

Due to copyright restrictions, these works may not be further reproduced,
beyond printing out a single copy for personal non-commercial use.

READER'S TYPIKA ON SUNDAY, MAY 12, 2024

(1st Sunday after Pascha)

Sunday of Thomas the Apostle, Called "The Twin"

THE OPENING

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

Leader & Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (*thrice*)

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 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.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For Thomas Sunday¹ in Tone One

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

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; and Thou didst command us to live worthily in newness of life.

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

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; and Thou didst command us to live worthily in newness of life.

¹ These troparia are taken from the 3rd and 6th Ode of Matins Canon, cf. Pentecostarion.

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

Though enclosed within a grave in Thy circumscribable flesh, Thou didst arise, O Christ, Who art un-circumscribable; and while the doors were shut, Thou didst come unto Thy disciples, O Almighty One.

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

Having preserved intact Thy wounds, which Thou didst endure willingly for us, Thou didst show them unto Thy disciples, O Christ, as a witness of Thy glorious Resurrection.

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.

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee.

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

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee.

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

Our Saviour said: When ye touch Me, see that I have bones and flesh; I am not subject to change.

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

Thomas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Saviour.

THE FESTAL EISODIKON

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Choir: Save us, O Son of God, who art risen from the dead, who sing to Thee. Alleluia, Alleluia, Alleluia.

Apolytikia:

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

Do not sing the Apolytikion of the Patron Saint!

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 3

Great is our Lord, and great is His strength, and of His understanding there is no measure. (*Ps. 146:5*) {*twice*}

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God. (*Ps. 146:1*)

Great is our Lord, and great is His strength, and of His understanding there is no measure.

APOSTOLOS FOR THOMAS' SUNDAY:

Reader: The reading is from the Acts of the Apostles §14 (5:12-20)

In those days, many signs and wonders were done among the people by the hands of the Apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy they arrested the Apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this Life."

ALLELUIA, IN TONE 8

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. (Ps.94:1)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: For the Lord is a great God and a great king over all the earth. (Ps.94:3)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THOMAS' SUNDAY:

Reader: The reading is from the Holy Gospel according to St. John §65 (20:19-31)

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

Reader: On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other Disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe."

Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

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.

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

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

Instead of "It is truly meet..." we sing the Irmos of the 9th ode of the Matins canon from the Pentecostarion, in tone 1

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.

READINGS

ANTI-PASCHA (THOMAS SUNDAY)

Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

Wherefore, after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, “Peace be unto you”; then He said to Thomas, “Bring hither thy finger, and behold My hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing.”

And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, “My Lord and my God.” Thus he clearly proclaimed the two natures – human and divine – of the God-man (Luke 24:36–49; John 20:19–29).

This day is called Antipascha (meaning “in the stead of Pascha,” not “in opposition to Pascha”) because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection. [From tyoos.org]

* * *

OUR FATHER AMONG THE SAINTS GERMANUS, ARCHBISHOP OF CONSTANTINOPLE

Saint Germanus, Patriarch of Constantinople, was born at Constantinople in the seventh century. His father, a prominent senator, was killed by order of the emperor Constantine Pogonatos (668-685). The young Germanus was emasculated and sent to a monastery, where he studied Holy Scripture.

Because of the sanctity of his life, Germanus was made bishop in the city of Cyzicus. Saint Germanus rose up in defense of the Orthodox Faith against the iconoclast heretics. He was later made Patriarch of Constantinople. Saint Germanus continued to stand up against the iconoclasts and to their spokesman, the heretical emperor Leo III the Isaurian (717-741), but the contest was unequal. He was forced to put his omophorion upon the altar table in the sanctuary, and to resign the archpastoral throne. Then the enraged emperor, who accused the Patriarch of heresy the day before, sent soldiers, who beat the saint and threw him out of the patriarchal residence. Saint Germanus was Patriarch for fourteen years and five months.

He went to a monastery, where he spent the remaining days of his life. The holy Patriarch Germanus died in the year 740, at age ninety-five, and was buried in the Chora monastery in Constantinople. Afterwards, his relics were transferred to France.

At the Seventh Ecumenical Council (787), the name of Patriarch Germanus was included in the diptychs of the saints. He wrote a “Meditation on Church Matters or Commentary on the Liturgy;” also an explanation of the difficult passages of Holy Scripture, and another work on the rewards of the righteous after death.

