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READER'S TYPIKA ON SUNDAY, JULY 19, 2026

(7th Sunday after Pentecost)

***Commemoration of the 630 Holy & God-Bearing Fathers of the 4th Ecumenical
Council in Chalcedon, 451 AD***

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 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 SIX

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

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

For the Resurrection in Tone Six

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

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

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

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

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

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.

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

When the myrrh-bearers came unto the sepulchre, they heard an Angel who cried: Christ is risen, enlightening the whole world.

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

With one accord, let us all praise Christ, Who was nailed to the Tree of the Cross and delivered the world from error.

For the Holy Fathers in Tone One¹

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 first source of blessings, the grace of the Spirit, opened your mouths as rivers which sweep away error, glorious Fathers, and give the faithful streams of true religion to drink, the preaching of Prophets and Apostles.

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

Wise Fathers, you nobly destroyed all together Sergios and Pyrrhos the dread champions of heresy, Paul and Peter and Theodore, establishing the holy Church on the teachings of Apostles and Fathers.

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

The God-bearing Fathers, plainly proclaiming the energy without beginning of the Godhead without beginning, taught the created energy of the created addition, preaching Christ as one Son in a duality of natures.

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

We who long to see the rays of the Spirit's grace and the divine bright-ness that knows no evening, let us hasten to the source of grace, the Mother of the Creator; for by her all the best things are given to the faithful.

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 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.

¹ These troparia are taken from the 3rd Ode of the 1st Matins Canon.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Most glorified art thou, O Christ our God, who hast established our holy Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be 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, TONE 6

Be glad in the Lord, and rejoice, ye righteous. *(Ps.31:11a) {twice}*

Verse: Blessed are they whose iniquities are forgiven, and whose sins are covered. *(Ps.31:1)*
Be glad in the Lord, and rejoice, ye righteous.

APOSTOLOS FOR THE FATHERS:

Reader: The reading is from the Epistle of St. Paul to Titus §303x (3:8-15).

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

ALLELUIA, TONE 4

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: O God, with our ears have we heard, for our fathers have told us the work which Thou hadst wrought in their days, in the days of old. *(Ps.43:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: For Thou hast saved us from them that afflict us, and them that hate us hast Thou put to shame. *(Ps.43:8)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE FATHERS:

Reader: The reading is from the Holy Gospel according to St. Matthew §11 (5:14-19).

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

Reader: The Lord said to His Disciples: “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

Choir: Glory to 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 SIX

Having raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Savior and Resurrection and Life of all, and the God of all.

KONTAKION OF THE HOLY FATHERS IN TONE EIGHT

*(**Automelon**)*

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 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 630 HOLY AND GOD-BEARING FATHERS OF THE 4TH ECUMENICAL COUNCIL,
WHICH CONVENE IN CHALCEDON IN 451 AGAINST THE MONOPHYSITES

The Fourth Ecumenical Council, at which 630 bishops participated, was convened in the year 451 in the city of Chalcedon under the emperor Marcian (450-457). Still back in the time of the emperor Theodosius II (408-450), the bishop of Dorileuseia Eusebios in 408 reported to a Council held at Constantinople under the holy Patriarch Flavian (Comm. 18 February), concerning a personage of one of the monasteries of the capital, the archimandrite Eutykhios, who in his undaunted zeal against the soul-destroying heresy of the Nestorius -- went to the opposite extreme and began to assert, that within Jesus Christ the human nature under the hypostatic union was completely absorbed by the Divine nature, in consequence of which it lost everything characteristic of human nature, except but for the visible form; wherein, such that after the union in Jesus Christ there remained only one nature (the Divine), which in visible bodily form lived upon the earth, suffered, died, and was resurrected.

The Constantinople Council condemned this new false-teaching. But the heretic Eutykhios had patronage at court, and was in close connection with the heretic Dioskoros, the successor to Sainted Cyril (Comm. 18 January) upon the patriarchal cathedra-seat at Alexandria. Eutykhios turned to the emperor with a complaint against the injustice of the condemnation against him, and he demanded the judgement of an Ecumenical Council against his opponents, whom he accused of Nestorianism. Wanting to restore peace in the Church, Theodosius had decided to convene a Fourth Ecumenical Council in the year 449 at Ephesus. But this Council became branded in the chronicles of the Church as the "Robbers Council". Dioskoros, appointed by the emperor to preside as president of the Council, ran it like a dictator, making use of threats and outright coercion. Eutykhios was exonerated, and Saint Flavian condemned. But in the year 450 the emperor Theodosius died. The new emperor Marcian raised up onto the throne with him the sister of Theodosius, Pulcheria.

