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READER'S TYPIKA ON SUNDAY, JULY 26, 2026
(8th Sunday after Pentecost)

The Holy Righteous Martyr Paraskeva of Rome

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 SEVEN

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 Seven

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

Comely to behold and good for eating was the fruit that slew me. Christ is the Tree of Life, and eating thereof, I shall not die; but I cry out with the thief: Remember me, O Lord, in Thy Kingdom.

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

When Thou wast raised up on the Cross, O Compassionate One, Thou didst blot out the handwriting that was against Adam for the sin of old, and Thou didst save the whole race of mortals from error. Wherefore, we praise Thee, O Benefactor and Lord.

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

Thou didst nail our sins to the Cross, O Compassionate One, and by Thy death, O Christ, Thou didst put death to death; and Thou didst raise from the dead them that had died. Wherefore, we worship Thine august Resurrection.

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

The serpent once poured forth venom into the ears of Eve. But Christ, while upon the Tree of the Cross, poured forth the sweetness of life for the world. Remember me, O Lord, in Thy Kingdom.

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

Thou wast placed in a tomb as a mortal, O Christ, Thou Life of all. Thou didst break the bars of Hades, and arising in glory on the third day as one mighty, Thou didst enlighten all. Glory be to Thine Arising.

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

When the Lord arose from the dead on the third day, He gave His peace unto the disciples; and having blessed them, He sent them forth, saying: Bring ye all men into My Kingdom.

For St. Paraskeva¹ in Tone Four

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

The Divine Spirit strengthened thy weakness and showed thee to be radiant, O Paraskeve, excellently demonstrating the illumination of thine unsullied soul.

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

Made strong with the might of Christ, thou didst endure like an exceedingly firm adamant the merciless scourgings of bull-whips, O Martyr of Christ.

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

Because of thy love for God, in the course of thy contest thou didst patiently endure the rending asunder of thy body and the unbearably bitter tortures.

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

Thou alone becamest the provider of good things that transcend nature for those upon the earth, O Mother of God; wherefore, we cry to thee: Rejoice.

THE SUNDAY EISODIKON

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

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

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF ST. PARASKEVA IN TONE ONE

Showing a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prize-winning Paraskeva. Hence, thou pourest forth healings and intercedest for our souls.

¹ Troparia from 3rd Ode of the Mattins Canon (cf. St. Sabbas Typikon).

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 4

Wondrous is God in His saints; even the God of Israel. *(Ps. 67:35a) {twice}*

Verse: In congregations bless ye God, the Lord from the well-springs of Israel. *(Ps.67:27)*

Wondrous is God in His saints; even the God of Israel.

APOSTOLOS FOR ST. PARASKEVA:

Reader: The reading is from the Epistle of St. Paul to the Galatians §208 (3:23-4:5).

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

ALLELUIA, IN TONE 1

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. *(Ps. 39:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: And He set my feet upon a rock, and He ordered my steps aright. *(Ps. 39:3)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL OF THE 8TH SUNDAY OF MATTHEW:

Reader: The reading is from the Holy Gospel according to St. Matthew §58 (14:14-22).

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

Reader: At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to

Me.” Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

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 SEVEN

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers' thereof. Hades is bound; the Prophets rejoice with one accord, saying: A Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

KONTAKION OF ST. PARASKEVA IN TONE EIGHT

*(**To thee, the Champion Leader**)*

With one accord, ye faithful, let us sing a hymn of praise * to the prizewinner, the victorious Paraskeve, * for she shineth forth with wonders throughout the whole world, * as she driveth off delusion's black and moonless night * and doth grant abundant grace unto believing souls * as they cry to her: * Rejoice, O much-suffering Martyr of Christ.

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 HOLY RIGHTEOUS MARTYR PARASKEVA² OF ROME

Holy Virgin Martyr Paraskeva of Rome was the only daughter of Christian parents, Agathon and Politia, and from her early years she dedicated herself to God. She spent much of her time in prayer and the study of the Holy Scriptures. After the death of her parents Saint Paraskeva distributed all of her inheritance to the poor, and consecrated her virginity to Christ. Emulating the holy Apostles, she began to preach to the pagans about Christ, converting many to Christianity.

