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READER'S TYPIKA ON SUNDAY, AUGUST 23, 2026
(12th Sunday after Pentecost)

The Apodosis (Leave-taking) of the Feast of Dormition

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 **THREE**

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 Three

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

Thou didst banish Adam, our forefather, from Paradise, when he set at nought Thy commandment, O Christ; but Thou didst make the thief, who confessed Thee upon the Cross, to dwell therein, O Compassionate One, as he cried: Remember me, O Saviour, in Thy Kingdom.

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

When we sinned, Thou didst condemn us with the curse of death, O Life-giver and Lord. And having suffered in Thy body, though Thou wast without sin, O Master, Thou didst quicken all mortals, who cry out: Remember us also in Thy Kingdom.

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

Having risen from the dead, Thou didst raise us also from the passions by Thy Resurrection, O Lord; and Thou didst destroy all the might of death, O Saviour; for this cause we cry out in faith: Remember us also in Thy Kingdom.

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

By Thy three-day burial, as God Thou didst quicken and raise up with Thyself them that were dead in Hades; and since Thou art good, Thou didst cause incorruption to flow forth for us all, who with faith do ever cry out: Remember us also in Thy Kingdom.

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

Thou didst appear first unto the myrrh-bearing women when Thou hadst arisen from the dead, O Saviour, crying: Rejoice. And through them, Thou dost proclaim Thine Arising unto Thy friends, O Christ. For this cause, we cry out in faith: Remember us also in Thy Kingdom.

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

When Moses spread out his arms on the mountain, he prefigured the Cross, as he triumphed over Amalek; and having with faith received it as a mighty weapon against the demons, we all cry out: Remember us also in Thy Kingdom.

For the Dormition¹ in Tone One

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 hosts of Angels were astonished when they beheld in Sion their own Master holding in His hands the soul of a woman; for as befitted a Son, He said to her that purely gave Him birth: Come, O modest Maid, be thou glorified with thy Son and God.

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

The choir of the Apostles drew about thy God-containing body, and as they looked upon it with fear, they addressed thee with a clear voice: As thou goest hence to the celestial bridechambers and to thy Son, do thou, O Theotokos, ever save thine inheritance.

For the Dormition² in Tone Four

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

Come, and upon Sion, let us rejoice in the divine and butter mountain of the Living God, as we look upon the Theotokos; for Christ doth translate her, as His Mother, into the Holy of Holies, to a tabernacle that is incomparably better and more divine.

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

Graciously receive from us this funeral hymn, O Mother of the Living God, and overshadow us with thy divine and light-bringing grace; grant victory to our hierarchs, peace to the people that loveth Christ, and forgiveness unto us that sing, and the salvation of our souls.

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 to Thee: Alleluia, Alleluia, Alleluia.

¹ Troparia 1 & 2 from 9th Ode of the 1st Canon of the Feast.

² Troparia 1 & 3 from 9th Ode of the 2nd Canon of the Feast.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF THE DORMITION³ IN TONE ONE

In giving birth thou didst preserve virginity and in thy Dormition, thou didst not forsake the world, O Theotokos! For thou was translated unto life, for thou art the Mother of Life. By thine intercessions deliver our souls from death!

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 3

O chant unto our God, chant ye; chant unto our King, chant ye. (*Ps.46:6*) {*twice*}

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. (*Ps.46:1*)

O chant unto our God, chant ye; chant unto our King, chant ye.

APOSTOLOS FOR 12TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the First Epistle of St. Paul to the Corinthians §158 (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preace and so you believed.

³ This is the translation commonly used at St. Mary Magdalene Church.

