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READER'S TYPIKA ON SUNDAY, MARCH 1, 2026  
(38<sup>th</sup> Sunday after Pentecost & 1<sup>st</sup> Sunday in Great Lent)  
*The Sunday of Orthodoxy*

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

*Reader:* Amen.

THE TRISAGION PRAYERS

*People:* Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

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

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

*Leader:* O Lord, Jesus Christ, Son of God, have mercy on us.

*All:* Amen.

*Reader:* Lord, have mercy. (*12 times*)

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

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

*Reader:* Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them

that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

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

*And again:* Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

### THE SECOND ANTIPHON: PSALM 145

*Reader:* Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

### THE HYMN OF JUSTINIAN

*Choir:* Only-begotten Son and Word of God, who art immortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

### THE BEATITUDES IN TONE FIVE

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone Five

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

When the thief upon the cross believed Thee to be God, O Christ, he confessed Thee sincerely from his heart, and cried: Remember me, O Lord, in Thy Kingdom.

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

With one accord let us praise, as our Saviour and Creator, Him Who on the Tree of the Cross blossomed forth with life for our race, and withered the curse of the tree.

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

By Thy death, O Christ, Thou didst destroy the might of death, and didst raise up them that were dead from ages past, who hymn Thee, our true God and Saviour.

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

When the modest women came unto Thy sepulchre, O Christ, they sought to anoint Thee, the Giver of Life, with myrrh; but an Angel appeared to them, saying: The Lord is risen.

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

When Thou wast crucified in the midst of two condemned thieves, O Christ, he that blasphemed Thee was justly condemned; but the other, who confessed Thee, became a dweller of Paradise.

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

When the modest women came unto the choir of the Apostles, they cried out: Christ is risen. Let us worship Him as Master and Creator.

For the First Sunday of Great Lent<sup>1</sup> 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.*

Once more the Master's countenance is depicted, / honored with faith and venerated; / once more the Church regains her boldness of approach to God, // reverently glorifying the Savior.

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

The Church of Christ is delivered / from the dark despondency of heresy: / she puts on a robe of gladness, // and is clothed in the light of divine grace.

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

The Orthodox people has regained the light / and glory which it had of old, / through the decision of the Empress Theodora // and her pious son the Emperor Michael.

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

He Who of old commanded Moses to set up the ark of the testimony, / came to dwell in you, O Virgin, as in a spiritual ark: / He alone is glorified, // and He makes your temple glorious with miracles.

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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

#### APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

#### 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

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<sup>1</sup> These troparia are taken from the 6<sup>th</sup> Ode of the Matins Canon.

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 4

(*Song of Three Youths*)

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. {*twice*}

*Verse:* For righteous art Thou in all which Thou hast done for us.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

#### SUNDAY APOSTOLOS:

*Reader:* The reading is from the Epistle of St. Paul to the Hebrews §329a (11:24-26, 32-40).

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

#### ALLELUIA, IN TONE 4

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* Moses and Aaron were among His priests; Samuel also was among those who called on His Name (*Ps.98:6*)

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* They called to the Lord and He answered them. (*Ps.98:7*)

*Choir:* Alleluia, Alleluia, Alleluia.

#### SUNDAY GOSPEL:

*Reader:* The reading is from the Holy Gospel according to St. John §5 (1:43-51).

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

*Reader:* At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

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

*Then we sing the following, in tone 6*

*Choir:* Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.*

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Glory to the Father, and to the Son, and to the Holy Spirit.*

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Both now and ever, and unto the ages of ages. Amen.*

### THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

*Leader:* Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

*All:* Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

*Leader:* O Lord Jesus Christ, Son of God, have mercy on us.

*All:* Amen.

*Kontakia:*

KONTAKION OF THE SUNDAY OF ORTHODOXY, IN TONE EIGHT

The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its ancient glory, filling it with the divine beauty. This, our salvation, we confess in deed and word, and we depict it in the holy icons.

KONTAKION FOR SUNDAYS IN GREAT LENT  
(AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

*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.

*Optional:*<sup>2</sup>

THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH

*Leader:* As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

*(In louder voice)* This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!

THE NICENE-CONSTANTINOPOLITAN CREED

*All:* 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 became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on 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.

THE GREAT PROKEIMENON IN TONE SEVEN

*Choir:* Who is so great a God as our God? Thou alone art the God that doest wonders. *(twice)*

**Verse 1.** Thou hast made known Thy power among the peoples.

*Choir:* Who is so great a God as our God? Thou alone art the God that doest wonders.