Restoring peace to the Church was a matter of prime importance. An Ecumenical Council was convened in the year 451 at Chalcedon. The Patriarch of Constantinople, Saint Anatolios (Comm. 3 July) presided over the Council. Dioskoros at the first session was deprived of his place among those present, and at the third session he was condemned with all his partisans. The Sessions of the Council were 16 in all. The Chalcedon holy fathers pronounced anathemas against the heresy of Eutykhios. On the basis of Letters Saint Cyril of Alexandria and Pope Saint Leo the Great, the fathers of the Council resolved: "Following the holy fathers, we all with one accord teach to confess as one and the same the Son, our Lord Jesus Christ, perfect in Divinity and perfect in

humanity, truly God, truly man, of Whom is a reasoned soul and a body, One in Essence with the Father through Divinity and that Same-One one-in-essence with us through humanity, in all things like unto us except for sin, begotten before the ages from the Father in Divinity, but in these latter days born for us and our salvation from Mary the Virgin Mother of God in humanity. This self-same Christ, Son and Lord, the Only-Begotten, is in two natures perceived without mingling, without change, without division, without separation [Greek: "asugkhutos, atreptos, adiairetos, akhoristos"; Slavic: "neslitno, neizmenno, nerazdel'no, nerazluchno"], such that by conjoining there be not infringement of the distinctions of the two natures, and by which is preserved the uniqueness of each nature conjoined in one Person and One Hypostasis, -- not split nor separated into two persons, but rather the One and Self-same Son, the Only-Begotten, the Word of God, the Lord Jesus Christ, as in antiquity the prophets taught of Him and as the Lord Jesus Christ Himself taught us, and as the Creed-Symbol of the fathers has passed down to us".

In the two final Sessions of the Council, 30 Canon-rules were promulgated concerning ecclesial hierarchies and disciplines. Beyond this, the Council affirmed the decrees not only of the three preceding Ecumenical Councils, but also of the Local Councils of: Ancyra, Neocaesarea, Gangra, Antioch and Laodiceia, which had occurred during the IV Century. [From holytrinityorthodox.com – July 16 entry²]

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OUR RIGHTEOUS MOTHER MACRINA, SISTER OF SAINT BASIL THE GREAT,
AND SAINT EMILY, THEIR MOTHER

Saint Macrina was the sister of the holy hierarchs Basil the Great and Gregory of Nyssa, and was born in Cappadocia at the beginning of the fourth century. Her mother, Emilia, saw an angel in a dream, naming her unborn child Thekla, in honor of the holy Protomartyr Thekla. Saint Emilia (January 1) fulfilled the will of God and named her daughter Thekla. Another daughter was named Macrina, in honor of a grandmother, who suffered during the time of persecution under the emperor Maximian Galerius.

Besides Macrina, there were nine other children. Saint Emilia herself guided the upbringing and education of her daughter Macrina. She taught her reading and writing in the Scriptural books and Psalms of David, selecting examples from the sacred books which spoke of a pious and God-pleasing life. Saint Emilia taught her daughter to pray and to attend church services. Macrina was also taught the proper knowledge of domestic governance and various handicrafts. She was never left idle and did not participate in childish games or amusements.

When Macrina grew up, her parents betrothed her to a certain pious youth, but the bridegroom soon died. Many young men sought marriage with her, but Macrina refused them all, having chosen the life of a virgin and not wanting to be unfaithful to the memory of her dead fiancé. Saint Macrina lived in the home of her parents, helping them fulfill the household tasks as an overseer together with the servants, and she helped with the upbringing of her younger brothers and sisters. After the death of her father she became the chief support for the family.

When all the children grew up and left the parental home, Saint Macrina convinced her mother, Saint Emilia, to leave the world, to set their slaves free, and to settle in a women's monastery. Several of their servants followed their example. Having taken monastic vows, they lived together as one family, they prayed together, they worked together, they possessed everything in common, and in this manner of life nothing distinguished one from another.

² The Russian Synaxarion commemorates the Fourth Ecumenical Council on July 16, regardless of the day.

After the death of her mother, Saint Macrina guided the sisters of the monastery. She enjoyed the deep respect of all who knew her. Strictness towards herself and temperance in everything were characteristic of the saint all her life. She slept on boards and had no possessions. Saint Macrina was granted the gift of wonderworking. There was an instance (told by the sisters of the monastery to Saint Gregory of Nyssa after the death of Saint Macrina), when she healed a girl of an eye-affliction. Through the prayers of the saint, there was no shortage of wheat at her monastery in times of famine.

Saint Macrina died in the year 380, after a final prayer of thanks to the Lord for having received His blessings over all the course of her life. She was buried in the same grave with her parents. [From oca.org]

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OUR RIGHTEOUS FATHER DIUS OF ANTIOCH

Saint Dius was born in Antioch, Syria towards the end of the fourth century into a pious Christian family. From his youth he was noted for his temperance. He ate food in small quantities, but not every day, and his flesh was humbled by vigil and unceasing prayer. For these deeds the Lord granted Saint Dius dispassion and the gift of wonderworking.

In a vision, the Lord ordered Saint Dius to go to Constantinople and there to serve both Him and the people. Saint Dius settled beyond the city in a solitary place, where people feared to live. Saint Dius bravely contended with the evil spirits which tried to expel him from this place. The Lord heard the prayer of His saint: his staff took root, began to grow and with time was transformed into an immense oak, which stood for a long time even after the death of Saint Dius.

