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READER'S TYPIKA ON SUNDAY, JUNE 14, 2026
(2nd Sunday after Pentecost)

The Synaxis of All Saints of Antioch and North America

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 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 the Resurrection in Tone One

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

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

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

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

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

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

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

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

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.

Weeping, the myrrh-bearers came unto Thy tomb early in the morning, O Christ God, and they found an Angel sitting clothed in white raiment, and he cried to them: What seek ye? Christ is risen. Wherefore, lament not.

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

When Thine Apostles, O Lord, came unto the mount which Thou hadst appointed them, they worshipped Thee when they beheld Thee, O Saviour, and Thou didst send them unto the nations to teach and baptize them.

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

Let us worship the Father, and let us glorify the Son, and with one accord let us all praise the All-holy Spirit, whilst crying and saying: O All-holy Trinity, save us all.

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

Thy Mother do Thy people bring before Thee in intercession, O Christ. By her supplications, grant us Thy compassions, O Good One, that we may glorify Thee, Who for our sake hast shone forth from the grave.

THE SUNDAY EISODIKON

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

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

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF ALL SAINTS OF ANTIOCH IN TONE FOUR

*(**Thou Who wast raised up**)*

O fellow trav'lers in the way of the faithful, * the saints of Antioch now let us all honor: * the pure and blest Apostles with the hierarchs, * martyrs with the righteous ones, * their worn path wisely walking, * wond'ring at their holy lives * overflowing with wonders; * thus let us walk in peace and fear of God * so that we all win * the dwelling in Paradise.

APOLYTIKION OF ALL SAINTS OF NORTH AMERICA IN TONE EIGHT

As the bountiful harvest of Thy sowing of salvation, the lands of North America offer to Thee, O Lord, all the saints who have shone in them. By their prayers keep the Church and our land in abiding peace through the Theotokos, O most Merciful One!

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, TONE 1

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. *(Ps.32:22) {twice}*

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. *(Ps.32:1)*

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

APOSTOLOS FOR ALL SAINTS OF ANTIOCH:

Reader: The reading is from the Acts of the Apostles §28 (11:19-30).¹

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

ALLELUIA, TONE 1

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: O God Who givest avengement unto me and hast subdued peoples under me. *(Ps.17:48)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity. *(Ps.17:51)*

Choir: Alleluia, Alleluia, Alleluia.

THE SUNDAY GOSPEL:

¹ Same as on Sunday of the Samaritan Woman.

Reader: The reading is from the Holy Gospel according to St. Matthew §9 (4:18-23)

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

Reader: At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

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 RESURRECTION IN TONE ONE

As God, Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praised Thee as God, and death was obliterated. And Adam danceth for joy, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou, O Christ, dost grant resurrection unto all.

KONTAKION OF ALL SAINTS OF NORTH AMERICA IN TONE THREE

*(**Today the Virgin**)*

Today the choir of Saints who were pleasing to God in the lands of North America / now stands before us in the Church and invisibly prays to God for us. / With them the angels glorify Him, / and all the saints of the Church of Christ keep festival with them; // and together they all pray for us to the Pre-eternal God.

KONTAKION FOR ALL SAINTS OF ANTIOCH (IN TONE FOUR?)

On this day the famed City of God celebrates the memory of all its saints, and from its soul beseeches Christ: through their intercessions protect us all.

KONTAKION OF THE SEASON IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

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

THE SYNAXIS OF ALL SAINTS OF ANTIOCH

On the Second Sunday after Pentecost, we celebrate the memory of the holy, glorious and all-laudable apostles, the Christ-loving shepherds and hierarchs, the holy and God-bearing Fathers, the glorious and victorious Martyrs and New Martyrs, and all the Saints who have shone as stewards of the Most Holy Patriarchate of Antioch, the Great City of God, from time immemorial to the present.

