

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 19, 2024

(2nd Sunday after Pascha)

***Sunday of the Holy Myrrh-Bearing Women, Pious Joseph of Arimathea
& Righteous Nicodemus***

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 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 TWO

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 the Resurrection in Tone Two¹

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

Remember us also, O Compassionate One, even as Thou didst remember the thief, in the Kingdom of the Heavens.

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

¹ Although these verses are marked as Resurrectional, those given in the Pentecostarion (shown here) appear to differ from the ones given in the Sunday Octoechos. This anomaly shows up both in the Romanian and the English (HTM) Pentecostarion.

The tree drove out Adam, and the Cross led the thief up into the Kingdom of the Heavens.

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

The grave received Thee, O Saviour, Who didst empty the graves, and Who, as God, didst grant life unto the dead.

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

O glorious Apostles of Christ, entreat Him fervently that He save us from perils.

For the Myrrh-bearers In Tone Two²

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.

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulchre.

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

O ye myrrh-bearing women, why hasten ye now? Why bring ye myrrh unto the Living One? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

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

O ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is co-beginningless and everlasting God.

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

Like a vineyard didst thou conceive untilled in thy womb the Cluster of grapes from which, like wine, there pour forth for us torrents of immortality, even eternal life.

THE FESTAL EISODIKON

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

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

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF JOSEPH OF ARIMATHEA IN TONE TWO

The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.

APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO

Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.

² These troparia are taken from the 6th Ode of Matins Canon, cf. Pentecostarion.

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, IN TONE 2

The Lord is my strength and my song, and He is become my salvation. (*Ps.117:14*) {*twice*}

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death. (*Ps.117:18*)

The Lord is my strength and my song, and He is become my salvation.

SUNDAY APOSTOLOS:

Reader: The reading is from the Acts of the Apostles §16 (6:1-7)

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

ALLELUIA, IN TONE 2

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. (*Ps.19:1*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: O Lord, save the king, and hearken unto us in the day when we call upon Thee. (*Ps.19:9*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. Mark §69 (15:43-16:8)

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

Reader: At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked

him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid.

And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, “Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you.” And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

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 MYRRH-BEARERS IN TONE TWO

When Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Saviour is risen from the grave.

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 Refrain & Irmos of the 9th ode of the Paschal Canon, in tone 1

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O pure Vir-gin! Again I say: Rejoice; thy Son is risen from his three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O ye people. Shine! Shine! Shine! O new Jerusalem. The glory of the Lord has shone on thee. Exult now, exult and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of thy Son.

READINGS

SUNDAY OF THE MYRRH-BEARING WOMEN

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulchre, bearing the myrrh they had prepared to anoint His body. It is because of the myrrh that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt. 27:55–56; 28:1–10. Mark 15:40–41. Luke 8:1–3; 23:55–24:11, 22–24. John 19:25; 20:11–18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60). [From tyoos.org]

* * *

THE HOLY HIEROMARTYR PATRICK, BISHOP OF PRUSA,
AND HIS FELLOW PRIEST-MARTYRS ACACIUS, MENANDER, AND POLYAENUS

Saint Patrick lived during the first century and was bishop of the city of Prusa in Bythnia (Asia Minor). He openly and boldly preached Christ the Savior, and denounced the error of the pagans. Therefore, he and the priests, Acacius, Menander and Polyainus were arrested, and brought to Julius, the prefect of the city for interrogation.

Julius was going to the hot springs for treatment, and he ordered that the Christian bishop and the priests be brought along after him, bound in iron chains. After he washed in the hot springs, Julius offered sacrifice to his gods. He had Saint Patrick and the other prisoners brought before him, ordering them to offer sacrifice to the pagan gods, threatening punishment if they refused.

Saint Patrick replied, "I am a Christian and I worship the one true God, Jesus Christ, Who has created the heavens and the earth, and these warm springs for the benefit of all mankind."

Julius had the saint thrown into the hot spring, and with firm faith the martyr prayed, "Lord, Jesus Christ, help Your servant," and he remained unharmed.

In an impotent rage, Julius ordered Saint Patrick and his three presbyters beheaded. They received their crowns of unfading glory from Christ around the year 100. [From oca.org]

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

OUR RIGHTEOUS FATHER CORNELIUS OF KOMELSK

Saint Cornelius of Komel was descended from the boyar (noble) family Kriukov. His brother Lukian served at the court of the Great Prince of Moscow. When Lukian, who was getting old, decided to go to the monastery of Saint Cyril of White Lake, he was followed by Cornelius, who longed for the solitary life from a young age.

After he was tonsured, the young Cornelius began his monastic endeavors with a difficult obedience: he wore heavy chains in the bakery. In his spare time he occupied himself with copying church books. Because of his love for solitude, Saint Cornelius later left the White Lake monastery, and he visited Rostov.

At Novgorod, Saint Gennadius (December 4) attempted to hold on to him, but the ascetic settled in a desolate spot near Novgorod. When people began to visit here also, he moved to the Tver Sabbatiev wilderness monastery. Later, in 1497, he settled in the Komel forest, not far from Vologda, where he built a cell. Monks began to gather around the cell of Saint Cornelius. In 1501 he built a wooden church in honor of the Entry into the Temple of the Most Holy Theotokos. In that year Metropolitan Simon ordained him as hieromonk.