She was arrested during the reign of Antoninus Pius (138-161) because she refused to worship the idols. She was brought to trial and fearlessly confessed herself a Christian. Neither enticements of honors and material possessions, nor threats of torture and death shook the firmness of the saint nor turned her from Christ. She was given over to beastly tortures. They put a red-hot helmet on her head and threw her in a cauldron filled with boiling oil and pitch. By the power of God the holy martyr remained unharmed. When the emperor peered into the cauldron, Saint Paraskeva threw a drop of the hot liquid in his face, and he was burned. The emperor began to ask her for help, and the holy martyr healed him. After this the emperor set her free.

Traveling from one place to another to preach the Gospel, Saint Paraskeva arrived in a city where the governor was named Asclepius. Here again they tried the saint and sentenced her to death. They took her to an immense serpent living in a cave, so that it would devour her. But Saint Paraskeva made the Sign of the Cross over the snake and it died. Asclepius and the citizens witnessed this miracle and believed in Christ. She was set free, and continued her preaching. In a city where the governor was a certain Tarasius, Saint Paraskeva endured fierce tortures and was beheaded in the year 140.

Many miracles took place at the saint's tomb: the blind received sight, the lame walked, and barren women gave birth to children. It is not only in the past that the saint performed her miracles, but even today she helps those who call on her in faith. [From oca.org]

The faithful pray to her for the healing of eye ailments.

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THE HOLY HIEROMARTYRS HERMOLAUS, HERMIPPUS, AND HERMOCRATES OF NICOMEDIA

Hieromartyrs Hermolaus, Hermippus and Hermocrates of Nicomedia, were among the small number of those remaining alive after 20,000 Christians were burned alive in a church at Nicomedia in the year 303 (December 28), on the orders of the emperor Maximian (284-305). They lived in remote places and did not cease to preach Christianity to the pagans.

² Since she was born on a Friday (in Greek, Paraskeve), she was given this name, which means "preparation" or "preparedness" (compare Matt. 27:62, Mark 15:42, Luke 23:54, and John 19:31, where 'Friday' is called "the day of the preparation") [From tyoos.org]

The young pagan named Pantoleon (Holy Great Martyr Panteleimon, July 27) often passed by the house in which Saint Hermolaus had concealed himself. Once Saint Hermolaus chanced to meet the youth and asked him to stop by his house. In their conversation Saint Hermolaus began to explain to his guest the falseness, impiety and vanity of worshipping the pagan gods. From that day on, Pantoleon began to visit Saint Hermolaus daily and received holy Baptism from him.

When the trial of the holy Great Martyr Panteleimon was being held, Saints Hermolaus, Hermippus and Hermocrates, were also arrested. The Lord Jesus Christ appeared to Saint Hermolaus one evening and revealed to him that on the following day he would suffer for Him and receive a martyr's crown.

Saints Hermippus and Hermocrates were arrested and brought to trial after Saint Hermolaus. All three were given the chance to deny Christ and offer sacrifice to idols. But they resolutely refused, confessed their faith in the Lord Jesus Christ and were prepared gladly to die for Him.

The pagans began to threaten the holy priests with torture and death. Suddenly, a strong earthquake occurred, and the idols and pagan temple collapsed and shattered. This was reported to the emperor. The enraged Maximian gave the holy martyrs over to torture and pronounced upon them a sentence of death. Bravely enduring all the torments, the holy Hieromartyrs Hermolaus, Hermippus and Hermocrates were beheaded in about the year 305. [From oca.org]

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OUR RIGHTEOUS FATHER GERONTIUS,
FOUNDER OF THE SKETE OF SAINT ANNA ON MOUNT ATHOS

