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READER'S TYPIKA ON SUNDAY, JULY 18, 2021

(4th Sunday after Pentecost)

Commemoration of the 630 Holy & God-Bearing Fathers of the 4th Ecumenical Council in Chalcedon, 451 AD¹

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

¹ Other jurisdictions commemorate the Fathers of all first 6 Ecumenical Councils on this day. The Menaion service for this day, which was composed in the 14th century by Patriarch Phillotheos of Constantinople, is not shown in many editions (including HTM). The Antiochian materials available in our Archdiocese are those from Nassar; unfortunately, some of these texts mix the hymnography with the one used for the Sunday in October, when the Fathers of the 7th Ecumenical Council are commemorated. Several translations used here (marked ♦) are borrowed from Fr. Ephrem Lash, anastasis.uk (with slight "tweaks" by Fr. Daniel): these are the only English translations that correspond to the original Greek arrangement.

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 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.

For the Resurrection in Tone Three

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

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 Saviour, in Thy Kingdom.

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

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

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

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

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

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.

For the Holy Fathers in Tone One²

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.

The first source of blessings, the grace of the Spirit, opened your mouths as rivers which sweep away error, glorious Fathers, and give the faithful streams of true religion to drink, the preaching of Prophets and Apostles.

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

Wise Fathers, you nobly destroyed all together Sergios and Pyrrhos the dread champions of heresy, Paul and Peter and Theodore, establishing the holy Church on the teachings of Apostles and Fathers.

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

The God-bearing Fathers, plainly proclaiming the energy without beginning of the Godhead without beginning, taught the created energy of the created addition, preaching Christ as one Son in a duality of natures.

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

We who long to see the rays of the Spirit's grace and the divine brightness that knows no evening, let us hasten to the source of grace, the Mother of the Creator; for by her all the best things are given to the faithful.

THE SUNDAY EISODIKON

² These troparia are taken from the 3rd Ode of the 1st Matins Canon.

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 THE HOLY FATHERS IN TONE EIGHT

Most glorified art thou, O Christ our God, who hast established our holy Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be 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 GOSPEL³

PROKEIMENON, TONE 6

Be glad in the Lord, and rejoice, ye righteous. *(Ps.31:11a) {twice}*

Verse: Blessed are they whose iniquities are forgiven, and whose sins are covered. *(Ps.31:1)*

Be glad in the Lord, and rejoice, ye righteous. *(Ps.31:11a)*

APOSTOLOS FOR THE FATHERS:

Reader: The reading is from the Epistle of St. Paul to Titus §303x (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, dissensions, 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. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

ALLELUIA, TONE 4

³ 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.

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 FATHERS:

Reader: The reading is from the Holy Gospel according to St. Matthew §11 (5:14-19)

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

Reader: The Lord said to His Disciples: “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

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 THE HOLY FATHERS IN TONE EIGHT

*(**Automelon**)*

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

KONTAKION OF THE SEASON 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 630 HOLY AND GOD-BEARING FATHERS OF THE 4TH ECUMENICAL COUNCIL, WHICH
CONVENED IN CHALCEDON IN 451 AGAINST THE MONOPHYSITES

The Fourth Ecumenical Council, at which 630 bishops participated, was convened in the year 451 in the city of Chalcedon under the emperor Marcian (450-457). Still back in the time of the emperor Theodosius II (408-450), the bishop of Dorileuseia Eusebios in 408 reported to a Council held at Constantinople under the holy Patriarch Flavian (Comm. 18 February), concerning a personage of one of the monasteries of the capital, the archimandrite Eutykhios, who in his undaunted zeal against the soul-destroying heresy of the Nestorius -- went to the opposite extreme and began to assert, that within Jesus Christ the human nature under the hypostatic union was completely absorbed by the Divine nature, in consequence of which it lost everything characteristic of human nature, except but for the visible form; wherein, such that after the union in Jesus Christ there remained only one nature (the Divine), which in visible bodily form lived upon the earth, suffered, died, and was resurrected.

The Constantinople Council condemned this new false-teaching. But the heretic Eutykhios had patronage at court, and was in close connection with the heretic Dioskoros, the successor to Sainted Cyril (Comm. 18 January) upon the patriarchal cathedra-seat at Alexandria. Eutykhios turned to the emperor with a complaint against the injustice of the condemnation against him, and he demanded the judgement of an Ecumenical Council against his opponents, whom he accused of Nestorianism. Wanting to restore peace in the Church, Theodosius had decided to convene a Fourth Ecumenical Council in the year 449 at Ephesus. But this Council became branded in the chronicles of the Church as the "Robbers Council". Dioskoros, appointed by the emperor

to preside as president of the Council, ran it like a dictator, making use of threats and outright coercion. Eutykhios was exonerated, and Saint Flavian condemned. But in the year 450 the emperor Theodosius died. The new emperor Marcian raised up onto the throne with him the sister of Theodosius, Pulcheria.