His important work on the various heresies that had arisen since apostolic times, and on the church councils that took place during the reign of the emperor Leo the Iconoclast, provides a wealth of historical information. There are also three letters from the Patriarch about the veneration of icons, which were read at the Seventh Ecumenical Council.

His other works include hymns in praise of the saints, discourses on the Feasts of the Entry into the Temple, the Annunciation and the Dormition of the Most Holy Theotokos, and on the restoration of the church in honor of the Placing of the Venerable Zone of the Most Holy Theotokos. [From oca.org]

* * *

OUR FATHER AMONG THE SAINTS EPIPHANIUS, BISHOP OF CYPRUS

Saint Epiphanius, Bishop of Cyprus, “a last relic of ancient piety,” as Saint Jerome calls him, lived during the fourth century in Phoenicia. The Roman empress Honoria was his sister. He was of Jewish descent, and in his youth he received a fine education. He was converted to Christianity

after seeing how a certain monk named Lucian gave away his clothing to a poor person. Struck by the monk's compassion, Epiphanius asked to be instructed in Christianity.

He was baptized and became a disciple of Saint Hilarion the Great (October 21). Entering the monastery, he progressed in the monastic life under the guidance of the experienced Elder Hilarion, and he occupied himself with copying Greek books.

Because of his ascetic struggles and virtues, Saint Epiphanius was granted the gift of wonder-working. In order to avoid human glory, he left the monastery and went into the Spanidrion desert. Robbers caught him there and held him captive for three months. By speaking of repentance, the saint brought one of the robbers to faith in the true God. When they released the holy ascetic, the robber also went with him. Saint Epiphanius took him to his monastery and baptized him with the name John. From that time, he became a faithful disciple of Saint Epiphanius, and he carefully documented the life and miracles of his instructor.

Reports of the righteous life of Saint Epiphanius spread far beyond the monastery. The saint went a second time into the desert with his disciple John. Even in the wilderness disciples started to come to him, so he established a new monastery for them.

After a certain time, Saint Epiphanius made a pilgrimage to Jerusalem to venerate its holy shrines, and then returned to the Spanidrion monastery. The people of Lycia sent the monk Polybios to Saint Epiphanius asking him to take the place of their dead archpastor. When he learned of this intention, the clairvoyant ascetic secretly went into the Pathysian desert to the great ascetic Saint Hilarion (October 21), under whose guidance he had learned asceticism in his youth.

The saints spent two months in prayer, and then Hilarion sent Saint Epiphanius to Salamis. Bishops were gathered there to choose a new archpastor to replace one who recently died. The Lord revealed to the eldest of them, Bishop Papius, that Saint Epiphanius should be chosen bishop. When Epiphanius arrived, Saint Papius led him into the church, where in obedience to the will of the participants of the Council, Epiphanius agreed to be their bishop. Saint Epiphanius was consecrated as Bishop of Salamis in 367.

Saint Epiphanius won renown because of his great zeal for the Faith, his love and charity toward the poor, and his simplicity of character. He suffered much from the slander and enmity of some of his clergy. Because of the purity of his life, Saint Epiphanius was permitted to see the coming of the Holy Spirit upon the Gifts at Divine Liturgy. Once, when the saint was celebrating the Mystery, he did not see this vision. He then became suspicious of one of the clergy and quietly said to him, "Depart, my son, for you are unworthy to participate in the celebration of the Mystery today."

At this point, the writings of his disciple John break off, because he became sick and died. The further record of the life of Saint Epiphanius was continued by another of his disciples, Polybios (afterwards bishop of city of Rinocyreia).

Through the intrigues of the empress Eudoxia and the Patriarch Theophilos of Alexandria, towards the end of his life Saint Epiphanius was summoned to Constantinople to participate in the Synod of the Oak, which was convened to judge the great saint, John Chrysostom (September 14 and November 13). Once he realized that he was being manipulated by Chrysostom's enemies, Saint Epiphanius left Constantinople, unwilling to take part in an unlawful council.

As he was sailing home on a ship, the saint sensed the approach of death, and he gave his disciples final instructions: to keep the commandments of God, and to preserve the mind from impure thoughts. He died two days later. The people of Salamis met the body of their archpastor with carriages, and on May 12, 403 they buried him in a new church which he himself had built.

The Seventh Ecumenical Council named Saint Epiphanius as a Father and Teacher of the Church. In the writings of Saint Epiphanius, the PANARIUM and the ANCHORATUS are refutations of Arianism and other heresies. In his other works are found valuable church traditions, and directives for the Greek translation of the Bible.

