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READER'S TYPIKA ON SUNDAY, NOVEMBER 14, 2021

(21<sup>st</sup> Sunday after Pentecost & 8<sup>th</sup> Sunday of Luke)

*The holy, glorious, and all-lauded Apostle Philip*

*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 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 FOUR

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 Four

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

Through a tree, Adam was deprived of his home in Paradise; while through the wood of the Cross, the thief went there to dwell. For the one by tasting set aside the commandment of the Maker, while the other, crucified with Him, confessed the hidden God crying aloud: Remember me, in Thy Kingdom.

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

Lifted upon the Cross, Thou O Lord as God, hast both destroyed the power of death and blotted out the handwriting against us. Do Thou Who alone lovest mankind, grant us the repentance of the thief as we serve Thee with faith, O Christ our God, and cry to Thee: Remember us also in Thy Kingdom.

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

Crucified and rising from the tomb in power on the third day, with Thyself hast Thou, only Immortal, raised Adam, the first-formed man. Make me also worthy, O Lord, to turn to repentance from my whole heart and with warm faith ever to cry to Thee: Remember me, O Saviour, in Thy Kingdom.

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

Thou hast torn to pieces on the Cross, the handwriting against us and counted among the dead, Thou hast bound yonder tyrant, delivering all from the bonds of hell by Thy Resurrection. Through it we have been enlightened and cry aloud to Thee, Lord Who lovest mankind: Remember us also in Thy Kingdom.

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

For our sake He Who is without passion, became a suffering man and nailed upon the Cross of His own will, He raised us with Himself. Therefore with the Cross we glorify the Passion and the Resurrection through which we have both been made anew and through which we have been saved, crying: Remember us also in Thy Kingdom.

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

Let us entreat with faith Him rising from the dead despoiling the power of hell, Who was seen by the women bearing myrrh and said to them: Hail!, for our souls always to be delivered from corruption, crying at all times to Him with the gracious voice of the thief: Remember us also in Thy Kingdom.

For St. Philip the Apostle<sup>1</sup> in Tone Two

*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.*

Wholly filled with the light of applied divine vision, O God-inspired Philip, thou wast accounted worthy to minister to the Great Light, Christ, when He was in our midst.

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

Thy mystical teaching hath been revealed to the faithful as a foundation of godly doctrines, whereby we have come to know the Son, Who is united to the Begetter by nature.

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

Thou wast a golden lampstand, shining upon men with the everlasting brightness and thereby enlightening the world with knowledge, O most excellent Philip.

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

Trusting in thee, may I not fall away from the expectation I have of thee, O all-pure and venerable Virgin; but since thou art the compassionate Mother of the man-befriending God, deliver me from the snares of the enemy.

THE SUNDAY EISODIKON

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

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

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<sup>1</sup> Troparia from 3<sup>rd</sup> Ode of the Matins canon

*Apolytikia:*

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF ST. PHILIP THE APOSTLE IN TONE THREE

O holy Apostle Philip, intercede with the merciful God, to grant our souls forgiveness of sins.

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 faithfully 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 8

His sound hath gone forth into all the earth, and their words unto the ends of the world.  
*(Ps.18:4) {twice}*

*Verse:* The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. *(Ps.18:1)*

His sound hath gone forth into all the earth, and their words unto the ends of the world.

APOSTOLOS FOR ST. PHILIP THE APOSTLE:

*Reader:* The reading is from the First Epistle of St. Paul to the Corinthians §131 (4:9-16).

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

ALLELUIA, TONE 1

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. *(Ps.88:5)*

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* God Who is glorified in the council of the saints is great and terrible towards all that are round about Him. (Ps.88:7)

*Choir:* Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 8<sup>TH</sup> SUNDAY OF LUKE:

*Reader:* The reading is from the Holy Gospel according to St. Luke §53 (10:25-37).

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

*Reader:* At that time, a lawyer stood up to put Jesus to the test, saying, “Teacher, what shall I do to inherit eternal life?” Jesus said to him, “What is written in the Law? How do you read?” And the lawyer answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And Jesus said to him, “You have answered right; do this, and you will live.” But the lawyer, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?” The lawyer said, “The one who showed mercy on him.” And Jesus said to him, “Go and do likewise.”