ALLELUIA, IN TONE 3

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. (*Ps.30:1a*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Be Thou unto me a God to defend me and a house of refuge to save me. (*Ps.30:2b*)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR 12TH SUNDAY OF MATTHEW:

Reader: The reading is from the Holy Gospel according to St. Matthew §79 (19:16-26)

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

Reader: At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

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 THREE

*(**On this day the Virgin**)*

On this day didst Thou arise * out of the grave and didst lead us * from the bars and gates of death, * Thou Who art great in compassion. * On this day, both Adam danceth * and Eve rejoiceth; * and with them, all of the Patriarchs and the Prophets * chant unceasing hymns in praise of * the godly power * of Thy dominion and might.

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, He Who dwelt in her ever-Virgin womb did translate her to life.

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

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

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

PSALM 33

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

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will

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

THE HYMN TO THE THEOTOKOS

*(Instead of "It is truly meet..." we sing the Megalynarion and
Irmos of the 9th ode of the first Matins canon, in tone 1)*

All generations bless thee, O thou only Theotokos.

In thee, O spotless Virgin, the laws of nature were suspended; for thy virginity was preserved in thy child-bearing, and Life is joined with death. Thou, O Theotokos, didst remain a Virgin after child-birth, and after death thou art still alive and dost ever deliver thy heritage.

READING(S)

THE APODOSIS OF THE FEAST OF DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos

(bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4). [From tyoos.org]

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THE HOLY MARTYR LUPUS, SERVANT OF THE HOLY GREAT MARTYR DEMETRIUS

The Martyr Lupus lived at the end of the third century and beginning of the fourth century, and was a faithful servant of the holy Great Martyr Demetrius of Thessalonica (October 26). Being present at the death of his master, he soaked his own clothing with his blood and took a ring from his hand. With this clothing, and with the ring and the name of the Great Martyr Demetrius, Saint Lupus worked many miracles at Thessalonica. He destroyed pagan idols, for which he was subjected to persecution by the pagans, but he was preserved unharmed by the power of God.

Saint Lupus voluntarily delivered himself into the hands of the torturers, and by order of the emperor Maximian Galerius, he was beheaded by the sword. [From oca.org]

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THE HOLY HIEROMARTYR IRENAEUS, BISHOP OF LYONS

The Hieromartyr Irenaeus, Bishop of Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, Saint Polycarp of Smyrna (February 23). Saint Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the dying bishop Pothinus.

A commission was soon entrusted to Saint Irenaeus. He was to deliver a letter from the confessors of Lugdunum to the holy Bishop Eleutherius of Rome (177-190). While he was away, all the known Christians were thrown into prison. After the martyric death of Bishop Pothinus, Saint Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. "During this time," Saint Gregory of Tours (November 17) writes concerning him, "by his preaching he transformed all Lugdunum into a Christian city!"

When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: Detection and Refutation of the Pretended but False Gnosis. It is usually called Five Books against Heresy (Adversus Haereses).

At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word "gnosis" meaning "knowledge"] taught that God cannot be incarnate [i.e. born in human flesh], since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an outflowing ("emanation") of Divinity. Together with Him from the Divinity issues forth a hierarchical series of powers ("aeons"), the unity of which comprise the "Pleroma", i.e. "Fullness." The world is not made by God Himself, but by the aeons or the "Demiourgos," which is below the "Pleroma."

In refuting this heresy, championed by Valentinus, Saint Irenaeus presents the Orthodox teaching of salvation. "The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ...," taught Saint Irenaeus. "Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin,

having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the “Sonship” and “Theosis” (“Divinization”) of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the saint affirms the same divine inspiration of the Old and the New Testaments: “It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord’s coming,” wrote the saint. “Through the apostles, He preached that the fulness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand.”

The successors of the Apostles have received from God the certain gift of truth, which Saint Irenaeus links to the succession of the episcopate (Adv. Haer. 4, 26, 2). “Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life.”

Saint Irenaeus also exerted a beneficial influence in a dispute about the celebration of Pascha. In the Church of Asia Minor, there was an old tradition of celebrating Holy Pascha on the fourteenth day of the month of Nisan, regardless of what day of the week it happened to be. The Roman bishop Victor (190-202) forcefully demanded uniformity, and his harsh demands fomented a schism. In the name of the Christians of Gaul, Saint Irenaeus wrote to Bishop Victor and others, urging them to make peace.