Though today there are twenty monasteries in the area of Mount Athos, at one time there were many more. Among these was Vouleutirion Monastery which, as the name indicates, was a place of gathering and decision making for the monastics of Mount Athos when the monasteries there were first established in the tenth century. It was placed under the supervision of Saint Athanasios the Athonite and the Great Lavra Monastery by the Roman Emperor Nikephoros Phokas at around 960. It was situated on the southwest side of Mount Athos, on a steep, lush slope at the foot of where Saint Anna's Skete is today, near the shore. Because it was near the shore, in the year 1302 Catalan Spaniards destroyed the monastery in a raid. Today the Hermitage of Saint Eleutherios - Vouleutirion exists where the monastery once stood. It was established in 1769 over the foundations of the previous monastery and remains today under the supervision of Great Lavra Monastery.

The last abbot of Vouleutirion Monastery was Saint Gerontios the Athonite. To escape the raids of the Catalan Spaniards in 1302, he went higher up the rugged cliffs with his disciple to live a life of hesychasm, at the place where the Chapel of Saint Panteleimon is today, which he built. There they lived with much hardship, for that place was without water. The Panagia answered his prayer and brought forth water for drinking from the hard rock. The Saint's disciple, however, began cultivating a garden, disobeying a command of the Theotokos not to do so. Therefore the spring dried up and the Saint was much grieved. When he prayed again the Panagia appeared and told him, "I gave you water for drinking and not for cultivating a garden, which distracts the mind of a monk who seeks stillness."

Nevertheless, with her blessing, water for their needs poured forth once more farther down from their hermitage. The water which poured forth a second time is preserved to this day and is considered a spring of holy water. The water is three inches deep and at its mouth it is like steam. Because it does not have the heaviness of water, if you use it to water plants they will immediately dry up.

Saint Gerontios lived in that place in stillness and prayer till the end of his life. His biography notes that he had a spiritual relationship with his contemporary Saint Maximos of Kavsoklayva. He reposed in peace at an advanced age. Because many hermits and ascetics lived in caves and cells in the rugged area, a hermitage was established around the Chapel of Saint Panteleimon. In 1686 this hermitage became known as the Skete of Saint Anna, which was established to preserve the relic of the left foot of Saint Anna brought there by certain monks that year. Because it was Saint Gerontios that first inhabited and settled in this area, he is considered the founder of the Skete of Saint Anna, which is known as the oldest skete of Mount Athos. A Divine Office was composed in his honor by Monk Gerasimos Mikragannanites. [From Mystragogy]

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OUR RIGHTEOUS FATHER MOSES THE HUNGARIAN OF THE KIEV CAVES (+ 1043)

Saint Moses the Hungarian of the Caves, was a brother of Saint Ephraim of Novy Torg (January 28), and of Saint George. Together with them he entered into the service of the holy Prince Boris (July 24). After the murder of Saint Boris in 1015 at the River Alta (Saint George also perished with him), Saint Moses fled and hid himself at Kiev with Predislava, sister of prince Yaroslav. In 1018, when the Polish king Boleslav seized Kiev, Saint Moses and his companions wound up in Poland as captives.

Tall and handsome, Saint Moses attracted the attention of a certain rich Polish widow, who burned with a passionate desire for him and wanted to ransom him from captivity and make him her husband. Saint Moses resolutely refused to exchange captivity for slavery to a wife. Despite his refusal, the Polish woman bought the captive.

She did everything in her power to seduce the youth, but he preferred hunger pains to banquets of food. Then the Polish woman began to convey Saint Moses through her lands, thinking to captivate him by power and riches. Saint Moses told her that he would not trade spiritual riches for the perishable things of this world, and that he wished to become a monk.

Passing through the area, an Athonite hieromonk tonsured Saint Moses a monk. The Polish woman gave orders to stretch Saint Moses on the ground and to beat him with iron rods, so that the ground became soaked with his blood. She sought permission of Boleslav to do with the captive all that she pleased. The shameless woman once gave orders to put Saint Moses in a bed with her. She kissed and embraced him, but she accomplished nothing by this.