**Verse 2.** And I said, now have I begun; these are the charges of the right hand of the Most High.

*Choir:* Who is so great a God as our God? Thou alone art the God that doest wonders.

**Verse 3.** Remembering the works of the Lord; for from the beginning I will remember Thy wonders.

*Choir:* Who is so great a God as our God? Thou alone art the God that doest wonders. *(twice)*

<sup>2</sup> This is a fragment of the Procession of the Holy Icons, which usually takes place either at the end of Liturgy, or Sunday Vespers on Orthodoxy Sunday.

## THE HYMN TO THE THEOTOKOS

*Instead of “It is truly meet...” we sing the hymn from St. Basil Liturgy, in tone 8*

In thee, O full of grace, all creation rejoices, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a little child: our God before the ages. He made thy body into a throne, and thy womb he made more spacious than the heavens. In thee, O full of grace, all creation rejoices. Glory to thee!

### READING(S)

#### SUNDAY OF ORTHODOXY

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717–741) and ending in the reign of Theophilus (829–842). After Theophilus’ death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: “If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema.” Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God’s forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy. [From tyoos.org]

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#### THE HOLY RIGHTEOUS MARTYR EUDOKIA THE SAMARITAN

Holy Monastic Martyr Eudokia was a native of the city of Heliopolis in Phoenicia (modern Baalbek), who lived during the reign of Trajan (98-117). Her pagan impiety took her off the good path, and for a long time she led a sinful life. Her soul was deadened and her heart hardened.

Eudokia awoke one night at midnight and heard singing from the house of a Christian woman next to hers. A monk was reading from a book which described the Last Judgment, the punishment of sinners, and the reward of the righteous. The grace of God touched Eudokia’s heart, and she grieved because of her great wealth and for her sinful life.

In the morning Eudokia hastened to call on the man whose rule of prayer she heard the previous night. This was a monk named Germanus, returning from pilgrimage to the holy places to his own monastery. Eudokia listened for a long time to the guidance of the Elder, and her soul was filled with joy and love for Christ. She asked Germanus to stay in her home for a week, during which she secluded herself in her room, and spent her time in fasting and prayer.

The Elder Germanus told her to give away her wealth and to forget her previous life. Eudokia received holy Baptism from Bishop Theodotus of Heliopolis. She entered a monastery and took upon herself very strict acts of penitence. The Lord granted forgiveness to the penitent sinner and endowed her with spiritual gifts.

After she had become the head of the monastery, the young pagan Philostrates (one of her former lovers) heard of her conversion to Christ and longed to see her again. Aflame with impious

passion, he came into the monastery in the guise of a monk and began to urge Eudokia to return to Heliopolis, and resume her former life. "May God rebuke you and not allow you to leave these premises," Eudokia cried. Then the impostor fell down dead. Fearing that she had served as an accomplice to murder, the sisters intensified their prayer and besought the Lord to reveal to them His will.

The Lord appeared to Saint Eudokia in a vision and said: "Arise, Eudokia, and pray for the resurrection of the dead man." Through Eudokia's prayers, Philostrates revived. Having been restored to life, the pagan begged the nun to forgive him. After he was baptized, he went back to Heliopolis. From that time he never forgot the mercy of God shown him, and he started onto the way of repentance.

Some time passed, and another situation occurred. Inhabitants of Heliopolis reported to the governor Aurelian, that Eudokia had taken gold and silver out of the city and concealed it at the monastery. Aurelian sent a detachment of soldiers to confiscate these supposed treasures. For three days the soldiers tried in vain to approach the walls of the monastery, but an invisible power of God guarded it.

Aurelian again sent soldiers to the monastery, this time under the command of his own son. But on the very first day of the journey Aurelian's son injured his leg and soon died. Then Philostrates counseled Aurelian to write to Mother Eudokia, imploring her to revive the youth. And the Lord, in His infinite mercy, and through the prayers of Saint Eudokia, restored the youth to life. Having witnessed this great miracle, Aurelian and his close associates believed in Christ and were baptized.

When persecutions against Christians intensified, they arrested Eudokia and brought her to the governor Diogenes to be tortured. While torturing the saint, the military commander Diodorus received news of the sudden death of his wife Firmina. In despair he rushed to Saint Eudokia with a plea to pray for his departed wife. The monastic martyr, filled with great faith, turned to God with prayer and besought Him to return Firmina to life. As eyewitnesses of the power and grace of the Lord, Diodorus and Diogenes believed in Christ and were baptized together with their families. Saint Eudokia lived for awhile at the house of Diodorus and enlightened the newly-illuminated Christians.