In his zeal to preserve the purity of the Orthodox Faith, Saint Epiphanius could sometimes be rash and tactless. In spite of any impetuous mistakes he may have made, we must admire Saint Epiphanius for his dedication in defending Orthodoxy against false teachings. After all, one of the bishop's primary responsibilities is to protect his flock from those who might lead them astray.

We also honor Saint Epiphanius for his deep spirituality, and for his almsgiving. No one surpassed him in his tenderness and charity to the poor, and he gave vast sums of money to those in need. [From oca.org]

Optional readings (if these commemorations are included in the Dismissal)

OUR RIGHTEOUS FATHER THEODORE OF KYTHERA

Saint Theodore was born in Koroni in southern Messenia of the Peloponnese, sometime between the years 870 and 890. His mother had previously been barren and when God granted her a child she gave him the name Theodore. Before he was orphaned at a young age he received an education under the Bishop of Koroni, who ordained him a Reader. After the death of his parents he went to Nafplio where he was reared by a family friend who also was a Priest.

When he reached adulthood Theodore entered a certain melancholia for the sins of the world. At first he sought solace by entering into marriage and having two children. Having developed a reputation of sanctity and virtue, Bishop Theodore of Argos had him ordained a Deacon. The sadness persisted however, and his sorrow led him to leave his family and Nafplio and go to Rome, where he hoped to find spiritual fulfillment in monastic life. Finding Rome to be a rather worldly place, however, he moved to Monemvasia, where he stayed for some time in a cell of the Church of the Theotokos of Diakonia, praying there without ceasing.

Later, the wife of Theodore contacted him through the local bishop by letter, imploring him to return home, so that she could receive his permission to be tonsured. Theodore however discerned the hand of the devil in this request, so he ignored it.

After a year, Theodore departed Monemvasia on a Roman fleet and arrived in Kythera in the year 921. There a clash broke out between the Romans and the Muslim pirates, and after the Romans were victorious and cleared the island, they dropped Theodore off on the island with his companion and fellow ascetic Anthony. There they were in search of higher spiritual good things by living on a desolate and uninhabited island (it was desolate because of Saracen raids). Therefore they lived there in asceticism, away from the luxuries of the world. Due to the raids of Saracens from Crete they stayed in the ancient Church of Saints Sergius and Bacchus. After a short period of extreme asceticism, Anthony decided to return to the softer life of Monemvasia, and not long after Theodore reposed in peace on May 12, 922.

Not long after his death, soldiers were passing by Kythera and went to worship at the Church of Saints Sergius and Bacchus. There they found the dead incorrupt body of the Saint, however the soldiers left it unburied. Three years later, in 925, hunters from Monemvasia discovered his still incorrupt body, and after venerating it with tears, they buried him near the church.

Later residents from Monemvasia rebuilt the Church of Saints Sergius and Bacchus, and they renamed it in honor of Saint Theodore. As the years passed, a monastery grew around this church, and it acquired property on the island. This property was cultivated by both monastics and lay people. At around 1630 Bishop Athanasios (Valerianos) of Kythera restored the Church

of Saint Theodore, where various modifications and additions were made. In 1695 there were ten cells with nuns. During the Venetian occupation, this monastery was the seat of the diocese. The grand Roman-style building in the courtyard served as a boys' school in the years of British rule. A Divine Office to the Saint was published in 1747 in Venice, in 1841 in Smyrna, and in 1899 and 1961 in Athens. Saint Theodore together with Saint Elesia (Aug. 1), are patrons of the island of Kythera.

Once upon a time on the eve of the feast day there used to be a huge celebration, and people would come from all over the island to join in. In the evening sales men would arrive and spread their goods under the trees. They brought farming products, tools and home made produce, and even animals, on which they would stick a flower to show that the animal was for sale. Mini "tavernas" were set up under the trees and the roasts would soon be sizzling on the spit. The crowd would dance and have a general good time till the morning hours. In the morning the priest would bring the Saint's relics out of the church to bless the people, and the people in turn venerated their patron Saint Theodore. [From Mystagogy]

* * *

THE HOLY NEW MARTYR JOHN OF VALACHIA

The Holy New Martyr John of Valachia was, born in 1644 in Oltenia. He received a good upbringing from his parents, who raised him in the fear of God, the love of country, and in their ancestral faith. At that time the Țara Românească (the former name for Valachia) was ruled by princes called Voevods, who were subject to the Sultan. The Voevod of Valachia, Mihnea Voda, revolted against the Turks because he was unable to pay the exorbitant tribute which they demanded. He entered the Turkish territory, burning, killing, or jailing many Turks. Sultan Mehmet IV sent an army of Turks and Tatars against him, and he was forced to retreat. In retaliation, the Turks and Tatars ravaged Valachia, killing many Christians, or throwing them into prison. Saint John, who came from a noble and wealthy family, was one of those who was jailed.