Saint Moses said, "From the fear of God I loathe you as impure". Hearing this, the Polish woman gave orders to give the saint each day a hundred lashes, and then to emasculate him. Boleslav soon began a persecution against all the monks in the land, but sudden death overtook him. A revolt arose in Poland, in which the widow also was killed.

Having recovered from his wounds, Saint Moses arrived at the Kiev Caves monastery, bearing on himself martyr's wounds and a crown of a confessor and courageous warrior of Christ. The Lord provided him strength in his sufferings. A certain monastic brother, oppressed by impure passion, went to Saint Moses and sought his help, saying, "I promise to keep until death everything you tell me to do." Saint Moses said: "As long as you live, do not speak a word to any woman." The brother promised to obey the advice of the monk. Saint Moses had in his hand a staff, without which he was not able to walk because of the wounds which he had received. With this staff Saint Moses struck the chest of the brother who had approached him, and immediately he was delivered from temptation.

Saint Moses pursued asceticism at Kiev for 10 years; he died in about the year 1043 and was buried in the Near Caves. After venerating the saint's holy relics and fervent prayer to him, the monks were healed of fleshly temptations. [From oca.org]

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OUR FATHER AMONG THE SAINTS SAVA THE THIRD, ARCHBISHOP OF SEBRIA

Saint Sava III (Serbian: Свети Сава III / Sveti Sava III; died July 16, 1316) was the Archbishop of Serbs from 1309 to 1316. Upon completing his studies, he began as a hegumen in Hilandar, then became the Bishop of Prizren. During his office as bishop, he worked on the Bogorodica Ljeviška church in Prizren. In 1309 he became the Archbishop. Sava III was an important figure of the development of architecture in Medieval Serbia. Prior to the founding of the Banjska monastery, which Sava III did not survive, King Stefan Milutin consulted with him. In his charters confirming the endowments of King Milutin, he is styled "Archbishop of All Serbian and Maritime Lands". He rebuilt the Church of Saint George in Staro Nagoričane. According to the testimonies of his successor Archbishop Nikodim I, he regularly donated to Hilandar. [From Wikipedia]

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REPOSE OF SAINT JACOB NETSVETOV, ENLIGHTENER OF THE PEOPLES OF ALASKA

St. Jacob (Yakov) Netsvetov was the first Alaskan Native ordained to the Orthodox priesthood. He spent his priesthood serving the Native peoples of Alaska and the Yukon.

He was born in 1802 in Alaska to a Russian father and an Aleut mother. He attended Irkutsk Theological Seminary two years behind John (later St. Innocent) Veniaminov.

He married Anna Simeonovna in 1825, and in 1828 was ordained to the priesthood.

He returned to his home village of Atka, Alaska, accompanied by his wife and his father, Yegor, now tonsured as a reader.

He traveled his new parish, which stretched nearly two thousand miles along the Aleutian Islands, in a native kayak that provided no insulation from the cold sea. He worked St. Innocent, who was serving in Sitka, to develop a written form of the Native languages and to translate the Scriptures and other texts for the people.

Over the years of 1836-37, he lost his wife to cancer and his home to fire, and his father died as well. He wrote to the bishop in Irkutsk asking to be released to become a monk. The bishop asked him to stay until a replacement arrived, which never happened.

Around 1841, Bishop (later St.) Innocent arrived to take over his new bishop's seat at Sitka and invited Father Jacob to travel with him. Over the course of three days on the boat, they decided that he would go to minister to tribes of the Yukon territory, with different languages and customs, and colder weather.

From 1844, in failing health, he taught, translated, developed a written language, and healed the sick.

