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READER'S TYPIKA ON SUNDAY, AUGUST 30, 2026

(13th Sunday after Pentecost)

***Apodosis (Leave-taking) of the Commemoration of the Beheading
of the Honorable, Glorious Prophet, Forerunner and Baptist John;
The holy Patriarchs of Constantinople Alexander, John, and Paul the New***

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 im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE FOUR

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 Four

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

Through a tree, Adam was deprived of his home in Paradise; while through the wood of the Cross, the thief went there to dwell. For the one by tasting set aside the commandment of the Maker, while the other, crucified with Him, confessed the hidden God crying aloud: Remember me, in Thy Kingdom.

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

Lifted upon the Cross, Thou O Lord as God, hast both destroyed the power of death and blotted out the handwriting against us. Do Thou Who alone lovest mankind, grant us the repentance of the thief as we serve Thee with faith, O Christ our God, and cry to Thee: Remember us also in Thy Kingdom.

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

Crucified and rising from the tomb in power on the third day, with Thyself hast Thou, only Immortal, raised Adam, the first-formed man. Make me also worthy, O Lord, to turn to repentance from my whole heart and with warm faith ever to cry to Thee: Remember me, O Saviour, in Thy Kingdom.

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

Thou hast torn to pieces on the Cross, the handwriting against us and counted among the dead, Thou hast bound yonder tyrant, delivering all from the bonds of hell by Thy Resurrection. Through it we have been enlightened and cry aloud to Thee, Lord Who lovest mankind: Remember us also in Thy Kingdom.

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

For our sake He Who is without passion, became a suffering man and nailed upon the Cross of His own will, He raised us with Himself. Therefore with the Cross we glorify the Passion and the Resurrection through which we have both been made anew and through which we have been saved, crying: Remember us also in Thy Kingdom.

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

Let us entreat with faith Him rising from the dead despoiling the power of hell, Who was seen by the women bearing myrrh and said to them: Hail!, for our souls always to be delivered from corruption, crying at all times to Him with the gracious voice of the thief: Remember us also in Thy Kingdom.

For the Forerunner¹ 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.

When John was born of the barren woman, he loosed his father's tongue, for it was fitting indeed that the voice of the Word should have a mighty sound; and as he uttered blessings, he said: Thou only art the Holy Lord.

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

Since thou didst love nothing of things present, thou didst run off to sojourn in the wilderness as in a city, made strong in the Divine Spirit, O all-glorious one; and thou leddest an unmaterial life, like the marvellous Elias.

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

Not enduring the tumult of life, thou fleddest afar off like a bird, O wise John, dwelling in the wilderness; and thou foundest the Lord, Who refreshed thee, and saved thee from tempest and tribulation.

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

The Virgin departed to the house of Elizabeth, carrying in her womb God the Word, Who is without beginning; and as they greeted each other, the Forerunner knew Him straightway and worshipped Him from within the womb.

¹ These troparia are from 3rd Ode of the Matins canon for the Forerunner.

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 FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE BAPTIST'S BEHEADING IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who takest away the sin of the world, and granteth us the Great Mercy.

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

How magnified are Thy works, O Lord! In wisdom hast Thou made them all. *(Ps.103:26a)*
{twice}

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.
(Ps.103:1)

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

APOSTOLOS FOR 13TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the First Epistle of St. Paul to the Corinthians §166 (16:13-24).

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your

heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

ALLELUIA, TONE 4

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness. (*Ps.44:3b*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows. (*Ps.44:6*)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR 13TH SUNDAY OF MATTHEW:

Reader: The reading is from the Holy Gospel according to St. Matthew §87 (21:33-42).

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

Reader: The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

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 FOUR

*(**On this day Thou hast appeared**)*

Now hath my Deliverer * and mighty Savior * raised the earthborn from the grave * and from their bonds, since He is God; * and He hath crushed Hades' brazen gates * and is arisen the third day as Sovereign Lord.

KONTAKION OF THE BAPTIST'S BEHEADING IN TONE FIVE

The glorious beheading of the Forerunner was a certain divine dispensation, that the coming of the Saviour might also be preached to those in Hades. Let Herodias lament, then, that she demanded a wicked murder; for she loved not the Law of God, nor eternal life, but one false and fleeting.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our 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 under-

standing, 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.

READING(S)

APODOSIS (LEAVE-TAKING) OF THE COMMEMORATION OF THE BEHEADING OF THE HONORABLE, GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40:3; Mal. 3:1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Saviour; and finally, after he had pointed out to the people the very Saviour, and said, "Behold the Lamb of God, Which taketh away the

sin of the world” (Luke 3:2–18; John 1:29–36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the king of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, “It is not lawful for thee to have thy brother’s wife” (Mark 6:18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias’ daughter, had danced in order to please him and those who were supping with him, he promised her – with an oath more foolish than any foolishness – that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6:21–29). Concerning the finding of his holy head, see February 24 and May 25.

Rest from labor. A Fast is observed today, whatever day of the week it may be. [From tyoos.org]

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THE HOLY PATRIARCHS OF CONSTANTINOPLE ALEXANDER, JOHN,
AND PAUL THE NEW

Saints Alexander, John and Paul, Patriarchs of Constantinople, lived at different times, but each of them happened to clash with the activities of heretics who sought to distort the teachings of the Church.

The Service to Saint Alexander was printed in Venice in 1771. According to some ancient manuscripts, Saint Alexander ought to be commemorated on June 2. Today he is remembered together with the holy Patriarchs John the Faster (September 2) and Paul the New (eighth century).

Saint Alexander (325-340) was a vicar bishop during the time of Saint Metrophanes (June 4), the first Patriarch of Constantinople.