Once, the only son of a certain widow, who was working in the garden, was bitten by a snake and died. The mother wept bitterly for her dead son, and asked Diodorus to resurrect him. Learning of her grief, Saint Eudokia said to Diodorus, "The time is at hand for you to show faith in the Almighty God, Who hears the prayers of penitent sinners and in His mercy grants them forgiveness."

Diodorus was distressed, not considering himself worthy of such boldness before the Lord, but he obeyed Saint Eudokia. He prayed and in the name of Christ he commanded the dead one to rise, and before the eyes of everyone present the youth revived.

Saint Eudokia returned to her monastery, where she lived in asceticism for fifty-six years.

After Diogenes died the new governor was Vicentius, a fierce persecutor of Christians. Having learned of the accomplishments of the saint, he gave orders to execute her. The holy martyr was beheaded on March 1, 107. [From oca.org]

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#### OUR RIGHTEOUS MOTHER DOMNINA OF SYRIA AND THOSE WITH HER

The Nun Domnina was a disciple of Saint Maron (February 14). The nun built a straw-covered hut in her mother's garden and lived there as an ascetic, eating only lentils soaked in water.

Each morning and evening she went to church, covered in a veil so that no one ever saw her face. The voice of the nun, in the words of her biographer Theodoret of Cyrillus, was “resonant and expressive, and her words were always accompanied by tears.” The holy ascetic peacefully fell asleep in the Lord between 450-460. [From oca.org]

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#### THE HOLY MARTYRS MARCELLUS AND ANTHONY

The Holy Martyrs Markellos and Anthony met their end by fire in the 3<sup>rd</sup> century. [From Mystagogy]

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#### OUR RIGHTEOUS FATHER AGAPIUS OF VATOPEDI MONASTERY, WHO WAS TAKEN CAPTIVE BY SARACENS AND CONVERTED THEM

Saint Agapius of the Holy Mountain, was a novice in obedience to a virtuous Elder who lived in silence at the Holy Trinity kellia at Kolitsa, within the boundaries of Vatopedi on Mt. Athos. He was taken into captivity by Turks who had landed on the shore of Athos. They took him to Magnesia and there he worked in chains for twelve years. But he did not lose hope for freedom and fervently he prayed to the Mother of God to free him from this bitter captivity.

The Queen of Heaven manifested Her Mercy to the patient sufferer. She appeared to him in a dream and ordered him “to go to his Elder without fear.” When he awoke, he saw that he was free of his bonds, and the doors were open. Without hindrance, Saint Agapius departed from his master and returned to Mount Athos.

The Elder grieved when he saw his novice, for he thought that Agapius had secretly escaped from his master. “You have deceived the Hagarene,” he said, “but no one can deceive God. If you wish to save yourself, return to your master and serve him.” Saint Agapius returned to his master without complaint.

The Moslem was amazed to see Agapius after he had escaped. Hearing the story of what had happened, he was struck by the virtue of Agapius’ Elder and the loftiness of the Christian Faith. The master and his two sons went to the Holy Mountain with Saint Agapius. There they were baptized and became monks, living in asceticism for the rest of their lives.

Saint Agapius lived in the thirteenth century. [From oca.org]

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#### OUR RIGHTEOUS FATHER DAVID, BISHOP OF MENEVIA IN WALES

Saint David, Patron of Wales, said to have been the son of a Welsh chieftain, lived in the latter half of the sixth century. Ordained to the priesthood, he studied under the tutorship of a disciple of Saint Germanus, who later became Bishop of the Isle of Man, and engaged in missionary work and the building of churches in many places. Eventually, he settled in the southwest corner of Wales, at Menevia. There he founded a monastery known for its extreme austerity, in imitation of the desert fathers. Eventually he was consecrated Bishop of the primatial See of Wales, Menevia, afterwards known as Saint David’s in his honor. He reposed in the Lord about the year 601 AD and, through the years, has been venerated as one of the greatest and most beloved saints of the British Isles. [From oca.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 Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria; Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery on Athos; and Venerable David of Wales, bishop of Menevia, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

*Then, facing the icon of Christ, on the iconostasis, the Leader says:*

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

*All:* Amen.