Most precious in the eyes of the Church is her choir of heavenly intercessors which stand before the throne of the Lord of hosts. The See of Antioch, whose apostolic establishment is recorded in the book of Acts (11:26), is especially blessed with an abundance of Saints in this glorified assembly. Being drastically reduced in both geographic area and numbers, having endured the ravages of time and wars, and bearing the loss of her finest church buildings and earthly goods, Antioch knows full well the worth of having laid up its treasures in heaven. The harvest of Antioch includes the Chief Apostles Peter and Paul; the Martyrs Ignatius, Artemios and Julian; and Barbara, Christina and Marina; the Melodists Romanos and Cosmas; John Chrysostom and John of Damascus; Ephraim and Isaac the Syrians; Joseph of Damascus and Raphael of Brooklyn; the Hieromartyrs Nicholas and Habib Khasha; and countless other saints known and unknown. For two millennia, the light of Christ has shown brilliantly upon the See of Antioch through these glorified children and heirs of their Heavenly Father. [From the Orthros service @ Antiochian.org]

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THE SYNAXIS OF ALL SAINTS OF NORTH AMERICA

(From OCA sources)

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, the Orthodox Church in America remembers the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The

saints of North America also teach us how we should live, and what we must expect to endure as Christians.

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetov died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

St Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop

Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St Raphael reposed on February 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was “How to expand the mission.” Guidelines and directions for missionary activity, and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

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COMPLETE LIST OF NORTH AMERICAN SAINTS (FROM ARIZONAORTHODOX.COM)

- St. Alexander Hotovitzky, Missionary to America, and Hieromartyr under the Bosheviks
- St. Alexis of Wilkes-Barre, Confessor and Defender of Orthodoxy in America, leader of ex-Uniates into Orthodoxy
- St. Anatole (Kamensky) of Irkutsk, New Hieromartyr and Archbishop of Irkutsk
- St. Vasily (Basil) Martysz, hieromartyr in Poland
- St. Bogolyub Gakovich of Chisholm, missionary to America, and hieromartyr under the Nazis
- St. Brendan the Navigator, first Orthodox saint to set foot in North America, leader of short-lived 6th c. Irish monastic community in Canada
- St. Herman of Alaska, Wonderworker of All America, first missionary to Alaska
- St. Innocent of Alaska, Metropolitan of Moscow, Enlightener of the Aleuts, Apostle to America, missionary bishop to Alaska
- St. Yakov (Jacob) Netsvetov, Enlightener and Baptizer of the Native Peoples of Alaska
- St. John Kochurov, Missionary to America and First Hieromartyr under the Bolshevik Yoke
- St. John (Maximovitch) the Wonderworker, Archbishop of Shanghai and San Francisco
- St. Juvenaly of Alaska, Missionary to Alaska and hieromartyr
- St. Mardarije (Uskokovic), Serbian Bishop of America and Canada
- St. Matej Stiyachic of Chisholm, missionary to America, and hieromartyr under the Nazis
- St. Nikolai (Velimirovich), Bishop of Zhicha, rector of St. Tikhon’s Orthodox Theological Seminary in Wilkes Barre, PA.
- Matushka Olga of Kwethluk (glorified in 2023)
- St. Peter the Aleut, New Martyr of America
- St. Raphael (Hawaweeny), bishop of Brooklyn under Moscow Patriarchate
- St. Sebastian (Dabovich), Archimandrite, “Serbian Apostle to America”
- St. Seraphim (Samoylovich) of Uglich, missionary in Alaska and hieromartyr under the Soviets
- St. Teofan Beatovich of Chisholm, missionary in Minnesota, hieromonk and martyr under the Communists

- Patriarch St. Tikhon (Belavin) of Moscow, Enlightener of North America, hieromartyr under the Bolsheviks in Russia
- St. Varnava (Barnabas Nastić), the New Confessor, born in Gary, Indiana

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THE HOLY PROPHET ELISSEUS (ELISHA)

The Holy Prophet Elisha lived in the ninth century before the Birth of Christ, and was a native of the village of Abelmaum, near Jordan. (*His name means "God is saviour."* [From the *HTM Horologion*]) By the command of the Lord he was called to prophetic service by the holy Prophet Elias (July 20).

When it became time for the Prophet Elias to be taken up to Heaven, he said to Elisha, "Ask what shall I do for you, before I am taken from you." Elisha boldly asked for a double portion of the grace of God: "Let there be a double portion of your spirit upon me." The Prophet Elias said, "You have asked a hard thing; if you see me when I am taken from you, then so shall it be for you; but if you do not see me, it will not be so" (4 [2] Kings 2: 10). As they went along the way talking, there appeared a fiery chariot and horses and separated them both. Elisha cried out, "My father, my father, the chariot of Israel and its horsemen!" (4 Kings 2: 12). Picking up the mantle of his teacher which fell from the sky, Elisha received the power and prophetic gift of Elias. He spent more than 65 years in prophetic service, under six Israelite kings (from Ahab to Joash). While Elisha lived, he did not tremble before any prince, and no word could overcome him (Sirach 48: 13 ["Sirach" is called "Ecclesiasticus" in Catholic Bibles]).

