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READER'S TYPIKA ON SUNDAY, AUGUST 7, 2022

(8th Sunday after Pentecost)

After-feast of the Transfiguration of Our Lord Jesus Christ

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 being. 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 immortal, 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 the Transfiguration¹ in Tone Four

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.

As Christ spake words of life unto His friends, and openly told them of the divine Kingdom, He said unto them: In Me ye shall know the Father, when I shine with unapproachable light, and ye shall sing in jubilation: Let us sing unto our God, for He is glorified.

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

Ye shall eat the strength of the nations, O My friends and disciples, and ye shall be made wondrous with their riches; for as I shall appear shining brighter than the sun, ye shall be filled with glory, as ye sing in jubilation: Let us sing unto our God, for He is glorified.

For the Transfiguration² in Tone Eight

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

Of old when Moses prophetically saw the glory of the Lord in the sea, in the cloud, and in the pillar of fire, he cried: Unto our God and Redeemer let us now sing.

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

Protected by his deified body as by a rock, Moses the God-seer beheld Him Who is invisible, and he cried: Unto our God and Redeemer let us now sing.

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 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.

¹ Troparia 1 & 2 from 1st Ode of the 1st Matins Canon (cf. St. Sabbas Typikon).

² Troparia 1 & 2 from 1st Ode of the 2nd Matins Canon (cf. St. Sabbas Typikon).

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, TONE 7

The Lord will give strength unto His people; the Lord will bless His people with peace. (*Ps.28:11*)
{*twice*}

Verse: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honour. (*Ps.28:1*)

The Lord will give strength unto His people; the Lord will bless His people with peace.

SUNDAY APOSTOLOS:

Reader: The reading is from the First Epistle of St. Paul to the Corinthians §124 (1:10-17).

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

ALLELUIA, TONE 7

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: It is good to give praise unto the Lord, and chant unto Thy name, O Most High. (*Ps.91:1*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: To proclaim in the morning Thy mercy, and Thy truth by night. (*Ps.91:2a*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. Matthew §58 (14:14-22).

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

Reader: At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, “This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” Jesus said, “They need not go away; you give them something to eat.” They said to Him, “We have only five loaves here and two fish.” And He said, “Bring them here to Me.” Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

Choir: Glory to 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 THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

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 AFTER-FEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross. [From tyoos.org]

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THE HOLY RIGHTEOUS MARTYR DOMETIUS OF PERSIA AND HIS TWO DISCIPLES

Saint Dometius lived in Persia during the fourth century. In his youth he was converted to the Faith by a Christian named Uaros. Forsaking Persia, he withdrew to the frontier city of Nisibis (in Mesopotamia), where he was baptized in one of the monasteries, and also received the monastic tonsure.

Fleeing the ill-will of some of the monks, Saint Dometius moved to the monastery of Saints Sergius and Bacchus in the city of Theodosiopolis. The monastery was under the guidance of an archimandrite named Urbelos, a strict ascetic, of whom it was said that for sixty years he did not taste cooked food, nor did he lay down for sleep, but rather took his rest standing up, supporting himself upon his staff.

In this monastery Saint Dometius was ordained a deacon, but when the archimandrite decided to have him made a presbyter, the saint, considering himself unworthy, hid himself on a desolate mountain in Syria, in the region of Cyrhus.

Stories about him constantly spread among the local inhabitants. They began to come to him for healing and for help. Many pagans were brought to faith in Christ by Dometius. And one time, in the locality where Saint Dometius struggled with his disciples, the emperor Julian the Apostate (361-363) arrived, traveling on his campaign against the Persians. By order of the emperor, soldiers found Saint Dometius praying with his disciples in a cave, and walled them up alive inside. [From oca.org]

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THE HOLY MARTYR SOZON OF NICOMEDIA

Saint Sozon of Nicomedia met his end in peace, after being cast into fire and emerging unharmed. [From Mystagogy]

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THE HOLY HIEROMARTYR NARCISSUS, PATRIARCH OF JERUSALEM (+ C. 216)

Of Greek origin, tradition holds that Narcissus was born in the year 99 and was at least 80 when he was made the thirtieth bishop of Jerusalem. More than a century had then elapsed since the city was destroyed by the Romans, and it had since been rebuilt as Aelia Capitolina by the Emperor Hadrian.

In the year 195, Narcissus, together with Theophitos or Theoktistos, bishop of Caesarea in Palestine, presided over a synod held by the bishops of Palestine in Caesarea, and it was decreed that Easter was to be always kept on a Sunday, and not with the Jewish Passover.