After crossing the Danube River, a Turkish army captain noticed how handsome he was, and so he bought him for his own evil purposes. When he tried to seduce him, John resisted, so he was tied to a tree until the Hagarene could find an opportunity to fulfill his desires. John was afraid that he might be raped, so when he had the chance, he killed the Turk. When the other soldiers learned what had happened, they bound the young man and took him to Constantinople and turned him over to the man's widow. She brought him to the Vizier, who questioned him, and John admitted what he had done. The Vizier gave him to the widow to do whatever she wished with him. At first, she made him one of her slaves. Then, seeing how handsome he was, she offered to spare his life if he would marry her and become a Moslem. Saint John made the Sign of the Cross and prayed that Christ would always preserve him steadfast in the Orthodox Faith. The woman continued her efforts for two and a half years. Finally, he told her that he would prefer to die for Christ rather than become a Moslem and marry her. The woman then turned him over to the prefect, who put him in jail. The Turks subjected him to frightful torments for several days. Meanwhile, the vile woman never ceased her attempts to flatter John, or to seduce him, or persuade him to reject Christ. The young man remained firm in both faith and virtue. Strengthened by the Lord Jesus Christ, he turned his back on the woman and on her religion.

Seeing that their efforts were in vain, the Turks asked the Vizier to condemn the martyr to death. This was done, and so the prefect was ordered to carry out the sentence. The executioners

brought him to Parmak Kapi (“Gate of the Pillar”) near the covered bazaar, and hanged him there on May 12, 1662. He had not yet reached the age of eighteen. His holy relics were either thrown into the waters of the Bosphorus, or buried by Christians in an unknown place. Thus, the New Martyr John received an unfading crown from God.

Saint John was first glorified by the Greek Orthodox Church, which listed him among the New Martyrs of the Turkish Yoke. Beginning in 1801, his veneration also began to spread in what is now Romania. In 1950, the Holy Synod of Romania decided that Saint John ought to be honored in the country of his birth. Saint John of Valachia was glorified by the Romanian Orthodox Church in October of 1950, and his name was added to their Church Calendar. His Feast Day is observed on May 12, the day of his martyrdom. [From oca.org]

* * *

GLORIFICATION OF THE HOLY HIEROMARTYR HERMOGENES,
PATRIARCH OF MOSCOW AND ALL RUSSIA

The Hieromartyr Hermogenes, Patriarch of Moscow and All Rus, was glorified on May 12, 1913.

The memory of Patriarch Hermogenes as a holy martyr was passed on from generation to generation for three centuries, and people increasingly regarded him as an intercessor and supplicant for the Russian land before the Throne of the Almighty.

During terrible years of national hardship, the nation turned to the memory of the heroic Patriarch. The Russian people came to his tomb with their personal tribulations, sicknesses and infirmities, reverently asking the help of Saint Hermogenes, and the All-Merciful Lord rewarded their faith.

Believers from all ends of Russia began to flock to Moscow for the glorification of the hieromartyr Hermogenes 300 years after his death. Pilgrims hastened to venerate the relics of the holy Patriarch, in the Dormition Cathedral of the Kremlin, where panikhidas were served almost without interruption.

On the eve of the glorification there was a procession with an icon of Saint Hermogenes, and after it a grave cover, on which the saint was depicted full-length in mantiya and holding a staff. Beside the icon of the Patriarch they carried an icon of Saint Dionysius of Radonezh, his fellow-struggler in spiritual and patriotic deeds for the liberation of the Russian land from Polish-Lithuanian usurpers.

On the bell tower of Ivan the Great hung a tremendous banner, “Rejoice, Hieromartyr Hermogenes, Great Intercessor of the Russian land.” A hundred thousand candles blazed in the hands of believers. At the end of the procession, they began to chant the Paschal Canon and a Canon to Saint Hermogenes, at the shrine where the relics of the Patriarch rested.

The all-night Vigil took place under the open skies at all the Kremlin squares. On this night a number of healings occurred through the prayers of Saint Hermogenes. For example, a certain sick person came to the Dormition Cathedral on crutches, and was healed as he approached the shrine with the relics of the saint. Another sick person was healed, who had suffered from terrible crippling disease. They brought him to the reliquary of the hieromartyr Hermogenes on a stretcher, where he was completely cured. These and other similar healings, witnessed by a multitude of the faithful, were remarkable proofs of the holiness of the new Russian wonderworker.