In the 1850s, a literally insane assistant made all kinds of charges against St. Jacob and his deacon. No one believed them, but St. Jacob had to go to Sitka to answer. His health was so bad that the bishop assigned him to a chapel in Sitka, and he died in 1862 at the age of 64. [From stnicholasportland.org]

Long account

Father Jacob (Netsvetov) of Alaska was born of pious parents in 1802 on Atka Island, Alaska. His father, Yegor Vasil'evich Netsvetov was a Russian from Tobolsk. His mother, Maria Alekseevna, was an Aleut from Atka island. Yegor and Maria had four children who survived

infancy; Jacob was the first born, followed by Osip (Joseph), Elena, and Antony. Yegor and Maria were devoted to their children and, though of meager means, did all they could to provide them with the education which would help them in this life as well as in the life to come. Osip and Antony were eventually able to study at the Saint Petersburg Naval Academy in Russia, becoming a naval officer and a shipbuilder, respectively. Their sister, Elena, married a successful and respected clerk for the Russian-American Company. But Jacob yearned for a different kind of success, a success that the world might consider failure for “the righteous live forever, their reward is with the Lord” (Wis. Sol. 5:15). And so, when the family moved to Irkutsk in 1823, Jacob enrolled in the Irkutsk Theological Seminary and placed all his hope in Christ by seeking first the Kingdom of God (Mt. 6:33).

Jacob was tonsured as a Subdeacon on October 1, 1825. He married a Russian woman (perhaps also a Creole) named Anna Simeonovna, and in 1826 graduated from the Seminary with certificates in history and theology. On October 31, 1826, he was ordained to the Holy Diaconate and assigned to serve the altar of the Holy Trinity-Saint Peter Church in Irkutsk. Two years later, on March 4, 1828, Archbishop Michael, who had earlier ordained Father John Veniaminov (Saint Innocent), elevated the godly deacon Jacob to the Holy Priesthood. This, however, was no ordinary ordination. As if he were a new Patrick, hearing the mystical call of his distant flock, Father Jacob yearned to return to his native Alaska. And the all-good God, who “satisfies the longing soul and fills the hungry soul with goodness” (Ps.107:9) heard the prayer of his servant.

Archbishop Michael provided Father Jacob with two antimensia: one for the new Church which would be dedicated to the glory of God in honor of Saint Nicholas the Wonderworker in Atka, and one to be used for missionary activity. On May 1, 1828 a molieben for travelers was served, and Father Jacob, his father, Yegor, (now tonsured as reader for the Atka Church), and his matushka, Anna, set out for Alaska.

Who can tell of the perils and trials associated with such a journey? Travel in those days was never easy, either overland or over the waves of the sea. Nevertheless, aided by prayer and confidence in God’s providence, the Netsvetov family arrived safely in Atka over a year later, on June 15, 1829. The new assignment for the newly-ordained Father Jacob would also prove to be quite a challenge. The Atka “parish” comprised a territory stretching for nearly 2,000 miles and included Amchitka, Attu, Copper, Bering and Kurile Islands. But this did not deter the godly young priest, for when he was clothed in the garments of the Priesthood, he was found to be “clad with zeal as a cloak’ (Is. 59:17), and so he threw himself wholly into his sacred ministry. His deep love for God and for his flock was evident in everything that he did. Both in Atka and in the distant villages and settlements which he visited, Father Jacob offered himself as a “living sacrifice” (Rom 12:1). Having “no worry about his life” (Mt. 6:25 ff), the holy one endured manifold tortures of cold, wet, wind, illness, hunger and exhaustion, for to him life was Christ (Phil 1:21). Showing himself as a “rule of faith,” his example brought his people to a deep commitment to their own salvation. Being fully bilingual and bicultural, Father Jacob was uniquely blessed by God to care for the souls of his fellow Alaskans.

When he arrived in Atka, the Church of Saint Nicholas had not yet been built. So, with his own hands Father Jacob constructed a large tent (Acts 18:3) in which he conducted the services. For Father Jacob the services of the Church were life: life for his people and life for himself. It was in the worship of God that he found both strength and joy. Later he would transport this

tent with him on his missionary journeys, and like Moses in the wilderness, the grace of God was found wherever this tent was taken (Num 4:1 ff; 10:17 ff).

When his first six months had ended (end of 1829), Father Jacob recorded that he had baptized 16, chrismated 442, married 53 couples, and buried 8.