The holy prophet worked numerous miracles. He divided the waters of the Jordan, having struck it with the mantle of the Prophet Elias; he made the waters of a Jericho spring fit for drinking; he saved the armies of the kings of Israel and Judah that stood in an arid wilderness by bringing forth abundant water by his prayer; he delivered a poor widow from death by starvation through a miraculous increase of oil in a vessel. This Shunamite woman showing hospitality to the prophet was gladdened by the birth of a son through his prayer, and when the child died, he was raised back to life by the prophet. The Syrian military-commander Namaan was healed from leprosy but the prophet's servant Gehazi was afflicted since he disobeyed the prophet and took money from Namaan.

Elisha predicted to the Israelite king Joash the victory over his enemies, and by the power of his prayer he worked many other miracles (4 Kings 3-13). The holy Prophet Elisha died in old age at Samaria. "In his life he worked miracles, and at death his works were marvellous" (Sir. 48: 15). A year after his death, a corpse was thrown into the prophet's grave. As soon as the dead man touched Elisha's bones, he came to life and stood up (4 Kings 13: 20-21). The Prophet Elisha and his teacher, the Prophet Elias, left no books behind them, since their prophetic preaching was oral. Jesus, son of Sirach, praised both great prophets (Sir. 48:1-15).

John of Damascus composed a canon in honor of the Prophet Elisha, and at Constantinople a church was built in his honor.

Julian the Apostate (361-363) gave orders to burn the relics of the Prophet Elisha, Abdia (Obadiah) and John the Forerunner, but the holy relics were preserved by believers, and part of them were transferred to Alexandria.

In the twentieth century, the humble priest Nicholas Planas had a great veneration for the Prophet Elisha, and was accounted worthy to see him in visions. [From oca.org]

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OUR FATHER AMONG THE SAINTS METHODIUS THE CONFESSOR,
PATRIARCH OF CONSTANTINOPLE (+ 846)

Saint Methodius, Patriarch of Constantinople, was born in Sicily into a rich family. Having a vocation to serve God, he went while still in his youth off to a monastery on the island of Chios and renovated it with his means. During the reign of the iconoclast Leo the Armenian (813-820), Methodius held the high position of “apokrisiaros” (“advocate for Church matters”) under the holy Patriarch Nicephoros (June 2). He was dispatched by the patriarch to Rome on a mission to the papacy and he remained there. During this period Leo the Armenian removed Nicephoros from the patriarchal throne and put on it the iconoclast Theodotus of Melissinea, given the nickname “Kassiter” (“Tinman”) (815-822). After the death of Leo the Armenian, Saint Methodius returned, and in the dignity of presbyter he struggled incessantly against the Iconoclast heresy.

The emperor Michael the Stammerer (820-829) at first was noted for his benevolence and he set free many imprisoned by his predecessor for their veneration of icons, but after a while he renewed the persecution against Orthodoxy. Saint Methodius was locked up in prison in Akrita. After the death of Michael the Stammerer, the ruler was Theophilus (829-842), who also was an iconoclast. More refined a man than his father, he set free Saint Methodius, who likewise was a man of learning, superbly skilled in matters not only ecclesial, but also civil. Having received his freedom, Saint Methodius renewed the struggle with the heretics, and for a while the emperor tolerated this.

But after defeat in a war with the Arabs, Theophilus vented his anger against Methodius, saying, that God had punished him because he had let an “icon-worshipper” come close to him. Methodius objected, saying that the Lord was angry with him for the insults upon His holy icons. They gave the saint over to tortures, and struck him much about the face, from which his jaw was broken. Ugly scars remained on his face. Methodius was sent off to the island of Antigonos and he was locked up there with two robbers in a deep cave. In this dark prison where the light of day did not penetrate, Methodius languished for 7 years until the death of the emperor Theophilus.

During this time, the holy Confessors Theodore and Theophanes the Branded (December 27), who had also been sent to prison, sent Methodius greetings in verse, and the prisoner replied with greetings in verse, as well.

After the death of Theophilus, his son Michael III (842-867) began to rule, but not being of mature age, the Byzantine Empire was actually ruled by his mother, the empress Theodora, a venerater of icons.