On Sunday May 12, Divine Liturgy was celebrated at the Dormition Cathedral. Presiding at the celebration of the solemn glorification of the new saint was His Beatitude Gregorios,

Patriarch of Antioch. At the finish of Liturgy in all the churches of Moscow, Moliebens were served to Saint Hermogenes and a procession made to the Moscow Kremlin, in which more than twenty hierarchs took part. They accompanied the procession singing, "O Holy Hierarch Father Hermogenes, pray unto God for us." From this day the liturgical veneration of Saint Hermogenes began. Thus, the wish of the faithful Russian people was fulfilled. Through their prayers the Russian Orthodox Church received a heavenly patron.

The Holy Synod of the Russian Church established the commemoration of the hieromartyr Hermogenes, Patriarch of Moscow and All Rus for February 17, the day of his repose (his life and works are found under this day), and May 12, the day of his glorification.

Great is the national significance of Saint Hermogenes, a tireless struggler for the purity of Orthodoxy and the unity of the Russian land. His ecclesial and civil activity during several centuries serves as an outstanding example of his ardent faith and love for the Russian people.

The ecclesial activity of the archpastor is characterized by an attentive and strict regard for church services. Under him were published a GOSPEL, a MENAION for September (1607), October (1609), November (1610), and for the first twelve days of December. The "Great Primary Rule" was printed in 1610. Saint Hermogenes did not merely give his blessing for this book, but carefully oversaw the accuracy of the text. With the blessing of Saint Hermogenes the Service to the holy Apostle Andrew the First-Called (November 30) also was translated from Greek into the Russian language, and his Feast began to be celebrated in the Dormition Cathedral.

Under the supervision of the Archpastor, new presses were made for printing service books, and a new print shop was built. This was damaged during the 1611 conflagration, when Moscow was burned by the Poles. Concerned about the order of divine services, Saint Hermogenes compiled a "Letter to all the People, Especially Priests and Deacons, on the Improvement of Church Singing." The "Letter" chastizes the clergy for performing Church services not according to the Typikon, for unnecessary talking, and lay people for their irreverent attitude toward the divine services.

The literary activity of the first hierarch of the Russian Church is widely known. He wrote "An Account of the Kazan Icon of the Mother of God and the Service to this Icon (1594);" "A Letter to Patriarch Job, Containing an Account of the Kazan Martyrs" (1591), a collection of articles in which questions about divine services (1598) are examined; there are patriotic documents and appeals, directed to the Russian nation (1606-1613), and other works.

His contemporaries speak of Patriarch Hermogenes as a man of outstanding intellect and erudition, "a Master of great reason and thought," "very remarkable," "very accomplished in wisdom and refined in learning," "ever concerning himself about divine literature, and all the books about the Old Law and the New Grace, and pursuing to the end various Church rules and principles of law." Saint Hermogenes spent a lot of time in monastery libraries, especially in the library of the Moscow Chudov monastery, where he copied precious historical accounts from ancient manuscripts.

In the seventeenth century they called the Chronicle by His Holiness Patriarch Hermogenes the "Resurrection Chronicle." In the collected works of the saint and his archpastoral documents there are many quotations from Holy Scripture, and examples taken from history, which testify to his profound knowledge of the Word of God and his familiarity with the Church literature of his time.

Patriarch Hermogenes incorporated his research in his preaching and teaching. The saint's contemporaries regard the Archpastor as "a man of reverence," "purity of life," "a true shepherd of the flock of Christ," and "a sincere upholder of the Christian faith".

These qualities of Saint Hermogenes were quite especially apparent during the Time of Troubles, when the Russian land was overwhelmed by internal chaos, and worsened by Polish-Lithuanian intrigue. During this dark period, the First Hierarch of the Russian Church selflessly protected the Russian realm, by word and by deed defending the Orthodox Faith from Latinism, and also national unity from internal and external enemies. In saving his native land, Saint Hermogenes won the crown of a martyrdom, becoming a heavenly intercessor for Russia before the Throne of the Holy Trinity. [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 Thomas, called "The Twin"; of Germanos, patriarch of Constantinople, Epiphanius, bishop of Cyprus; (Venerable Theodore of Kythera; New-martyr John of Vallachia; and Hermogenes, patriarch of Moscow, prince of Pskov), 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: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!