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READER'S TYPIKA ON SUNDAY, MAY 24, 2026
(6th Sunday after Pascha)

***The After-feast of Ascension & the Commemoration of the 318 Holy and
God-Bearing Fathers of the First Ecumenical Council at Nicea***

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 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 SIX

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

For the Resurrection in Tone Six¹

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

Remember me, O God, my Saviour, when Thou comest in Thy Kingdom, and save me, since Thou alone art the Friend of man.

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

By the tree of the Cross, Thou didst save Adam who was deceived through a tree, and also the thief as he cried: Remember me, O Lord, in Thy Kingdom.

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

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

Having shattered the gates and bars of Hades, O Giver of life, Thou, O Saviour, didst raise up all the dead who cry: Glory be to Thine Arising.

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

Remember me, O Thou Who didst despoil death by Thy burial, and by Thy Resurrection didst fill all things with joy, since Thou art compassionate.

For the Ascension in Tone Five² (**By the power of Thy Cross**)

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

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Friend of man.

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

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Friend of man.

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

The orders of Angels, O Saviour, on beholding mortal nature going up together with Thee, were amazed and ceaselessly praised Thee.

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

The choirs of Angels were amazed, O Christ, as they beheld Thee taken up with Thy body, and they praised Thy holy Ascension.

For the Holy Fathers, in Tone Six³ (**Beholding the sea of life**)

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 sower of tares, who was called the namesake of madness, was not able to escape the unspeakable judgment of providence; for having zealously emulated Judas, he, the most evil one, was rent asunder like him.

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

THE divine and august assembly of the Fathers doth proclaim Thee as the Only-begotten Effulgence that shone forth from the essence of the Father, and as the Son Who was begotten before all ages, O Master.

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

IN a most providential manner, by the prayers of the God-inspired priests, literally rent asunder were those bowels, even that source that gushed forth the turbid and undrinkable water of impious heresies.

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

MOSES, great among the Prophets, symbolically wrote aforetime concerning thee as an ark, and table, and lamp, and an urn, signifying the incarnation of the Most High that took place in thee, O Virgin Mother.

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:

² These troparia are taken from the 3rd Ode of First Matins of the Feast, cf. Pentecostarion. Other sources (St. Sabbas and ROCOR) use the 4th Ode instead.

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

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE ASCENSION IN TONE FOUR

Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, having become confident of the blessing. Verily, Thou art the Son of God, and Deliverer of the world.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON IN TONE 4

(The Song of the Three Children)

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 Acts of the Apostles §44 (20:16-18, 28-36)

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are

sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

ALLELUIA IN TONE 1

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof. (*Ps.49:1*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Gather together unto Him His holy ones who have established His covenant upon sacrifices. (*Ps.49:6*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. John §56 (17:1-13)

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

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made.

I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

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 HOLY FATHERS IN TONE EIGHT

THE preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

KONTAKION OF THE ASCENSION IN TONE SIX

When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved: I am with you, and no one shall be against you.

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.

READINGS

SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL

The heresiarch Arius was a Libyan by race and a protopresbyter of the Church of Alexandria. In 315, he began to blaspheme against the Son and Word of God, saying that He is not true God, consubstantial with the Father, but is rather a work and creation, alien to the essence and glory of the Father, and that there was a time when He was not. This frightful blasphemy shook the faithful of Alexandria. Alexander, his Archbishop, after trying in vain to correct him through admonitions, cut him off from communion and finally in a local council deposed him in the year 321. Yet neither did the blasphemer wish to be corrected, nor did he cease sowing the deadly tares of his heretical teachings; but writing to the bishops of other cities, Arius and his followers requested that his doctrine be examined, and if it were unsound, that the correct teaching be declared to him. By this means, his heresy became universally known and won many supporters, so that the whole Church was soon in an uproar.