The surrounding inhabitants began to come to the saint for advice and guidance, and they sought healing from illnesses of body and soul. Saint Dius doctored the infirm with prayer, and whatever was offered him he distributed to the poor, the homeless and the sick.

Reports of Saint Dius reached even the emperor Theodosius the Younger. He came to Saint Dius for a blessing together with Patriarch Atticus of Constantinople (406-425). The emperor wanted a monastery to be built on the place of Saint Dius' efforts, and he provided the means for its construction. The Patriarch ordained the monk as a priest and made him the igumen. Soon numerous monastic brethren gathered to Saint Dius. The monastery was in need of a well, and they dug for a long time without success. Through the prayers of the monk the Lord brought forth a spring of pure water, which soon filled up the entire well. Once, through his prayers, the monk raised up a drowned man. The Lord worked many other miracles through His saint.

In extreme old age Saint Dius became grievously ill. He took his leave of the brethren, received the Holy Mysteries, and lay upon his cot like one dead. At the monastery His Holiness Patriarch Atticus (Comm. on Cheesefare Saturday) came for the funeral service and also Patriarch Alexander of Alexandria, who was then at Constantinople. The holy Elder unexpectedly rose up from his death bed and said, "The Lord has granted me fifteen more years of life." Great was the joy of the brethren.

Saint Dius did live another fifteen years, helping all with guidance and counsel, healing the sick, and being concerned for the poor and homeless. Shortly before his death, a radiant man in priestly garb appeared to him in the altar of the church and told him of his impending death. Having given thanks to the Lord for this news, Saint Dius quietly died and was buried in his monastery. [From oca.org]

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OUR FATHER AMONG THE SAINTS THEODORE THE SABBAÏTE,

ARCHBISHOP OF EDESSA

Our Father among the Saints Theodore was born in Edessa of Mesopotamia. At the age of about nineteen, he became a monk at the Monastery of Mar Sabbas in Palestine. After he had spent some twenty-four years there, he was chosen to become Bishop of Edessa, about the year 836. The city of Edessa at that time was beleaguered with many heresies, among them the Arian, Nestorian, Eutychian, and Manichean. Wishing to free the Orthodox of Edessa from the injustices of the many heretics, he undertook a journey to Babylon in Persia – that is, Baghdad – to ask the Persian King, who then ruled over all Syria, to use his power to protect the Orthodox of Edessa. When he arrived he learned that the King was gravely sick; but gaining admission to him, the holy Bishop Theodore restored him to health through prayer, and, after speaking to him many days in secret about the dispensation of God, converted him to Christ, baptizing him with the name of John. Returning to Edessa having accomplished his purpose, Theodore later learned by revelation that King John, with his three Arab body-guards who had been baptized with him, had professed their faith openly and received martyrs' crowns at the hands of the Persian Moslems. This was in the days when the blessed Theodora and her son Michael reigned in Constantinople. Not long thereafter, Theodore retired to the Monastery of Mar Sabbas, and ended his days. [From tyoos.org]

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THE UNCOVERING OF THE HOLY RELICS OF OUR RIGHTEOUS FATHER SERAPHIM OF SAROV

The uncovering of the holy relics of Saint Seraphim of Sarov on July 19, 1903 was attended by many thousands, among them the foremost of the clergy and royalty; the holy Tsar Nicholas II (see July 4) was one of the bearers of the relics in procession, and the Grand Duchess Elizabeth (see July 5) wrote an eyewitness account of the many miracles that took place. Not only had the Saint foretold the coming of the Tsar to his glorification, and that from joy they would chant “Christ is Risen” in summer, but he had also left a letter “for the fourth sovereign, who will come to Sarov.” This was Nicholas II, who was given the letter when he came in 1903; the contents of the letter are not known, but when he had read it, the Tsar and future Martyr, though not a man to show his emotions, was visibly shaken. For the life of Saint Seraphim, see January 2. [From tyoos.org]

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SAINT STEPHEN, PRINCE OF SERBIA, AND HIS MOTHER, SAINT MILITSA

Saint Stephen was the son of prince Saint Lazar of Serbia (June 15). In the terrible times of the Turkish Yoke Saint Stephen became the great benefactor of his enslaved countrymen. He built up the city, constructed churches and expended his treasury on the help of the needy. Saint Stephen exceeded many rulers in his wisdom, his charity and his faith. He died peacefully in the year 1427.

Saint Militsa was the mother of Saint Stephen, and was known for her quick wit and her pious life. She founded the Lubostina women's monastery, in which she was tonsured with the name Eugenia. She died at the monastery as a schema-nun on November 11, 1405. [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—especially the 630 of the Fourth Ecumenical Council, whom we commemorate today; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Venerable Macrina, sister of Basil the Great; Venerable Dios of Antioch; Theodore, archbishop of Edessa; Venerable Seraphim of Sarov; Holy Stephen Lazarevic, Serbian Prince and Holy Militsa, his mother, 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.