Once the church was constructed, Father Jacob turned his attention to the building of a school in which the children would learn to read and write both Russian and Unangan Aleut. The Russian American Company provided some of the support initially, with the students providing the remainder. This continued until 1841, when it was reorganized as a parish school and ties with the company ceased. Father Jacob proved to be a talented educator and translator whose students became distinguished Aleut leaders in the next generation.

Father Netsvetov led an active physical and intellectual life, hunting and gathering for his own subsistence needs, preparing specimens of fish and marine animals for the natural history museums of Moscow and Saint Petersburg, corresponding with Saint Innocent (Veniaminov) on matters of linguistics and translations. He labored over the creation of an adequate alphabet for the Unangan-Aleut language, and the translation of the Holy Scriptures and other appropriate literature into that language. Saint Innocent praised the young pastor for his holiness of life, his teaching, and for continuing this work of translating which he, himself, had begun earlier among the native peoples. After fifteen years of service, Father Jacob was awarded the Nabadrennik, Kamilavka, and Gold Cross. Later, he would be made Archpriest and receive the Order of Saint Anna.

These ecclesiastical awards do not tell of the personal sufferings of this warrior for Christ. In March of 1836, his precious wife, Anna, died of cancer; his home burned to the ground in July of 1836; and his dear father, Yegor, died of an undetermined illness in 1837. Who can utter the depth of sorrow felt by this God-pleaser? Yet he lifted up his voice with that ancient sufferer and cried, “shall we indeed accept good from God and shall we not accept adversity? In all this he did not sin with his lips” (Job 2:10). In his journal Father Jacob attributed all to “the Will of Him whose Providence and Will are inscrutable and whose actions toward men are incomprehensible.” He patiently endured hardships and sufferings like the Holy Apostle Paul. He saw in these misfortunes not a Victory by the hater of men’s souls (i.e. the devil) but a call from God to even greater spiritual struggles. With this in mind, Father Jacob petitioned his ruling bishop to return to Irkutsk in order to enter the monastic life. A year later, word reached him that permission was granted contingent upon the arrival of a replacement. None ever came.

Instead, Bishop Innocent soon came to Atka and asked Father Jacob to accompany him on a voyage by ship to Kamchatka. Who can know the heavenly discourse enjoyed by these two lovers of Christ as they traveled over the waves? This, however, is clear, the holy archpastor was able to accomplish three things in Father Netsvetov. Firstly, he applied the healing salve of the Spirit with words of comfort; secondly, he dissuaded Father Jacob from entering the monastery; and thirdly, he revealed to the godly priest the true plan of the Savior for his life, that he ‘might preach (Christ) among the Gentiles’ (Gal. 1: 16) deep in the Alaskan interior. Father Jacob continued to serve his far-flung flock of the Atka parish until December 30, 1844. A new zeal had taken hold of him, and it was then that Saint Innocent appointed him to head the new Kvikhpak Mission in order to bring the light of Christ to the people of the Yukon. Here, aided by two young Creole assistants, Innokentii Shayashnikov and Konstantin Lukin, together with his young nephew, Vasilii Netsvetov, Father Jacob “settled” in the wilderness of Alaska.

He learned new languages, embraced new peoples and cultures, devised another alphabet, built another church and Orthodox community, and for the next twenty years, until his health and eyesight failed, continued to be an evangelical beacon of the grace of God in southwestern Alaska.

Establishing his headquarters in the Yup'ik Eskimo village of Ikogmiute (today's 'Russian Mission') he traveled to native settlements hundreds of miles up and down Alaska's longest river (the Yukon) as well as the Kuskokwim River region. At the insistence of Indian leaders, he traveled as far as the middle of the Innoko River baptizing hundreds of Indians from various, and often formerly hostile, tribes. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps 133:1). He built the first Christian temple in this region, and dedicated it to the feast of the Elevation of the Holy Cross. Here Father Jacob, in spite of failing health, joyfully celebrated the Church's cycle of services, including all of the services prescribed for Holy Week and Pascha.

