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READER'S TYPICA ON SUNDAY, FEBRUARY 1, 2026
(34th Sunday after Pentecost)

***The Forefeast of Presentation of the Lord in the Temple;
The Sunday of the Publican and the Pharisee***

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 fulfillleth 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.

For the Resurrection in Tone One

Verse 12: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

By means of food, the enemy drove Adam out of Paradise; but by the Cross, Christ hath led therein the thief who cried: Remember me, when Thou comest in Thy Kingdom.

Verse 11: Blessed are they that mourn, for they shall be comforted.

I worship Thy Passion and I glorify Thy Resurrection; with Adam and the Thief I cry unto Thee with a clear voice: Remember me, O Lord, when Thou comest in Thy Kingdom.

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

Thou wast crucified, O Sinless One, and willingly laid in a tomb; but as God, Thou didst arise, raising up Adam with Thyself, as he cried: Remember me, when Thou comest in Thy Kingdom.

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

When Thou didst raise up the temple of Thy body on the third day of burial, Thou didst raise up, together with Adam, them that came from Adam, as they cried, O Christ God: Remember me, when Thou comest in Thy Kingdom.

For the Publican and the Pharisee¹ in Tone Six

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

From the dung-hill of the passions' the humble is lifted up on high, while the proudhearted suffers a grievous fall from the height of the virtues: let us flee from his evil ways.

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

Vainglory brings to nothing the riches of righteousness, but humility scatters a multitude of passions. Grant then that we may seek humility, O Saviour, and do Thou bestow upon us the portion of the Publican.

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

As the Publican let us also beat our breasts and cry out in compunction, 'God be merciful unto us sinners', that like him we may receive forgiveness.

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

O ye faithful, let us increase in zeal and meekness, and let us pass our days in humility, with cries of sorrow from our heart and weeping and prayer, that we may receive forgiveness from God.

For the Forefeast² in Tone Four

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

The Elder was informed that he would not die before seeing the Master Christ; and today he carrieth Him in his arms and showeth Him to the whole people of Israel.

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

Upon receiving the Creator of the ages as an infant, the Elder knew Him to be God Who was before the ages, even Christ, the light of the nations and the glory of Israel.

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

Now Symeon prophesieth; now Anna giveth thanks to God; he to the Mother and Virgin, and she to Him that from the Virgin was revealed in the flesh.

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

O blessed womb, whence is it that thou hast blossomed with this glory? It is God that hath been born, O Virgin, the light and glory and redemption of the nations.

THE SUNDAY EISODIKON

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

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

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE ONE

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

¹ These troparia are from 3rd Ode of the Triodion Matins canon.

² Troparia from the 6th Ode of the Matins canon.

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 FOREFEAST OF THE PRESENTATION IN TONE ONE

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

The Heavens' choir looked down from the vaults of the Heavens, * and gazing on the earth, they beheld with amazement * the First-born of all creation brought forth as a suckling babe * to the Temple by a pure and virginal mother; * and with us, they now do sing a hymn for the Forefeast, * astonished and full of awe.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 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 FROM THE TRIDION:

Reader: The reading from the Second Epistle of St. Paul to Timothy §296 (3:10-15).

Timothy my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, and my sufferings; and what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured; yet from them all, the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

ALLELUIA, 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 (FROM THE TRIODION):

Reader: The reading is from the Holy Gospel according to St. Luke §89 (18:10-14).

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

Reader: The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.”

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 FOR THE PHARISEE AND PUBLICAN IN TONE FOUR

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

Let us flee the Pharisee's * conceited vaunting; * let us learn the Publican's * humility, and cry with groans * unto the Savior: Thou Who alone * art swiftly reconciled, be gracious unto us.

KONTAKION OF THE FOREFEAST OF THE PRESENTATION IN TONE FOUR

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

On this day doth Simeon * receive with gladness * God, the giver of the Law; * and he doth cry to Him in fear: * Let me depart now, O Master Christ, * for I have seen Thee, the glory of Israel.

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 BEGINNING OF THE TRIODION: SUNDAY OF THE PUBLICAN AND PHARISEE

The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (*ibid.* 23: 13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand, Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness.

Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called Harbinger, since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labors by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest heights.

All foods are allowed the week that follows this Sunday. [From tyoos.org]

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THE HOLY MARTYR TRYPHO OF LAMPSACUS IN PHRYGIA

The Holy Martyr Trypho was from Lampsacus in Phrygia, and as a young man he tended geese. Being filled with the gifts of the Holy Spirit, he also healed sufferings and cast out demons. During the reign of the Emperor Decius, about the year 250, he was betrayed as a Christian and taken to Nicaea, where he was beaten, bound to horses and dragged over rough ground, then dragged naked over nails; his sides were burned with torches; finally he was sentenced to beheading, but gave up his holy soul in his torments before the stroke of the sword. Saint Trypho is one of the Holy Unmercenaries, and is also invoked for the protection of gardens from insects and pests. [From tyoos.org]

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THE HOLY MARTYR PERPETUA OF CARTHAGE AND THOSE WITH HER:

SATURUS, REVOCATUS, SATURNINUS, SECUNDULUS, AND FELICITY

Vibia Perpetua was from a patrician family, and lived in Carthage. She came to believe in Christ, and was baptized after her arrest as a Christian. A few days later, the twenty-two-year-old woman was taken to prison with her infant son. Arrested with her were her brother Saturus, the servants Felicitas, Revocatus, Saturninus and Secundulus, who were also catechumens.