According to Eusebius of Caesarea (Eccl. Hist., Bk. 6, Chs. 9-11), the holy bishop performed many miracles. He writes:

"The citizens of [Jerusalem] mention many miracles of Narcissus, on the tradition of the brethren who succeeded him; among which they relate the following wonder as performed by him.

They say that the oil once failed while the deacons were watching through the night at the great paschal vigil. Thereupon the whole multitude being dismayed, Narcissus directed those who attended to the lights, to draw water and bring it to him.

This being immediately done he prayed over the water, and with firm faith in the Lord, commanded them to pour it into the lamps. And when they had done so, contrary to all expectation by a wonderful and divine power, the nature of the water was changed into that of oil. A small portion of it has been preserved even to our day by many of the brethren there as a memento of the wonder.

They tell many other things worthy to be noted of the life of this man, among which is this. Certain base men being unable to endure the strength and firmness of his life, and fearing punishment for the many evil deeds of which they were conscious, sought by plotting to anticipate him, and circulated a terrible slander against him.

And to persuade those who heard of it, they confirmed their accusations with oaths: one invoked upon himself destruction by fire; another the wasting of his body by a foul disease; the

third the loss of his eyes. But though they swore in this manner, they could not affect the mind of the believers, because the continence and virtuous life of Narcissus were well known to all.

But he could not in any wise endure the wickedness of these men; and as he had followed a philosophical life for a long time, he fled from the whole body of the Church, and hid himself in deserted and secret places, and remained there many years.

The great eye of judgment was not unmoved by these things, however, but soon looked down upon these impious men, and brought on them the curses with which they had bound themselves. The residence of the first, from nothing but a little spark falling upon it, was entirely consumed by night, and he perished with all his family. The second was speedily covered with the disease which he had imprecated upon himself, from the sole of his feet to his head.

But the third, perceiving what had happened to the others, and fearing the inevitable judgment of God, the ruler of all, confessed publicly what they had plotted together. And in his repentance he became so wasted by his great lamentations, and continued weeping to such an extent, that both his eyes were destroyed. Such were the punishments which these men received for their falsehood.

Narcissus having departed, and no one knowing where he was, those presiding over the neighboring churches thought it best to ordain another bishop. His name was Dius. He presided but a short time, and Germanio succeeded him. He was followed by Gordius, in whose time Narcissus appeared again, as if raised from the dead. And immediately the brethren besought him to take the episcopate, as all admired him the more on account of his retirement and philosophy, and especially because of the punishment with which God had avenged him.

But as on account of his great age Narcissus was no longer able to perform his official duties, the Providence of God called to the office with him, by a revelation given him in a night vision, the above-mentioned Alexander, who was then bishop of another parish.

Thereupon, as by Divine direction, he journeyed from the land of Cappadocia, where he first held the episcopate, to Jerusalem, in consequence of a vow and for the sake of information in regard to its places. They received him there with great cordiality, and would not permit him to return, because of another revelation seen by them at night, which uttered the clearest message to the most zealous among them. For it made known that if they would go outside the gates, they would receive the bishop foreordained for them by God. And having done this, with the unanimous consent of the bishops of the neighboring churches, they constrained him to remain.

Alexander, himself, in private letters to the Antinoites, which are still preserved among us, mentions the joint episcopate of Narcissus and himself, writing in these words at the end of the epistle:

Narcissus salutes you, who held the episcopate here before me, and is now associated with me in prayers, being one hundred and sixteen years of age; and he exhorts you, as I do, to be of one mind."

Some sources say Saint Narcissus died while in prayer on his knees at the age of 117, while the Synaxarion of Constantinople says he was martyred by the sword. [From Mystagogy]

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OUR RIGHTEOUS FATHER THEODOSIUS THE NEW, THE HEALER, OF THE PELOPONNESUS

St. Theodosios the New, the healer, was born in Athens in 862 to pious Christian parents. From an early age he showed fervent faith and was characterized by great love for his fellow men. When he decided to withdraw to the monastic life, he divided his property to those in need and went a short distance outside Athens. But many were those who went to see him and seek

his council, which hindered his contemplation. For this reason and to live alone, he fled to Argos in 880.

There he founded a church in the name of St. John the Forerunner after St. John appeared to him, where many went to seek his council. This angered certain priests however, who denounced him to the Archbishop of Argos, St. Peter. St. Theodosios, the patron of Theodosios the New, appeared in a dream of St. Peter, who was at that time in Constantinople in order to see the Ecumenical Patriarch. St. Theodosios asked him to end these conflicts. The Patriarch also asked St. Peter if he had a monk named Theodosios in his region, and after recalling his dream St. Peter was asked by the Patriarch to extend his blessing and reverence to him.

