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READER'S TYPIKA ON SUNDAY, AUGUST 21, 2022
(10th Sunday after Pentecost)
The After-feast of Dormition

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 ONE

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 One

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

Through food, the enemy led Adam out of Paradise; and through the Cross Christ led the thief back into it crying: 'Remember me, O Lord, when Thou comest into Thy Kingdom.'

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

I venerate Thy sufferings and glorify Thy Resurrection. With Adam and with the thief I raise a shining cry to Thee: 'Remember me, O Lord, when Thou comest into Thy Kingdom.'

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

Without sin, hast Thou been crucified, and of Thine own will hast Thou been laid in the tomb. But Thou as God hast risen raising Adam with Thyself, crying: 'Remember me, when Thou comest into Thy Kingdom.'

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

On the third day, O Christ our God, Thou hast raised from the tomb the temple of Thy body raising with Thyself Adam and those descending from him, crying: 'Remember me when Thou comest into Thy Kingdom.'

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

The women bearing myrrh came early in the morning lamenting to Thy tomb, O Christ our God, and they found there an angel in shining white seated and crying: 'What do ye seek? Christ is risen, weep no more.'

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

O Lord, Thine apostles as Thou hast ordered them were beside Thee on the Mountain and seeing Thee, O Saviour, they worshipped and Thou hast sent them forth to teach and to baptize the nations.

For the Dormition¹ in Tone One

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 God-wrought tablets graven by the Divine Spirit did Moses break in anger; but his Master, having kept from harm her that gave Him birth, hath now brought her into the heavenly mansions to dwell. Together with her, we skip for joy and cry out unto Christ: O glorified God of our Fathers and our God, blessed art Thou.

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

With pure lips for cymbals, with the lyre of the heart for music, with the tuneful trumpet of a lofty mind, we clap diligent hands upon this auspicious and chosen day of the translation of the pure Virgin, and we cry: O glorified God of our Fathers and our God, blessed art Thou.

For the Dormition² in Tone Four

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

Ye young men and virgins, ye elders and princes, ye kings and judges, while reverencing the memory of the Virgin and Mother of God, sing ye: O Lord and God of our Fathers, blessed art Thou.

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

The all-sacred translation of Thy divine and un-defiled Mother hath mustered the supernal ranks of the powers on high, that they might rejoice with those of earth who sing to Thee: O God, blessed art Thou.

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 ONE

¹ Troparia 1 and 2 from 7th Ode of the 1st Canon of the Feast (cf. St. Sabbas Typikon).

² Troparia 1 and 3 from 7th Ode of the 2nd Canon of the Feast (cf. St. Sabbas Typikon).

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF THE DORMITION IN TONE ONE

In giving birth thou didst preserve virginity and in thy Dormition, thou didst not forsake the world, O Theotokos! For thou was translated unto life, for thou art the Mother of Life. By thine intercessions deliver our souls from death!

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, TONE 1

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. (*Ps.32:22*) {*twice*}

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. (*Ps.32:1*)

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

SUNDAY APOSTOLOS:

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, IN TONE 1

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: O God Who givest avengement unto me and hast subdued peoples under me. (*Ps.17:48*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity. (*Ps.17:51*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. Matthew §72 (17:14-23).

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

Reader: At that time, a man came up to Jesus and kneeling before Him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” Jesus said to them, “Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting.” As they were traveling together through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”

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 ONE

As God, Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praised Thee as God, and death was obliterated. And Adam danceth for joy, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou, O Christ, dost grant resurrection unto all.

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, He Who dwelt in her ever-Virgin womb did translate her to life.

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 AFTERFEAST OF THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4). [From tyoos.org]

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THE HOLY APOSTLE THADDAEUS OF THE SEVENTY

Saint Thaddeus, Apostle of the Seventy, was by descent a Hebrew, and he was born in the Syrian city of Edessa. The holy Apostle Thaddeus of the Seventy must be distinguished from Saint Jude, also called Thaddeus or Levi (June 19), who was one of the Twelve Apostles.

When he came to Jerusalem for a feastday, he heard the preaching of John the Forerunner. After being baptized by him in the Jordan, he remained in Palestine. He saw the Savior, and became His follower. He was chosen by the Lord to be one of the Seventy Disciples, whom He sent by twos to preach in the cities and places where He intended to visit (Luke. 10: 1).

After the Ascension of the Savior to Heaven, Saint Thaddeus preached the good news in Syria and Mesopotamia. He came preaching the Gospel to Edessa and he converted King Abgar, the people and the pagan priests to Christ. He backed up his preaching with many miracles (about which Abgar wrote to the Assyrian emperor Nerses). He established priests there and built up the Edessa Church.

Prince Abgar wanted to reward Saint Thaddeus with rich gifts, but he refused and went preaching to other cities, converting many pagans to the Christian Faith. He went to the city of Beirut to preach, and he founded a church there. It was in this city that he peacefully died in the year 44. (The place of his death is indicated as Beirut in the Slavonic MENAION, but according to other sources he died in Edessa. According to an ancient Armenian tradition, Saint Thaddeus, after various tortures, was beheaded by the sword on December 21 in the Artaz region in the year 50). [From oca.org]

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THE HOLY MARTYR BASSA AND HER SONS: THEOGNIS, AGAPIUS, AND PISTUS

The Martyr Bassa with her sons Theognis, Agapius and Pistus, lived in the city of Macedonian Edessa and she was married to a pagan priest. From childhood she had been raised in the Christian Faith, which she passed on to her sons.