The empress tried to extirpate the Iconoclast heresy, and gave orders to free the confessors imprisoned for icon veneration. The heretic Annios occupying the patriarchal throne was banished, and Saint Methodius chosen in his place. At Constantinople was convened a local Council with Saint Methodius presiding (842). The Council restored icon veneration and established an annual celebration of the triumph of Orthodoxy. The “Synodikon of Orthodoxy” compiled by Saint Methodius is read on the First Sunday of Great Lent.

Attempting to undermine the authority of Saint Methodius, and also the love and esteem of his flock for him, the heretics slandered him as having transgressed chastity. The slander was exposed as such, and the enemies of the saint put to shame. The final years of the saint passed peacefully, he toiled much, wisely guided the Church and his flock, renovated temples ruined by the heretics, gathered up the relics of saints scattered about by the heretics, and transferred the relics of Patriarch Nicephorus from the place of his imprisonment back to Constantinople. Saint Methodius died in the year 846. He was spiritually close to Ioannikos (4 November), who had foretold that

he would become patriarch and also the time of his death. Besides the “Synodikon of Orthodoxy,” the holy hierarch also compiled a rule for those converted to the Faith, three rites of marriage and several pastoral sermons and church hymns. [From oca.org]

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OUR RIGHTEOUS FATHER NIPHON OF MOUNT ATHOS

Saint Niphon of Athos lived in the fourteenth century, and was the son of a priest. From childhood he was raised under the principles of strict Christian morality. Upon taking monastic tonsure he soon was ordained to the holy priesthood. But the thirst for perfect stillness and solitary labors led the monk to the Holy Mountain. There he struggled for many years with the renowned Athonite Elder Saint Maximus Kavsoalyvites (“the Hut-burner,” January 13). Saint Niphon died at age 96, glorified by gifts of wonderworking and clairvoyance. [From oca.org]

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THE HOLY HIEROMARTYR CYRIL, BISHOP OF GORTYNIA IN CRETE

The Holy Hieromartyr Cyril flourished during the reign of Emperor Diocletian (284-305), and having lived a venerable and ascetic life, he was ordained Bishop of Gortyna in Crete at the age of 68. After governing the Church of Crete for 25 years, he was brought before the governor Agrianos in the year 299, "even though his body was weary with his advanced age," according to his anonymous biographer

The anonymous biographer of the Saint informs us that Saint Cyril had foreseen his death in a vision. "Saint Cyril the Archbishop was in his home, and turning away from wickedness, he saw in a vision a large bird carry away his head and deposit it on a high mountain. Because he was an old man 93 years of age, a carriage drawn by two oxen brought him to the place of his martyrdom. Whereas up to that point the oxen were pulling the carriage willingly, a heavenly voice told them: 'only until here'."

Wherefore when the Saint stood before the governor on behalf of his Christian faith and preaching, he boldly proclaimed Christ as the true God, for which he was tied up and thrown alive into a flaming fire. Although the rope with which he was bound burned away, and the wood that kindled the flame turned to ashes, Saint Cyril remained unharmed. When the governor beheld such a marvel, he was released and set free.

However, because many pagans converted to the Christian faith through the preaching of Bishop Cyril, it was decided that he once again be put to death. Placing a bridle over his mouth, he was put on a carriage drawn by two oxen due to his old age, just as it was previously revealed to him. And arriving at a fortified and rugged place called Raxos, the oxen stopped the carriage, for a heavenly voice told them to stop there. And being taken down from the carriage, he bent his neck under the sword, and was beheaded. In this manner the blessed one received a double crown, both as a Hierarch and Athlete of the Lord.

A chapel dedicated to the memory of Saint Cyril is in the suburb of the Capetanians in Stavion of Monophatsiou, at the summit of the Asterousia Mountains of Crete.

It should be noted that there is another Hieromartyr Cyril of Gortyna, according to Dositheos of Jerusalem. He was martyred by Saracen invaders in the year 780 for not denying his faith in Christ. It is said that his blood turned to myrrh, and when it was gathered with sponges by the Christians, the color remained unchanged. [From Mystagogy]

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 Prophet Elisseus (Elisha); Methodius the Confessor, patriarch of Constantinople; Venerable Niphon of Athos; and Cyril, bishop of Crete, and of all the saints of Antioch and North America who are well-pleasing to God, whose memory we celebrate today: 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.