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READER'S TYPIKA ON SUNDAY, APRIL 19, 2026

(1st Sunday after Pascha)

Sunday of Thomas the Apostle, Called "The Twin"

THE OPENING

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

Reader: Amen.

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

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

Lord, have mercy. (*Thrice*)

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

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

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

All: Amen.

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

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

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

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

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

THE FIRST ANTIPHON: PSALM 102

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

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

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

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

THE SECOND ANTIPHON: PSALM 145

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

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

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

THE HYMN OF JUSTINIAN

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

THE BEATITUDES IN TONE ONE

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

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For Thomas Sunday¹ in Tone One

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE FESTAL EISODIKON

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

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

Apolytikia:

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

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

Do not sing the Apolytikion of the Patron Saint!

THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 3

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

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

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

APOSTOLOS FOR THOMAS' SUNDAY:

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

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

ALLELUIA, IN TONE 8

Choir: Alleluia, Alleluia, Alleluia.

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

Choir: Alleluia, Alleluia, Alleluia.

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

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THOMAS' SUNDAY:

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

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

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

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

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

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

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

Then we sing the following, in tone 6

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

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

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

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

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

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

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

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

THE SYMBOL OF FAITH

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

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

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

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

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

All: Amen

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

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

All: Amen.

KONTAKION OF PASCHA IN TONE EIGHT

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

Leader: Lord, have mercy. (12 times)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

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

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

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

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

READINGS

ANTI-PASCHA (THOMAS SUNDAY)

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

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

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

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

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THE HOLY HIEROMARTYR PAPHNUTIUS OF JERUSALEM

Hieromartyr Paphnutius of Jerusalem was a bishop. He underwent many sufferings from the pagans and was tortured by fire, wild beasts, and finally was beheaded by the sword.

Some suggest that the hieromartyr Paphnutius was an Egyptian bishop and suffered together with many other Egyptians, exiled to the Palestinian mines during the persecution by Diocletian (284-305).

The myrrh-streaming relics of the hieromartyr were glorified by miracles. The Canon in his honor was composed during the Iconoclast period (before 842). In the final Ode is a petition for the hieromartyr to put an end to the heresy disrupting the Church. [From oca.org]

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OUR FATHER AMONG THE SAINTS TRYPHON, ARCHBISHOP OF CONSTANTINOPLE

Saint Tryphon, Patriarch of Constantinople, was a monk from the time of his youth, distinguished by his meekness, lack of malice, full submission to the will of God, and his firm faith and love for the Church. At this time the emperor Romanus (919-944) ruled in Constantinople. He wanted to elevate his younger son Theophylactus to the patriarchal throne. When Patriarch Stephanos (925-928) died, Theophylactus was only sixteen years old. The emperor then suggested that Saint Tryphon be “locum tenens” of the patriarchal throne until Theophylactus came of age.

Saint Tryphon meekly accepted the burden of patriarchal service and for three years he wisely governed the Church. When Theophylactus turned twenty (931), the emperor told Saint Tryphon to resign the patriarchal throne. Saint Tryphon did not consider it proper to hand over the throne to an inexperienced youth, and he refused to do so. The emperor could not intimidate Saint Tryphon, since his life was blameless. Then Romanus employed the cunning counsels of Bishop Theophilus of Caesarea.

The deceitful bishop went to Saint Tryphon and urged him not to obey the emperor, and not to resign the patriarchal throne. Then Bishop Theophilus craftily obtained Saint Tryphon’s signature on a blank sheet of paper. Not suspecting any treachery, the guileless saint took a clean sheet of paper and wrote: “Tryphon, by the Mercy of God, Archbishop of Constantinople, the New Rome, and Ecumenical Patriarch.”

When they presented this paper to the emperor, he ordered them to write over the saint’s signature: “I hereby resign the position of Patriarch, because I consider myself unworthy of this

office.” When this false document was read before the imperial dignitaries, servants removed Saint Tryphon from the patriarchal chambers.

Saint Tryphon patiently endured the injustice done to him, and returned to his own monastery. He lived there as a simple monk for a year before his death (+ 933). His body was taken to Constantinople and buried with the Patriarchs. [From oca.org]

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THE HOLY NEW RIGHTEOUS MARTYR AGATHANGELUS OF ESPHIGMENOU MONASTERY

The Monkmartyr Agathangelus, in the world Athanasius, was born in the city of Enos, Thrace, and was raised in a strict Orthodox family. After the death of his parents Constantine and Krystalia, he became a sailor. The Turks wanted to convert the skilled and intelligent youth to Islam, but knew that he would not do so of his own free will. So they arrested him in the city of Smyrna, wounded him and threatened him with death, then demanded that he become a Moslem.

The youth was terrified and promised to do as they asked, hoping to escape from the bullies and then go back on his promise. However, he was unable to do this for a long time. Tormented by pangs of conscience, he was able to quit the city and seek refuge on Mount Athos. Igumen Euthymius of Esphigmenou monastery confessed him and blessed him to become a novice.

Saint Athanasius considered even his most intense efforts insufficient to atone for his sin of apostasy. He believed that he had to suffer martyrdom for Christ, and he began to pray about this.

On the fourth Sunday of Great Lent the nineteen-year-old youth was tonsured as a monk with the name Agathangelus.

Saint Nicholas the Wonderworker appeared to the new monk in a dream and promised to help him. The igumen of the monastery saw this as a special sign, and blessed Saint Agathangelus to bear witness to Christ at Smyrna before those who forced him to become a Moslem.