Despite the exhortations of her father, who persistently appealed to her maternal feelings, the widowed Saint Perpetua refused to offer sacrifice to the pagan gods.

Before their execution, Saints Perpetua and Saturus had visions from God, which strengthened their souls. Saint Felicitas, who was eight months pregnant, gave birth to a baby girl while in

prison. She rejoiced because now she would be permitted to die with her companions. There was a law forbidding the execution of pregnant women.

The martyrs were led from the prison into the amphitheatre. Saturninus and Revocatus had to face a leopard and a bear. Saints Perpetua and Felicitas were brought to the arena in nets, and they were pitted against a wild heifer. After being tossed to the ground by the heifer, the two women were led out of the arena. Saturus was bitten by a leopard, but did not die. The martyrs were then led to a certain spot to be killed by the sword. The young gladiator who was to execute Saint Perpetua was inexperienced and did not kill her with the first blow. She herself took his hand and guided it to her throat, and so she received the crown of martyrdom. This occurred in about the year 203.

The amphitheatre where these saints perished is located a few miles from the city of Tunis. In 1881, a room was discovered opposite the modern entrance into the arena. Some say this was a cell where the victims waited to be brought into the arena. [From oca.org]

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OUR RIGHTEOUS FATHER BASIL THE CONFESSOR, ARCHBISHOP OF THESSALONICA

Saint Basil came from Athens.³ In 875 he was tonsured a monk by Saint Euthymios the New in the Monastery of Peristera near Thessaloniki, founded by the same Saint Euthymios. Saint Basil was a disciple of Saint Euthymios and later became his biographer. Saint Euthymios foretold his future episcopal election and career.

After spending some time as a hermit on Mount Athos, Basil founded or restored the Monastery of Saint Basil the Great and honored it with the name of Divine Ascension. This Monastery is located near Hilandari Monastery, and he settled there.

As foretold by Saint Euthymios, he was elected Bishop of Thessaloniki in 904. He is primarily known from the biography of his spiritual father, in which he vividly recounts the exploits of his Elder, whom he tried to imitate. After serving his flock and adorning the throne of Thessaloniki with his faith and virtue, he reposed peacefully in the Lord.

Monk Gerasimos Mikragiannanitis composed a service in his honor.

The Kathisma of Saint Basil used to be a Monastery, and it was called Paliomonastiro (Old Monastery). It is located at the dock of Hilandari Monastery, towards the Thracian Sea. Its foundation dates back to the end of the ninth century and was founded by Saint Basil, the disciple of Saint Euthymios the New. However, there is documentary evidence for the prior existence of this Monastery, so he may have just restored it. It is built on a rocky seaside location and has a strong defensive character. It consists of the main building, the castle and the tower. Initially it was known under the name "Fort of Gold" and within it had a small sanctuary. The entrance was once protected by a moat and drawbridge. Today one monk from Hilandari Monastery lives there. [From Mystagogy]

³ It should be noted that there were two bishops of Thessaloniki named Basil at about the same period, and there is much confusion between the two among historians. The memory of Saint Basil on February 1st is for Saint Basil the Confessor who, according to the Life of Saint Ignatius, Patriarch of Constantinople, was elected Bishop of Crete during the first phase of his patriarchate (847-58), but he was soon transferred to Thessaloniki because of Arab oppression in Crete. His appointment as papal vicar of Eastern Illyria is confirmed by a bull of Pope Nicholas I in 860. Basil's bold attempt (c. 862) to resolve the controversy over the nomination of Saint Photios provoked the anger of Emperor Michael III, whose consequent ill treatment won the holy bishop the title of "Confessor". Saint Symeon of Thessaloniki records that Saint Basil's tomb was near to that of Saint Gregory Palamas in the Cathedral of Hagia Sophia in Thessaloniki.

Because of the confusion between the two Saints known as Basil and who both served as bishops of Thessaloniki, they are generally commemorated together on the same day.

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OUR RIGHTEOUS MOTHER BRIGID OF KILDARE

When Ireland was newly converted to the Christian Faith, the Holy Abbess Brigid devoted herself to the establishment of the monastic life among the women of her country, and founded the renowned convent of Kildare – Kil “Cell (or Church)” Dara “of the Oak.” She was especially renowned for her great mercifulness, manifested in her lavish almsgiving and in miracles wrought for those in need. The Book of Armagh, an ancient Irish chronicle, calls Saint Patrick and Saint Brigid “the pillars of the Irish” and says that through them both, “Christ performed many miracles.” She reposed in peace about the year 525. [From tyoos.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 Martyr Tryphon of Syria; Martyr Perpetua of Carthage and her four companions; Basil the Confessor, archbishop of Thessalonica; and Our righteous Mother Brigid of Kildare, whom we commemorate 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.