Finally, in 1863, the evil One, who "walks about like a roaring lion, seeking whom he may devour" (I Pet 5:8), sought one last time to get the better of the righteous one. So the devil, the father of lies, (John 8:44), inspired an assistant of Father Jacob to level spurious and slanderous charges against his master. This resulted in a summons to Sitka, issued by Bishop Peter. The godly pastor was quickly cleared of all charges, but due to his ever-worsening health, he remained in Sitka for his final year serving a Tlingit chapel. He died on July 26, 1864 at the age of 60 and was buried on the third day at the entry of the chapel. During his final missionary travels in the Kuskokwim/Yukon delta region, he had baptized 1,320 people—distinguishing himself as the evangelizer of the Yup'ik Eskimo and Athabascan Indian peoples.

This brief history has recounted the basic chronology of the saint's life and labors, but we must not neglect to relate his other deeds, that the light be not "hidden under a bushel" (Mt.5:15). In 1841, Father Jacob encountered a group of women from his flock in Amlia who had fallen victim to certain demonic influences and teachings. Blaming himself for the seduction and fall of his spiritual children by the evil one, he informed the leader among them that he was going to pay them a visit.

Upon arriving, he found one of the women paralyzed, semi-conscious and unable to speak. He ordered that she be removed to another house apart, and on the next day when this was accomplished, he lit the lampada before the icons of the beautiful corner, vested himself in his priestly epitrachilion (stole), sprinkled holy water throughout the room, and began the first prayers of exorcism. He then left.

During the night he was notified that the woman had begun to speak but incoherently. He came immediately to her and performed a second exorcism. This time, she sprang out of her bed and stood next to the saint, joined her prayer to his, and accompanied them with prostrations. When the prayers were finished, Father Jacob again sprinkled her with holy water and gave her the precious cross to kiss. She regained full consciousness, a state of health and true reason—that is, even the false teachings of the evil spirits had no more part in her.

Once in November of 1845, Father Jacob was preaching in the village of Kalskag, where the local chief was also the head shaman. He spoke for all of the villagers and resisted the Word of God forcefully. But the saint, calm and full of the Holy Spirit, continued to sow the seeds of right belief and piety. After many hours, the chief fell silent and finally came to believe. The villagers, in solidarity with their leader, also joyously expressed their belief in the Triune God and sought Holy Baptism.

Father Jacob was a physician of bodies as well as souls. He often cared for the sick among his flock even to his own detriment. During the winter of 1850-1851 the saint was himself ravaged with illness. Yet he cared for the sick and dispensed medicine to them every day. Father Jacob's preaching often brought together in the Holy Faith tribes who were traditional enemies. One example from his journal reads:

“Beginning in the morning, upon my invitation, all the Kol’chane and Ingalit from the Yukon and the local ones gathered at my place and I preached the word of God, concluding at noon. Everyone listened to the preaching with attention and without discussion or dissent, and in the end they all expressed faith and their wish to accept Holy Baptism, both the Kol’chane and the Ingalit (formerly traditional enemies). I made a count by families and in groups, and then in the afternoon began the baptismal service. First I baptized 50 Kol’chane and Ingalit men, the latter from the Yukon and Innoko. It was already evening when I completed the service. March 21, 1853.”

So it was that this apostolic man, this new Job, conducted himself during his earthly course. There are many other deeds and wonders which he performed, many known and many more known only to God. Few missionaries in history have had to endure the hardships which Father Jacob faced, yet he did so with patience and humility. His life of faith and piety are the legacy which he leaves to us, his spiritual children in America, and indeed to all Christians throughout the world. [From oca.org]

THE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the holy righteous Martyr Paraskeva of Rome; Hieromartyrs Hermolaus, Hermippus and Hermocrates of Nicomedia; Venerable Gerontios, first settler of St. Anne Skete on Athos; Moses the Hungarian; Sabbas III, archbishop of Serbia; and Priest Jacob Netsvetov, enlightener of the peoples of Alaska, 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.