In the Ottoman courtroom the confessor told how they had compelled him to accept an alien faith. Then he publicly renounced Islam and confessed himself a Christian. They began to cajole and admonish Saint Agathangelus to reconsider his statement. He replied, “I will not give in to you, nor to your threats, nor to your promises. I love only Christ, I follow only Christ, only in my Christ do I hope to know happiness.”

The judge threatened him with death by torture. “I am prepared to endure all for my Christ! I accept every manner of torment with the greatest joy! I ask only that you do not tarry in carrying out your word,” the saint replied.

They bound Saint Agathangelus with heavy chains, hammered his feet into wooden boots, and threw him into prison. With him were two other wrongly condemned Christians. One of them, Nicholas, gave an account of the saint’s martyrdom.

On the following day, Saint Agathangelus was again brought before the judge in fetters. Bravely enduring all the torments which the Turks had readied for him, he again was sent to prison. Nicholas told him that a certain influential man would intervene before the judge for his release, but Saint Agathangelus wrote a note to this man asking that he not attempt to free him, but to pray to God that he be strengthened for martyrdom.

The saint readied himself for the final trial. At midnight, it was revealed to him in a vision that they would execute him no later than five o’clock, and he waited for the appointed hour. At about the fourth hour, a watch was placed over him. Seeing no possibility of converting the confessor from his faith in Christ, the judges decided to execute him. Absorbed in prayer, the martyr did not take notice the preparations for execution, nor the large throng of people.

He was beheaded at the fifth hour of the morning, on April 19, 1818. Christians gathered up the holy relics of the martyr and buried them in the city of Smyrna, in the church of the Great Martyr George.

A portion of the relics of Saint Agathangelus was sent to the Esphigmenou monastery on Mount Athos in 1844. [From oca.org]

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OUR RIGHTEOUS FATHER SYMEON, ABBOT OF PHILOTHEOU MONASTERY ON MOUNT ATHOS

Saint Simeon the Bare-Foot [Bosoi] was the son of a priest. When he was fifteen years old, he came under the spiritual guidance of Pachomius, the Bishop of Demetriada (Larissa diocese), who tonsured him and ordained him as hierodeacon. Desiring to follow a strict monastic life, Saint Simeon soon went to a monastery near Mount Olympus, and then to Mount Athos, to the Lavra of Saint Athanasius.

By his humility and obedience he gained the respect of the brethren and was ordained hieromonk. After he transferred to the Philotheou monastery, he intensified his God-pleasing labors, he became an example for the brethren, and was unanimously chosen as head of this monastery. Later, through the cunning of the Enemy of mankind, Saint Simeon had to endure the complaints of monks who thought he was too strict.

Leaving it to God to judge the culprits, Saint Simeon left the monastery and went to Mt. Phlamourion on Mt. Pelion. There, in solitude and quiet, with neither roof nor fire, the holy hermit engaged in spiritual struggles dressed in old clothing, with almost no food, in constant prayer either standing or on bended knees. After three years, he was found by certain God-loving people. Inspired with reverence for his way of life, they begged him to allow them to live with him.

After seven years, through the efforts and zeal of Saint Simeon, a monastery was formed. A church was built in honor of the Most Holy Trinity, where he served the Divine Liturgy every day. When the life of the brethren in the wilderness monastery had been put in order, the wise servant left the monastery and began to preach the Word of God in Epirus, Thessaly and Athens.

By his instructions and teaching the saint strengthened the wavering in their faith, and he set those in error on the path to salvation. He made those who were strong in their faith even stronger, and he taught everyone to love one another, and to attend church on Sundays and feastdays.

The boldness of the holy confessor aroused the malice of the opponents of Christianity. In the city of Euripa they slandered Saint Simeon before the city ruler, Ayan, accusing him of converting a Turk to Christianity. The saint was arrested and sentenced to public burning. However, God did not permit the unjust sentence to be carried out.

The condemned one was led to his interrogation in shackles, barefoot [bosoi] and in an old rassa. Saint Simeon, inspired by the Holy Spirit, answered the governor so wisely that Ayan could not impose the death sentence. The saint received his freedom and continued his efforts, sealing his preaching with healings and miracles.

Many followed Saint Simeon and submitted themselves to him. He accepted everyone, blessed them for the monastic life, and sent them to his monastery.

Saint Simeon ended his life at Constantinople. He fell asleep in the Lord and was buried by the Patriarch at Chalke, in a church dedicated to the Most Holy Theotokos. After two years, when the monks of the Phlamourion monastery decided to transfer his holy relics to their monastery, and his grave was opened, an ineffable fragrance came forth, and healings began.

The Life and the Service to Saint Simeon were published at Smyrna in 1646. [From oca.org]

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OUR RIGHTEOUS FATHER JOHN OF THE ANCIENT LAVRA OF SAINT CHARITON IN PALESTINE

Saint John lived during the eighth century in the Lavra of Saint Chariton (September 28). This was called the “Old,” or ancient cave, since it was one the oldest of the Palestinian monasteries. The Lavra was situated not far from Bethlehem, near the Dead Sea.

Saint John in his early years left the world, went to venerate the holy places of Jerusalem, and settled at the Lavra, where he labored in fasting, vigil, and prayer. He was ordained to the holy priesthood, and glorified by his ascetic life. [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 holy, glorious, and all-laudable Apostle Thomas, called “The Twin”*; *of the Hieromartyr Paphnoutios of Jerusalem; Tryphon, patriarch of Constantinople; Venerable Martyr Agathangelos of Esphigmenou monastery on Athos; Venerable Simeon of Philotheou monastery on Athos; and Venerable John of Old Lavra in Palestine, 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!