St. Peter went to visit St. Theodosios the New to assess the accusations against him. While he stopped to rest, St. Theodosios, who foresaw that he was coming to visit him, went out ahead to greet St. Peter, offering him burning incense on charcoal which he held in his monastic hat. St. Peter, amazed that St. Theodosios was miraculously not burnt nor was his monastic hat burned, and impressed by his virtue, greeted him with love, and ordained him a deacon and a priest. Eventually a monastery was built around this church and many monks became his disciples.

The fame of St. Theodosios spread throughout the region, and before his death he was granted the gift of foreknowing his death three days before. This allowed him final preparations and gave his final counsels to his spiritual children. St. Theodosios died peacefully in old age around 922 A.D. and St. Peter officiated at his funeral amidst a multitude of clergy and faithful.

His monastery, one of the oldest in Peloponnesos, today has become a famous shrine and his relics work many miracles till this day. Paralytics have been healed, the blind have received their sight, the barren have been granted children, and the sick have had their health restored. His feast day on August 7th is celebrated with great joy in Argos, and he is one of the three great protectors of Argos together with St. Peter mentioned above and St. Anastasios of Nafplio the Neomartyr. Today the Monastery, since 1942, functions as a female convent and as of 2011 has 13 nuns and the abbess. The relics of the Saint were taken by the Latins, but a small portion still resides in the Monastery. [From Mystagogy]

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OUR RIGHTEOUS FATHER NIKANOR THE WONDERWORKER OF MOUNT KALLISTRATOS

Saint Nikanor was born in 1491 in Thessaloniki of wealthy parents, John and Maria, who had great difficulty having children. Their faith however, displayed by their prayers, fasting and good deeds, helped them after many years to bear a son named Nicholas (the baptismal name of the Saint). His parents, who lived in the area of Agios Menas, from the beginning tried to raise him according to the teachings of the Gospel by handing him over to a pious teacher for his education. From a young age, Nicholas wanted to devote his entire life to the Lord, and he spent his time in prayer, fasting, vigils and study. When Nicholas was 20 years old, his father died, and after a short time, so did his mother.

When his parents died, Nicholas found himself the inheritor of a great inheritance. He distributed all his wealth to the needy - the orphans and the poor - and became a monk taking on the name of Nikanor. His fame in the region became great for his charismatic gifts, and news of this reached the Metropolitan of Thessaloniki. The Metropolitan had Nikanor ordained a deacon then a priest to serve by his side.

However, the time came for Nikanor to serve in the capacity which God had ordained for him. One night as he was praying with tears, he heard a heavenly voice tell him: "Go to Mount Kallistratos, to struggle well there."

Scarcely 27 years old at the time, Fr. Nikanor embarked for his destination together with the Venerable Dionysios of Olympus. During the journey they separated, and Nikanor alone reached Mount Kallistratos (known as Vermion Mountain, or Grevena), where with much effort he built his ascetical dwelling in the Monastery that was there, and which survives to this day, in the treacherous canyon rocks, on the banks of the Aliakmona River. Besides all of this, he would routinely descend to strengthen the faithful of the surrounding towns and villages, to remain steadfast in their faith, even to the point of sacrificing their lives.

One night when he was praying, he again heard a heavenly voice, which called him to go to the summit of the mountain to find the icon of the Savior, which was hidden during the time of the iconoclasts, and to build in that place a monastery. In fact, the next day, that which was said by the voice was verified, and Nikanor at that place built a church and monastery dedicated to the Transfiguration of the Lord, known today as Zavorda Monastery.

St. Nikanor fell asleep in the Lord on August 7th 1549, at the age of 58. His sacred relic was buried in the Chapel of the Honorable Forerunner in Zavorda Monastery.

The contribution of Zavorda Monastery was invaluable during the struggle for the independence of Greece in the early 19th century, both because of its strategic location, and also its economic support.

The Monastery of Zavorda was known for its hospitality, and many would come from Grevena, Siatista, Kozani, Serbia, Deskate and other cities in the region of Western Macedonia. This tradition was sacred since the age when the Venerable Nikanor lived. Throughout all his years of service, those who would visit the Monastery would always find a plate of food and a glass of wine, from the large stores that existed there.

The contribution of the Venerable One was invaluable, both in life and after his repose, as faith in him and in the Church has shone to be a great source of miracles up to today, especially regarding healings of plagues and diseases. The Saint is a protector of shepherds and animals. [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 was transfigured in glory before His holy disciples and apostles on Mount Tabor for our salvation, and 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 glorious and right-victorious Martyrs Dometios of Persia; Sozon of Nicomedia; Hieromartyr Narcissos, patriarch of Jerusalem; Venerable Theodosios the New of the Peloponnesos; and Nikanor the wonderworker of Mount Kalistratos, 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.