*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 FOUR

*(\*\*On this day Thou hast appeared\*\*)*

Now hath my Deliverer \* and mighty Savior \* raised the earthborn from the grave \* and from their bonds, since He is God; \* and He hath crushed Hades' brazen gates \* and is arisen the third day as Sovereign Lord.

KONTAKION OF ST. PHILIP THE APOSTLE IN TONE EIGHT

*(\*\*As first-fruits of our nature\*\*)*

The God-proclaiming Philip, who was Thy disciple and Thy friend, \* who imitated Thy Passion, hath heralded Thee to the world as very God; \* through his pleadings, O Saviour, \* keep Thy Church from the harm of her lawless enemies, \* through the pure Theotokos, O Thou Who art greatly merciful.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

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

The sacred treasury of God's holy glory, \* the greatly precious bridal chamber and Virgin, \* the Savior's most pure temple, free of stain and undefiled, \* into the House of the Lord \* on this day is brought forward \* and bringeth with herself the grace \* of the Most Divine Spirit; \* her do God's Angels hymn with songs of praise, \* for she is truly the heavenly tabernacle.

*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, GLORIOUS, AND ALL-LAUDED APOSTLE PHILIP, ONE OF THE FOREMOST CHOIR OF 12

The Holy and All-praised Apostle Philip was a native of the city of Bethsaida in Galilee. He had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (i.e. Bartholomew, April 22, June 30, and August 25. See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6: 5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there. Some of them reported the preaching of the Apostle to Jerusalem. In response, some

scribes arrived in Greece from Jerusalem, with one of the Jewish chief priests at their head, to interrogate the Apostle Philip.

The Apostle Philip exposed the lie of the chief priest, who said that the disciples of Christ had stolen away and hidden the body of Christ. Philip told instead how the Pharisees had bribed the soldiers on watch, to deliberately spread this rumor. When the Jewish chief priest and his companions began to insult the Lord and lunged at the Apostle Philip, they suddenly were struck blind. By his prayer the Apostle restored everyone's sight. Seeing this miracle, many believed in Christ. The Apostle Philip provided a bishop for them, by the name of Narcissus (one of the Seventy Apostles, January 4).

From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis (there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. The apostle performed several miracles: the healing of the hand of the city official Aristarchus, withered when he attempted to strike the apostle; and restoring a dead child to life. When they saw these marvels, they repented and many accepted holy Baptism. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There was also a pagan temple where people worshiped an enormous serpent as a god. The Apostle Philip by the power of prayer killed the serpent and healed many bitten by snakes.

Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest Saint Philip, his sister, and the Apostle Bartholomew traveling with them. At the urging of the pagan priests of the temple of the serpent, Amphipatos ordered the holy Apostles Philip and Bartholomew to be crucified.

Suddenly, an earthquake struck, and it knocked down all those present at the place of judgment. Hanging upon the cross by the pagan temple of the serpent, the Apostle Philip prayed for those who had crucified him, asking God to save them from the ravages of the earthquake. Seeing this happen, the people believed in Christ and began to demand that the apostles be taken down from the crosses. The Apostle Bartholomew was still alive when he was taken down, and he baptized all those believing and established a bishop for them.

But the Apostle Philip, through whose prayers everyone remained alive, except for Amphipatos and the pagan priests, died on the cross.

Mariamne his sister buried his body, and went with the Apostle Bartholomew to preach in Armenia, where the Apostle Bartholomew was crucified (June 11); Mariamne herself then preached until her own death at Lykaonia.