In 1512, when the number of brethren had grown, the saint built a stone church and he compiled a Rule for the brethren, based on the Rules of Saints Joseph of Volokolamsk and Nilus of Sora. This was the third monastic Rule written by Russian saints.

Saint Cornelius of Komel was distinguished by his charity toward the unfortunate, and during a famine he built an orphanage in the monastery courtyard. Because of his love for the poor and orphaned, Saint Cornelius was often granted visions of Saint Anthony the Great (January 17), for whom he had a special reverence. He constructed a church at his monastery in honor of this great ascetic.

The saint's strictness of life provoked some of the brethren to grumbling, and Saint Cornelius was compelled to leave the monastery. He settled at Lake Sursk, 70 versts from his monastery. At times he also lived at the Trinity-Sergiev Lavra. Interceding for the monks of the Korniliev monastery, Great Prince Basil Ivanovich urged the saint to return to his own

monastery. The ascetic gave in, and having returned to his own monastery, he transferred its guidance to his disciple Laurence and shut himself in his cell.

During a Tatar incursion into the Vologda region Saint Cornelius went with them to the outskirts of White Lake. The saint died at the age of eighty-two on May 19, 1537. Many disciples of Saint Cornelius were also glorified for their holiness of life, Saints Gennadius of Liubimograd (January 23), Cyril of New Lake (February 4), Herodion of Iloezersk (September 28), Adrian of Poshekhonye (March 5), Laurence and Cassian of Komel (May 16).

The commemoration of Saint Cornelius (May 19) was established on January 25, 1600 by Patriarch Job and a council of bishops. The Life of the saint was written by his disciple Nathaniel in the year 1589. There is a service and an encomium to the saint, and the Rule of Saint Cornelius has been preserved. [From oca.org]

* * *

OUR FATHER AMONG THE SAINTS DUNSTAN, ARCHBISHOP OF CANTERBURY

St. Dunstan was born of a Wessex noble family at Baltonsborough, near Glastonbury, England. The date of his birth is unknown and has been in dispute, but may have been around 909. He was educated by Irish monks from the abbey at Glastonbury. While a youth he was sent to the court of King Athelstan. About 934, Dunstan was tonsured a monk and ordained a priest by his Uncle, St Alphege, who was Bishop of Winchester. He lived for a time as a hermit at Glastonbury. In 943, King Edmund called him to the royal court and appointed him abbot of Glastonbury. At the abbey he moved to re-establish a monastic life under the Rules of St Benedict. Under his leadership the abbey was rebuilt and prospered, becoming a center of learning. At the same time Dunstan helped revitalize nearby monasteries.

After King Edmund was murdered and Edred became king, Dunstan became his advisor, and began a reformation of all the monasteries in Edred's kingdom. In time Dunstan became involved in the West Saxon politics and developed enemies when he censured Edred's nephew Edwy for his scandalous lifestyle. In 955, Edwy succeeded Edred on the throne, and Edwy quickly took his revenge on Dunstan by confiscating his property and sending him into exile.

Dunstan fled to Flanders, to the Abbey of Mont Blandin, near Ghent. At the abbey, Dunstan experienced for the first time the disciplined life of the Benedictine order that he had introduced at Glastonbury. But, he did not stay long as toward the end of 957 Edwy's excesses resulted in a revolt that drove him from the throne of the lands north of the Thames. His brother Edgar was then installed as king, and Dunstan was asked to return. On his return Abp. Oda of Canterbury consecrated him a bishop and appointed him to the see of Worcester. In 958 when the See of London became vacant this see was also conferred on Bp. Dunstan. Then in 960, King Edgar named Dunstan archbishop to the vacant see of Canterbury. After his return from receiving the pallium of office from Pope John XII in Rome, Abp. Dunstan became a close advisor of King Edgar and gained a position as virtual ruler of the kingdom. From this position Abp. Dunstan pushed reforms in the life of the realm, both within the Church and in the State. The crowning point of Abp. Dunstan's work and statesmanship was the coronation in Bath of King Edgar in 973 by the two archbishops of Canterbury and York. The coronation service by Dunstan became the basis for British coronation service use through to today.

Two years later Edgar died, being succeeded by his oldest son, Edward whom Dunstan crowned in Winchester. Then in March 978, King Edward was martyred and was succeeded by his step-brother Ethelred the Unready. The coronation of Ethelred was the last action of state performed by Abp. Dunstan. After Ethelred took the usual oath, Abp. Dunstan addressed the

new king, rebuking him for the act that brought him to the throne and prophesying the coming misfortunes that were to fall on the realm. With this his influence at the court came to an end. He retired to Canterbury, to spend the remainder of his life there, active in his duties within the church.

The great Archbishop reposed on May 19, 988. He was buried in his cathedral in Canterbury. Later, his relics were translated to a tomb near the high altar of the new cathedral after the original burned in 1074. [From orthodoxwiki.org]

THE 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 Pious Joseph of Arimathea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Apostle James, brother of John the Theologian; Donatos, bishop in Epirus; New-martyr Argyris of Prusa in Bithynia; and Bishop Ignatius Brianchaninov of Caucasus, 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!