Restoring peace to the Church was a matter of prime importance. An Ecumenical Council was convened in the year 451 at Chalcedon. The Patriarch of Constantinople, Saint Anatolios (Comm. 3 July) presided over the Council. Dioskoros at the first session was deprived of his place among those present, and at the third session he was condemned with all his partisans. The Sessions of the Council were 16 in all. The Chalcedon holy fathers pronounced anathemas against the heresy of Eutykhios. On the basis of Letters Saint Cyril of Alexandria and Pope Saint Leo the Great, the fathers of the Council resolved: "Following the holy fathers, we all with one accord teach to confess as one and the same the Son, our Lord Jesus Christ, perfect in Divinity and perfect in humanity, truly God, truly man, of Whom is a reasoned soul and a body, One in Essence with the Father through Divinity and that Same-One one-in-essence with us through humanity, in all things like unto us except for sin, begotten before the ages from the Father in Divinity, but in these latter days born for us and our salvation from Mary the Virgin Mother of God in humanity. This self-same Christ, Son and Lord, the Only-Begotten, is in two natures perceived without mingling, without change, without division, without separation [Greek: "asugkhutos, atreptos, adiairetos, akhoristos"; Slavic: "neslitno, neizmenno, nerazdel'no, nerazluchno"], such that by conjoining there be not infringement of the distinctions of the two natures, and by which is preserved the uniqueness of each nature conjoined in one Person and One Hypostasis, -- not split nor separated into two persons, but rather the One and Self-same Son, the Only-Begotten, the Word of God, the Lord Jesus Christ, as in antiquity the prophets taught of Him and as the Lord Jesus Christ Himself taught us, and as the Creed-Symbol of the fathers has passed down to us".

In the two final Sessions of the Council, 30 Canon-rules were promulgated concerning ecclesial hierarchies and disciplines. Beyond this, the Council affirmed the decrees not only of the three preceding Ecumenical Councils, but also of the Local Councils of: Ancyra, Neocaesarea, Gangra, Antioch and Laodiceia, which had occurred during the IV Century. [From the Russian Synaxarion]

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THE HOLY MARTYR EMILIAN OF SILISTRA IN BULGARIA

The Holy Martyr Emilian, who was a Slav, suffered for Christ during the reign of Emperor Julian the Apostate (361-363). Julian wanted to restore the cult of the pagan gods throughout the Roman Empire, and he issued an edict, according to which all Christians who failed to honor the pagan gods would be subject to death.

Saint Emilian lived in the Thracian city of Dorostolum on the banks of the River Danube. The imperial edict was read in the city square, but the people of Dorostolum declared that there were no Christians in the city.

Saint Emilian was a slave of a cruel and fanatical idolater, and was a secret Christian. Some sources state that he was the son of a local officer named Sabbatianus. When the father learned that Emilian believed in Christ, he was so enraged that he insulted him with vulgar words and had him whipped. He pointed out that he could expect even worse things to happen to him if he remained a Christian.

Instead of being intimidated by these threats, Saint Emilian's faith in Christ was strengthened. The next day he went into a pagan temple and smashed the statues with a hammer.

An angry crowd started to beat a certain Christian, who was passing by. Saint Emilian then shouted out loudly that they should not harm that innocent man, since he himself was the one who had damaged the pagan temple.

The saint was seized and brought to Capitolinus the governor for judgment. In spite of further threats, Saint Emilian would not deny Christ. "He is my Lord, and I will never deny Him," the martyr exclaimed. The governor ordered that Saint Emilian be beaten mercilessly, and then to be burned alive. He did not perish when he was thrown into the fire, but instead the flames consumed many of the pagans who were standing about. When the fire had gone out, Saint Emilian lay down upon the dying embers, and gave up his soul to the Lord. The wife of the pagan ruler was also a secret Christian, and she gathered up the saint's relics and buried them. Afterward, a church dedicated to the holy Martyr Emilian was built at Constantinople, where his relics were transferred. [From oca.org]

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OUR FATHERS AMONG THE SAINTS STEPHEN, ARCHBISHOP OF CONSTANTINOPLE,
AND JOHN THE CONFESSOR, METROPOLITAN OF CHALCEDON

Our Holy Father Stephen was the Ecumenical Patriarch of Constantinople from 29 June 925 to 18 July 928. Before this appointment he served as the Metropolitan of Amasea, which was also his homeland. He appears to have been appointed to the post by Romanos I Lekapenos after the death of Patriarch Nicholas Mystikos as a stop-gap until Romanos's own son, Theophylaktos, was old enough to assume the post; he was only seven years old. According to Steven Runciman, "Boy-bishops, such as were common in the West, shocked the more civilized sentiment of the East; and so Romanos had to choose Stephen of Amasea. To be patriarch then was a task requiring tact; but Stephen did his duty, lived insignificantly and died well in time - too well, in fact, for in July, 928, the date of his death, Theophylaktos was still impossibly young." Elsewhere Runciman calls him a "deliberate nonentity".

Our Holy Father John seems to have been Metropolitan of Chalcedon during the period of Iconoclasm. It is he who perhaps Saint Theodore the Studite spoke of when he said that he "shined forth in confession and bore a crown." He was among the prominent ecclesiastics of his time, appearing in various sources, especially in Letters 245 and 312 of Theodore the Studite. A former member of the Senate, his secular surname was Kamoulianos. A Canon was composed in his honor. [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 630 of the Fourth Ecumenical Council, whom we commemorate today; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; of the Martyr Emilianos of Silistria in Bulgaria; John, metropolitan of Chalcedon; and Stephen, patriarch of Constantinople, 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.