Therefore, moved by divine zeal, the first Christian Sovereign, Saint Constantine the Great, the equal to the Apostles, summoned the renowned First Ecumenical Council in Nicaea, a city of Bithynia. It was there that the shepherds and teachers of the Church of Christ gathered from all

regions in the year 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God, and they composed the holy Symbol of Faith up to the seventh article (since the remainder, beginning with "And in the Holy Spirit," was completed by the Second Ecumenical Council). Thus they anathematized the impious Arius of evil belief and those of like mind with him, and cut them off as rotten members from the whole body of the faithful.

Therefore, recognizing the divine Fathers as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honour, and unto the strengthening of the true Faith. [From tyoos.org]

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AFTER-FEAST OF ASCENSION

(Omit if we served the Typika this past Thursday.)

The Lord Jesus passed forty days on earth after His Resurrection from the dead, appearing continually in various places to His disciples, with whom He also spoke, ate, and drank, thereby further demonstrating His Resurrection. On this Thursday, the fortieth day after Pascha, He appeared again in Jerusalem. After He had first spoken to the disciples about many things, He gave them His last commandment, that is, that they go forth and proclaim His Name to all nations, beginning from Jerusalem. But He also commanded them that for the present, they were not to depart from Jerusalem, but to wait there together until they receive power from on high, when the Holy Spirit would come upon them.

Saying these things, He led them to the Mount of Olives, and raising His hands, He blessed them; and saying again the words of the Father's blessing, He was parted from them and taken up. Immediately a cloud of light, a proof of His majesty, received Him. Sitting thereon as though on a royal chariot, He was taken up into Heaven, and after a short time was concealed from the sight of the disciples, who remained where they were with their eyes fixed on Him. At this point, two Angels in the form of men in white raiment appeared to them and said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, Who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). These words, in a complete and concise manner, declare what is taught in the Symbol of Faith concerning the Son and Word of God. Therefore, having so fulfilled all His dispensation for us, our Lord Jesus Christ ascended in glory into Heaven, and sat at the right hand of God the Father. As for His sacred disciples, they returned from the Mount of Olives to Jerusalem, rejoicing because Christ had promised to send them the Holy Spirit.

It should be noted that the Mount of Olives is a Sabbath's day journey from Jerusalem, that is, the distance a Jew was permitted to walk on the day of the Sabbath. Ecumenius writes, "A Sabbath day's journey is one mile in length, as Clement says in his fifth Stromatis; it is two thousand cubits, as the Interpretation of the Acts states." They draw this conclusion from the fact that, while they were in the wilderness, the Israelites of old kept within this distance from the Holy Tabernacle, whither they walked on the Sabbath day to worship God. [From tyoos.org]

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OUR RIGHTEOUS FATHER SYMEON OF THE WONDROUS MOUNTAIN

Saint Simeon the Stylite was born in the year 521 in Antioch, Syria of pious parents John and Martha. From her youth Saint Martha (July 4) prepared herself for a life of virginity and longed for monasticism, but her parents insisted that she marry John. After ardent prayer in a church

dedicated to Saint John the Forerunner, the future nun was directed in a vision to submit to the will of her parents and enter into marriage.

As a married woman, Saint Martha strove to please God and her husband in everything. She often prayed for a baby and promised to dedicate him to the service of God. Saint John the Forerunner revealed to Martha that she would have a son who would serve God. When the infant was born, he was named Simeon and baptized at two years of age.

When Simeon was six years old, an earthquake occurred in the city of Antioch, in which his father perished. Simeon was in church at the time of the earthquake. Leaving the church, he became lost and spent seven days sheltered by a pious woman. Saint John the Baptist again appeared to Saint Martha, and indicated where to find the lost boy. The saint's mother found her lost son, and moved to the outskirts of Antioch after the earthquake. Already during his childhood the Lord Jesus Christ appeared several times to Saint Simeon, foretelling his future exploits and the reward for them.

The six-year-old child Simeon went into the wilderness, where he lived in complete isolation. During this time a light-bearing angel guarded and fed him. Finally, he arrived at a monastery, headed by the igumen Abba John, who lived in asceticism upon a pillar. He accepted the boy with love.