During the reign of the emperor Maximian Galerius (305-311), the husband denounced his wife and children to the governor. In spite of threats, the boys refused to offer sacrifice to idols, so they were tortured and put to death. The eldest son, Theognis, was raked with iron claws, then he was beheaded. The skin of the young Agapius was flayed from head to chest, but the martyr did not utter a sound. The youngest son Pistus was tortured and beheaded, just as his brothers had been. One account says that the three brothers suffered at Edessa in Macedonia. Another account says they died at Larissa in Thessaly, their homeland.

Saint Bassa was thrown into prison and was weakened by hunger, but an angel strengthened her with heavenly food. Under successive tortures she remained unharmed by fire, water and beasts. When they brought her to a pagan temple, she shattered the statue of Zeus. Then they threw the martyr into a whirlpool in the sea. But to everyone's surprise a ship sailed up, and three radiant men pulled her up (Saint Nikódēmos of the Holy Mountain (July 14) suggests that these were her children, martyred earlier). After eight days Saint Bassa came by ship to the governor of the island of Alona, not far from Cyzicus, in the Propontis or Sea of Marmora. After beating her with rods, they beheaded her.

By the year 450 there was already a church in honor of the holy martyr Bassa at Chalcedon. [From oca.org]

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OUR RIGHTEOUS FATHER ABRAMIUS, WONDERWORKER OF SMOLENSK

Saint Abramius of Smolensk, a preacher of repentance and the Dread Last Judgment, was born in the mid-twelfth century at Smolensk of rich parents, who had twelve daughters before him, and they begged God for a son.

From childhood he grew up in the fear of God, he was often in church and had the opportunity to read books. The parents hoped that their only son would enter into marriage and continue their illustrious lineage, but he sought a different life. After the death of his parents, having given away all his wealth to monasteries, to churches and to the destitute, the saint walked through the city in rags, asking God to show him the way to salvation.

He was tonsured in the monastery of the Most Holy Theotokos, five versts from Smolensk, at Selischa. Having passed through various obediences there, the monk fervently occupied himself with copying books, culling spiritual riches from them. The Smolensk prince Roman Rostislavich (+ 1170) started a school in the city, in which they taught not only in Slavonic, but also from Greek and Latin books. The Prince himself had a large collection of books, which Saint Abramius used. He had struggled for more than 30 years at the monastery, when in the year 1198 the igumen persuaded him to accept the dignity of presbyter. Every day he served the Divine Liturgy and fulfilled the obedience of clergy not only for the brethren, but also for the laity.

Soon the monk became widely known. This aroused the envy of the brethren, and then of the igumen also, and five years later, the monk was compelled to transfer to the Exaltation of the Cross monastery in Smolensk itself. With offerings from the devout, he embellished the cathedral church of the poor monastery with icons, and with curtains and candle-stands. He himself painted two icons on themes which most concerned him. On one he depicted the Dread Last judgment, and on the other the suffering of the trials of life. Lean and pale from extreme toil, in priestly garb the ascetic resembled Saint Basil the Great in appearance. The saint was strict both towards himself, and towards his spiritual children. He preached constantly in church and to those coming to him in his cell, conversing with rich and poor alike.

The city notables and the clergy demanded that Bishop Ignatius bring the monk to trial, accusing him of seducing women and tempting his spiritual children. But even more terrible were the accusations of heresy and the reading of forbidden books. For this they proposed to drown or burn the ascetic. At the trial by the Prince and the Bishop, the saint answered all the false accusations. Despite this, they forbade him to serve as a priest and returned him to his former monastery of the Most Holy Theotokos. A terrible drought occurred in consequence of God's wrath over the unjust sentence, and only when Saint Ignatius pardoned Saint Abramius, permitting him to serve and preach, did the rain again fall on Smolensk.

The bishop Saint Ignatius built a new monastery, in honor of the Placing of the Robe of the Most Holy Theotokos, and he entrusted the guidance of it to Saint Abramius, and he himself settled into it, retiring from the diocese because of age. Many wished to enter under the guidance of Saint Abramius, but he examined them very intensely and only after great investigation, so at his monastery there were only seventeen brethren. Saint Abramius, after the death of Saint Ignatius, having become his spiritual friend, urged the brethren, more than before, to think about death and to pray day and night, that they be not condemned in the Judgment by God.

Saint Abramius died after the year 1224, having spent 50 years in monasticism. Already at the end of the thirteenth century a service had been compiled to him, together with his disciple Saint Ephraim. The terrible Mongol-Tatar invasion, seen as the wrath of God for the nation's sins, not only did not stifle the memory of Saint Abramius of Smolensk, but rather was a reminder to people of his calling to repentance and recollection of the dread Last Judgment. [From oca.org]

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OUR RIGHTEOUS FATHER EPHRAIM OF SMOLENSK

Saint Ephraim was the disciple of Saint Abramius of Smolensk. He compiled the Life of Saint Abramius, which provides many details about education in the remote northwestern part of Russia in those days. [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—whose Dormition and translation into the heavens we now celebrate; 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 Apostle Thaddeus of the Seventy; the Martyrs Bassa and her sons Theognios, Agapios, and Pistos of Edessa; Venerable Abraham of Smolensk and his disciple, Venerable Ephraim, 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.