The holy Apostle Philip is not to be confused with Saint Philip the Deacon (October 11), one of the Seventy. [From oca.org]

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OUR FATHER AMONG THE SAINTS GREGORY PALAMAS THE WONDERWORKER,

## ARCHBISHOP OF THESSALONICA

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikodemos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikodemos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century, Saint Simeon the New Theologian (March 12) had provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt Athos and lived in solitude at the skete of Saint Sava, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose “apophatic” (“negative”, in contrast to “kathaphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam’s disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means “one who inflicts no harm,” actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos’ errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the

Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint. [From oca.org]

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#### THE HOLY NEW MARTYR CONSTANTINE OF HYDRA (+ 1800)

Saint Constantine of Hydra lived in the years of Ottoman rule. He was born and raised on the heroic island of Hydra. His parents were most pious Orthodox Christians and they nurtured him with the laws of faith and love towards Christ and his country.

The poverty and lack of work on the island forced him, despite the objections of his mother, to travel to Rhodes, to work towards securing the future and to help his home.

He was honest and hardworking, and because of this everyone loved him. Some friends introduced him to the Turkish governor of Rhodes, Hassan Kapitan, who gave him a job in his seraglio. He groomed Hasan Bey's horse and did various other jobs always willingly.

At a great gathering Constantine got drunk and Hassan Kapitan asked the Hodjas to have a sounneti, in other words to circumcise him, and put on him the white turban, giving him the name of the governor, Hassan. When he woke up the next morning he realized what had happened, but it was difficult to react immediately. His concern grew when, having sent his mother money with someone, she heard that he had changed his faith, and in utter bitterness she threw away the money, locked her house and cried day and night, inconsolable for what happened to her child.

In Rhodes again all his friends distanced themselves from him and were sorry, because they saw him as a Janissary.

He went to Hydra to see his mother and as he approached his family home he asked for a drink of water from a woman of the neighborhood which she gave him, but as soon as she stepped away from him she broke the container that touched his lips. Arriving at the house he knocked on the door and to his mother's question as to who it was he replied, "I am your son Hasan who has arrived from Rhodes." With a voice twisted in pain she replied: "I'm not opening to you. I don't have any son Hassan. I only have a son Constantine."

Only God knows the sorrow and pain of the young man from Hydra. Without losing time he returned to Rhodes and directly went to Rodini where in a cave an Elder lived in asceticism. Kneeling in front of his feet he confessed his sin and the Spiritual Father gave him forgiveness and the appropriate advice on what he should do thereafter.

He threw away the turban and Turkish clothes and taking a boat he first went to Crimea and then to Constantinople, where the Holy Ethnomartyr Patriarch Gregory V advised him to go to Mount Athos and stay there forever.

Having remained in the Monastery of the Iveron living with much repentance, prayer and asceticism, and having taken the monastic schema, with the permission of the abbot he returned to Rhodes with the firm decision to go to Hassan Capitan and tell him that he was a Christian and as a Christian he would die.

The blessed hour arrived. He went in front of his former boss, the terrible governor of Rhodes, Hassan. With faith and indescribable courage he said: "Hassan Bey I am your servant Constantine from Hydra who you fraudulently made a Muslim. I return you your false religion and tell you that I am a Christian and a Christian I will die." Hassan was in a daze. Seeing Constantine throwing the Muslim turban to the flies he was incredibly angry and rushed at Constantine hitting him with fists and kicks. In the palace of the Knights was a dark basement which was

called the prison of Zyntantou. Zintani in Turkish means darkness. There they began to terribly torture him day and night. In the end they tied him to a tree trunk putting his feet in two holes. He endured all with unceasing prayer. One night the jail shined with a heavenly light and his feet were freed from the locks. Turkish and Christian prisoners admired him.

After five months they brought him again before the Turkish commander and having the same faith and courage he again confessed the Christian faith and was returned to prison. On 14 November 1800, by order of the Sultan, Constantine suffered a martyr's death by hanging, which according to some took place at Kolona, and according to others at Mandraki. He kissed his small Cross and prayed, and when the executioner went to get Constantine he threw him on a plane tree, that he not fall into profane hands. Constantine was 30 years old when he was hung on the plane tree. Turks and Christians relate that on that night when Constantine was martyred a great bright Cross shone with its light on the plane tree. The next year a strong tornado tore down the plane tree and after a short time the commander Hassan Bey died from a bad illness.