After this incident, Saint Irenaeus drops out of sight, and we do not even know the exact year of his death. Saint Gregory of Tours, in his *Historia Francorum*, suggests that Saint Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Severus.

The Apostle and Evangelist John the Theologian, Saint Polycarp of Smyrna, and Saint Irenaeus of Lyons are three links in an unbroken chain of the grace of succession, which goes back to the Original Pastor, our Lord Jesus Christ Himself.

In his old age, Saint Irenaeus wrote to his old friend the priest Florinus: “When I was still a boy, I knew you... in Polycarp’s house.... I remember what happened in those days more clearly than what happens now.... I can describe for you the place where blessed Polycarp usually sat and conversed, the character of his life, the appearance of his body, and the discourses which he spoke to the people, how he spoke of the conversations which he had with John and others who had seen the Lord, how he remembered their words, and what he heard from them about the Lord ... I listened eagerly to these things, by the mercy of God, and wrote them, not on paper, but in my heart.” [From oca.org]

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OUR RIGHTEOUS FATHER NICHOLAS OF SICILY

Saint Nicholas was born and raised in Sicily some time prior to the 12th century. From a young age he dedicated himself to God and longed for the monastic life. For this reason he withdrew from his homeland and came to Evia in Greece to find a place to live in asceticism. There he found a rough area, a gorge near the sea, where there was a Monastery of the Theotokos, and there he submitted himself to the abbot.

After a short stay in the Monastery, he longed for a life of hesychasm and intense spiritual struggle, so with the blessing of the abbot he went to Mount Neotakos (today called Skoteini) to the Metochion of Dirfyos, an inaccessible place. A vision of light indicated to him where he was to construct a church dedicated to Saint Nicholas of Myra. However, although the place was located above a river, there was no water to drink. Therefore the Saint prayed, and after striking a rock water spurted, to the glory of God, and this water flows to this day.

With the help of monks from the Monastery of the Theotokos at the gorge, he built the church, and around this church cells were built, making it into a monastic complex. The radiance of the virtues of the Saint drew many to seek his guidance in the spiritual life. And to secure the sanctity of the place and make it a safe harbor of salvation, it became avaton (inaccessible to the opposite sex).

It is said that one day when the Saint was sitting at the well, while he was in a state of prayer, a bird came and caused him annoying interference, for which the Saint rebuked the bird with the sign of the Cross, and it immediately turned to stone. Another time certain Muslim pirates came to Evia and docked near the Monastery of Neotakos. They captured the Saint with other monks and they were forcibly brought to their ship. A severe storm then struck and the ship was in imminent danger of sinking. At the same time the pirates lacked water and were in need of drink. Saint Nicholas therefore knelt down and prayed, and the storm immediately subsided, while the salty water turned into sweet drinking water. With these miracles the pirates were amazed, recognized his holiness, and returned the prisoners back to the Monastery.

After living a life pleasing to God and having pastored his flock by his brilliant example, Saint Nicholas departed to the Lord in an unknown year on August 23rd. He was buried at the right side of the church, as he himself indicated in the rule of the Monastery: "Brothers and Fathers, if you do not depart from here, nor will I withdraw, neither in the present age, nor in the future."

After many years the Monastery was abandoned and the location of the Saint's grave was forgotten. In 1853 a child from Glyphada had a dream in which the location of the Saint's grave was indicated to him. Going to the Metochion of Dirfyos they found the sacred relic of the Saint, and the Church of Saint Nicholas was built to house the sacred treasure. Locals celebrate his memory annually on August 23rd, and his holy relics continue to work many miracles. [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—whose Dormition and translation into the heavens we now celebrate; 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 Martyr Lupus, servant of the Great-Martyr Demetrios; Hieromartyr Irenaios, bishop of Lyons; and Venerable Nicholas and Dionysios of Olympus, 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.