After a time, Saint Simeon asked the Elder John to permit him also to struggle upon a pillar. A new pillar was raised by the brethren of the monastery with the blessing of the igumen, near his pillar. Having completed the initiation of the seven-year-old boy into monasticism, Abba John placed him upon this pillar. The young ascetic, strengthened by the Lord, quickly grew spiritually, in his efforts surpassing even his experienced instructor. For his efforts, Saint Simeon received from God the gift of healing.

The fame of the young monk's deeds began to spread beyond the bounds of the monastery. Monks and laypeople began to come to him from various places, desiring to hear his counsel and receive healing from their infirmities. The humble ascetic continued to pursue asceticism with instructions from his spiritual mentor Abba John.

When he was eleven, Simeon decided to pursue asceticism upon a higher pillar, the top of which was forty feet from the ground. The bishops of Antioch and Seleukia came to the place of the monk's endeavors, and ordained him as a deacon. Then they permitted him to ascend the new pillar, on which Saint Simeon labored for eight years.

Saint Simeon prayed ardently for the Holy Spirit to descend upon him, and the holy prayer of the ascetic was heard. The Holy Spirit came upon him in the form of a blazing light, filling the ascetic with divine wisdom. Along with oral instructions, Saint Simeon wrote letters about repentance, monasticism, about the Incarnation of Christ, and about the future Judgment.

After the death of his Elder, Saint Simeon's life followed a certain pattern. From the rising of the sun until mid-afternoon he read books and copied Holy Scripture. Then he rose and prayed all night. When the new day began, he rested somewhat, then began his usual Rule of prayer.

Saint Simeon concluded his efforts on the second column, and by God's dispensation, settled upon the Wonderful Mountain, having become an experienced Elder to the monks in his monastery. The ascent to Wonderful Mountain was marked by a vision of the Lord, standing atop a column. Saint Simeon continued his efforts at this place where he saw the Lord, at first upon a stone, and then upon a pillar.

Future events were revealed to Saint Simeon, and so he foretold the death of Archbishop Ephraim of Antioch, and the illness of Bishop Domnus, which overtook him as punishment for

his lack of pity. Finally, Saint Simeon predicted an earthquake for the city of Antioch and urged all the inhabitants to repent of their sins.

Saint Simeon established a monastery on Wonderful Mountain, where the sick people he healed built a church in gratitude for the mercy shown them. The saint prayed for a spring of water for the needs of the monastery, and once during a shortage of grain, the granaries of the monastery were filled with wheat by his prayers.

In the year 560 the holy ascetic was ordained to the priesthood by Dionysius, Bishop of Seleukia. At age seventy-five Saint Simeon was warned by the Lord of his impending end. He summoned the brethren of the monastery, instructed them in a farewell talk, and peacefully fell asleep in the Lord in the year 596, having toiled as a stylite for sixty-eight years.

After death, the saint worked miracles just as he had when alive. He healed the blind, the lame and the leprous, saving many from wild beasts, casting out devils and raising the dead. [From oca.org]

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OUR RIGHTEOUS FATHER NICETAS THE STYLITE OF PEREYASLAVL-ZALESSKY,
THE WONDERWORKER

As a youth, he was heedless and corrupt; but one day he entered a church and heard the words of Isaiah, 'Wash you, make you clean' (Is. 1:16). His life changed completely: he left his family and property to enter a monastery near Pereyaslavl, where he took on a life of severe asceticism. He wore chains and (in the words of the Prologue, 'shut himself up in a pillar', for which he was called the Stylite. He was granted the gift of healing and by his prayers restored many who came to him, including Michael, Prince of Chernigov, whom he healed of palsy. Some thieves, seeing his chains and thinking that they were made of silver, killed him one night and made off with the chains. Soon afterward, Saint Nikita appeared to an elder named Simeon and told him to put the chains with him in his grave when they were found. [From holytrinityorthodox.com]