The then Bishop of Rhodes Agapios and the clergy of Rhodes sought the holy relics of Constantine and buried it with great honors behind the Church of the Entrance of the Theotokos in Niochori. Later the marble plaque that was placed above the Saint's grave by his fellow countryman Constantine Kafas was uncovered and today is in the wall of the same church:

"This is the tomb of the Holy Neomartyr Constantine Nydriotis, placed by Constantine Kafa of Hydra."

This was written by the Saint's fellow countryman on his grave. After three years the Saint's mother came to Rhodes and took the relics of her son with her with a permission letter of the Metropolitan of Rhodes Agapios and transferred it to Hydra, placing it in the Monastery of Panagia where it remains to this day in a golden reliquary. The then Priest of Niochoriou Papa-giannis kept the ulna of the arm of the Martyr which is preserved in a silver reliquary to this day in the altar of the Church. After a century the Ecumenical Patriarch officially ranked Constantine among the choirs of the Holy Neomartyrs, and ordered that his memory be celebrated on the 14th of November, the day he was hanged. [From Mystagogy]

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#### SAINT JUSTINIAN THE EMPEROR AND HIS WIFE THEODORA

Saint Justinian, a major figure in the history of the Byzantine state, was also a great champion of Orthodoxy, a builder of churches and a Church writer. He was born in the Roman province of Illyricum. During his reign (527-565), Byzantium won glory with military victories in Persia, Africa, and Italy, as a result of which paganism was decisively routed among the Germanic Vandals and Visigoth tribes. By command of the emperor Justinian the pagan schools in Athens were closed. Justinian sent John, the Bishop of Ephesus, throughout the regions of Asia Minor with the aim of spreading Christianity. John baptized more than 70,000 pagans.

The emperor gave orders to build ninety churches for the newly-converted, and he generously supported church construction within the Empire. His finest structures of the time are considered to be St. Catherine's Monastery at Sinai, and the church of Hagia Sophia at Constantinople. Under Saint Justinian many churches were built dedicated to our Most Holy Lady Theotokos. Since he had received a broad education, Saint Justinian assiduously concerned himself with the education of clergy and monks, ordering them to be instructed in rhetoric, philosophy and theology.

The right-believing sovereign devoted much attention and effort to the struggle with the Origenists of his time, who then were reviving the Nestorian heresy. To counter their heretical speculations, the Church hymn “Only-Begotten Son and Immortal Word of God, Who for our salvation...” was composed, and Justinian commanded that it be sung in the churches. From that time to the present day, this hymn is sung at the Divine Liturgy before the Small Entrance after the second Antiphon.

At the command of the sovereign, the Fifth Ecumenical Council was convened in the year 553, censuring the teachings of Origen and affirming the definitions of the Fourth Ecumenical Council at Chalcedon. He also attempted to secure religious unity within the Empire through his (unsuccessful) dialogues with the non-Chalcedonians.

The holy Emperor Justinian wished to have orderly rule and law within the realm. Under his guidance and supervision a complete compendium of Roman law was compiled. It has come down to us as a law codex known as “the Justinian Codex.” The “Church laws” of Justinian are included in all the variants of the Russian collections of Canon Law.

In his personal life, Saint Justinian was strictly pious, and he fasted often. During Great Lent he would not eat bread nor drink wine. He is also remembered for promoting the idea of “symphony” between church and state. The holy Emperor Justinian died in the year 565.

Saint Theodora was the wife of Saint Justinian the emperor, and lived during the sixth century.

The Empress Theodora was at first a notorious harlot and actress, and an adherent of the Monophysite heresy, but then she repented. After becoming empress, she led a virtuous life, maintaining purity of both soul and body. She provided wise counsel for her husband during his reign, and she also saved his throne during the Nika riots of 532 through her political intelligence and expertise.

Saint Theodora died in 548. [From oca.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 the holy, glorious, and all-laudable Apostle Philip; our father Gregory Palamas, archbishop of Thessalonica; New-martyr Constantine of Hydra; Justinian the emperor and his wife Theodora, 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.