prisoners asked him how this was possible. He told them that he had felt no pain at all, and that he had a vision of a young man dressed in white who said to him in Turkish, “Fear not, George.”

George was brought before the judge a third time and answered his threat of the death-sentence with, “Do with me what you like. I’m not afraid. Whether you pass one sentence or a hundred, I was born a Christian, I am a Christian, and I am going to die a Christian.” Seeing the Saint’s courage, the judge decided to release him, but the clamor of the people calling out for his death forced him to carry out the sentence of death.

George passed a number of days in prison, in which many of the leading Christians interceded with the vizier for his release, but to no avail; and those who encouraged him in prison found him

in no need of encouragement, but fearless and ready for death for Christ's sake, and steadfast throughout the daily visits of the captors who urged him to deny his Faith, to whom he said nothing but, "I am a Christian."

On a Monday, the feast of Saint Anthony the Great, January 17, 1838, at nine in the morning, five executioners came to George in the prison, and he accompanied them to the place of execution with joy as if he were flying rather than walking, and was hanged by them at the age of twenty-eight. His body was left hanging for three days, during which time a heavenly light shone on his body by night, and his holy relics remained incorrupt and fragrant, until the Christians received permission to bury them. Pieces of the rope with which he was hanged or of his clothing worked wondrous cures, and those who came to his tomb were healed. The Martyr appeared to his widowed young wife Helen and told her not to fear, because he would come to her often. Even the icon of him then commissioned to be painted worked miracles.

Saint George is but one of the innumerable multitude of New Martyrs of the Turkish Yoke who were simple laymen that lived their piety honestly without giving any special tokens of sanctity. Without long ascetic training, or the intention of becoming Martyrs, they were suddenly presented with the choice of denying Christ and living, or confessing Him and suffering a painful death, and were found to be Christians not in name only but in the depths of their souls, unto the very death. [From tyoos.org]

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 our Venerable and God-bearing Father Anthony the Great; Anthony the New, ascetic of Berrea in Macedonia; and New-martyr George of Ioannina, 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.