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THE HOLY MARTYRS MELETIUS THE COMMANDER AND THOSE WITH HIM: JOHN, STEPHEN, SERAPION THE EGYPTIAN, CALLINICUS THE MAGUS, AND 12 COUNTS AND TRIBUNES: FAUSTUS, FES-TUS, MARCELLUS, THEODORE, MELETIUS, SERGIUS, MARCELLINUS, FELIX, PHOTINUS, THEODOR-ISCUS, MERCURIUS, AND DIDYMUS; THREE WOMEN: MARCIANA, PALLADIA, AND SUSANNA; TWO INFANTS: CYRIACUS AND CHRISTIAN; AND ANOTHER 11,208 WHO WERE MARTYRED WITH THEM

The holy martyr Meletius was a military commander of the Galatia district of Asia Minor during the reign of the Roman emperor Antoninus Pius (138-161). He was a Christian and he prayed fervently that the Lord would put an end to the pagan error. Terrified by his prayer, the devils inhabiting the pagan temples entered into dogs, which frightened the inhabitants of the district with their howling.

Saint Meletius and his soldiers got rid of the mad dogs, and destroyed the temples. He was arrested and brought to trial before the governor Maximian. Since he refused to offer sacrifice to idols, Saint Meletius was tortured and he died confessing his faith in Christ. The tribunes of his regiment, the holy martyrs Stephen and John, were beheaded for their confession of Christ as true God.

The remaining soldiers of the regiment, also declaring themselves Christians, were beheaded by the sword, together with their wives and children. One thousand, two hundred eighteen men perished, although some historians put the number at 11,000.

The holy martyrs Theodore and Faustus were burned along with many others. Among the women and children who suffered are the holy martyrs Marciana, Susanna, Palladia, and the infants Kyriakos and Christian. Saint Callinicus, a former sorcerer, also suffered martyrdom. The names of some of the soldiers, and of the twelve tribunes are known: the holy martyrs Faustus, Festus, Marcellus, Theodore, Meletius, Sergius, Marcellinus, Felix, Photinus, Theodoriscus, Mercurius and Didymus.

The holy martyr Serapion was born in Egypt. He had come to Galatia and witnessed the martyrdom of Saint Meletius and his comrades. Seeing the bravery with which those who believed in Christ died for Him, Saint Serapion also believed, for which he was imprisoned. An angel of God visited Saint Serapion in prison and made him a bishop. [From oca.org]

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OUR RIGHTEOUS FATHER VINCENT OF LERINS

Saint Vincent was born in Toul in Gaul; he was the brother of Saint Lupus, Bishop of Troyes, who was a companion of Saint Germanus of Auxerre. Saint Vincent was first a soldier, then left the world to become a monk of the renowned monastery of Lerins, where he was also ordained priest. He is known for his *Commonitorium*, which he wrote as an aid to distinguish the true teachings of the Church from the confusions of heretics; his most memorable saying is that Christians must follow that Faith which has been believed “everywhere, always, and by all.” He wrote the *Commonitorium* about the year 434, three years after the Third Ecumenical Council in Ephesus, which he mentions in the *Commonitorium*, and defends calling the holy Virgin Theotokos, “She who gave birth to God,” in opposition to the teachings of Nestorius which were condemned at the Third Council.

Without identifying by name Augustine, Bishop of Hippo, Saint Vincent condemns his doctrine of grace and predestination, calling it heresy to teach of “a certain great and special and altogether personal grace of God [which is given to the predestined elect] without any labor, without any effort, without any industry, even though they neither ask, nor seek, nor knock.” Saint Vincent reposed in peace about the year 445. [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 ascended in glory into Heaven, and sat at the right hand of God the Father for our salvation, and rose 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—especially the 318 of the First Ecumenical Council in Nicaea whom we commemorate today; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Venerable Stylites Simeon the Younger of the Mountain of Wonders and Nikitas of Pereyaslavl-Zalesski; Martyr Meletios the General of Galatia; and Venerable Vincent of Lerins, 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.