Because of the patriarch’s extreme age, Alexander substituted for him at the First Ecumenical Synod at Nicea (325). Upon his death, Saint Metrophanes left instructions in his will to elect his vicar to the throne of Constantinople. During these times His Holiness Patriarch Alexander had to contend with the Arians and with pagans. Once, in a dispute with a pagan philosopher the saint said to him, “In the Name of our Lord Jesus Christ I command you to be quiet!” and the pagan suddenly became mute. When he gestured with signs to acknowledge his errors and affirm the correctness of the Christian teaching, then his speech returned to him and he believed in Christ

together with many other pagan philosophers. The faithful rejoiced at this, glorifying God Who had given such power to His saint.

The heretic Arius was punished through the prayer of Saint Alexander. Arius had apparently agreed to enter into communion with the Orthodox. When the Emperor asked him if he believed as the Fathers of Nicea taught, he placed his hand upon his breast (where he had cunningly concealed beneath his clothes a document with his own false creed written upon it) and said, "This is what I believe!" Saint Constantine (May 21), unaware of the deceitful wickedness of Arius, set a day for receiving him into the Church. All night long Saint Alexander prayed, imploring the Lord not to permit this heretic to be received into communion with the Church.

In the morning, Arius set out triumphantly for the church, surrounded by imperial counselors and soldiers, but divine judgment overtook him. Stopping to take care of a physical necessity, his bowels burst forth and he perished in his own blood and filth, as did Judas (Acts 1:18).

His Holiness Patriarch Alexander, having toiled much, died in the year 340 at the age of 98. Saint Gregory the Theologian (January 25) mentioned him afterwards in an encomium to the people of Constantinople.

Saint John IV the Faster, Patriarch of Constantinople (582-595), is famed in the Orthodox Church as the compiler of a penitential Nomocanon (i.e. rule for penances), which has come down to us in several distinct versions, but their foundation is one and the same. These are instructions for priests on how to hear the confession of secret sins, whether these sins have been committed, or are merely sins of intention.

Ancient Church rules address the manner and duration of public penances which were established for obvious and manifest sinners. But it was necessary to adapt these rules for the secret confession of things which were not evident. Saint John the Faster issued his penitential Nomocanon (or "Canonaria"), so that the confession of secret sins, unknown to the world, bore witness to the good disposition of the sinner and of his conscience in being reconciled to God, and so the saint reduced the penances of the ancient Fathers by half or more.

On the other hand, he set more exactly the character of the penances: severe fasting, daily performance of a set number of prostrations to the ground, the distribution of alms, etc. The length of penance is determined by the priest. The main purpose of the Nomocanon compiled by the holy Patriarch consists in assigning penances, not simply according to the seriousness of the sins, but according to the degree of repentance and the spiritual state of the person who confesses.

Among the Greeks, and later in the Russian Church, the rules of Saint John the Faster are honored on a level "with other saintly rules," and the Nomocanons of his book are accounted "applicable for all the Orthodox Church." Saint Nikodemos of the Holy Mountain (July 14) included him in the *Manual for Confession (Exomologitarion)*, first published in 1794, and in the *Rudder (Pedalion)*, published in 1800.

The first Slavonic translation was done quite possibly by Saint Methodius, Equal of the Apostles, at the same time as he produced the Nomocanon in 50 Titles of the holy Patriarch John Scholastikos, whose successor on the throne of Constantinople was Saint John the Faster. This ancient translation was preserved in Rus in the "*Ustiug Rudder*" of the thirteenth century, which was published in 1902.

From the sixteenth century in the Russian Church the Nomocanon of Saint John the Faster was circulated in another redaction, compiled by the monks and clergy of Mount Athos. In this form it was repeatedly published at the Kiev Caves Lavra (in 1620, 1624, and 1629).

In Moscow, the Penitential Nomokanon was published in the form of a supplement to the *Trebnik (Book of Needs)*: under Patriarch Joasaph in 1639, under Patriarch Joseph in 1651, and under Patriarch Nikon in 1658. The last edition since that time is that printed in the *Great Book of Needs*. A scholarly edition of the Nomocanon with parallel Greek and Slavonic texts and with detailed historical and canonical commentary was published by A. S. Pavlov (Moscow, 1897).

Saint John is also commemorated on September 2.

Saint Paul, by birth a Cypriot, became Patriarch of Constantinople (780-784) during the reign of the Iconoclast Emperor Leo IV the Khazar (775-780), and was a virtuous and pious, but timid man. Seeing the martyrdom which the Orthodox endured for the holy icons, the saint concealed his Orthodoxy and associated with the iconoclasts.

After the death of the emperor Leo, he wanted to restore icon veneration but was not able to accomplish this, since the iconoclasts were still quite powerful. The saint realized that it was not in his power to guide the flock, and so he left the patriarchal throne and went secretly to the monastery of Saint Florus, where he took the schema.

He repented of his silence and association with the iconoclasts and spoke of the necessity for convening the Seventh Ecumenical Council to condemn the Iconoclast heresy. Upon his advice, Saint Tarasius (February 25) was chosen to the patriarchal throne. At that time, he was a prominent imperial counselor. The saint died as a schemamonk in the year 804. [From oca.org]

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SAINT FANTINUS THE WONDERWORKER OF CALABRIA

Saint Fantinus the Wonderworker was born in Calabria (Italy) of parents George and Vriena. He was given over to a monastery, and from childhood he was accustomed to ascetic deeds. In his youth he wandered into the wilderness, remaining often without food or clothes for twenty days. The monk spent 60 years in such exploits.

Before the end of his life, fleeing before pursuing Saracens, he went with his disciples Vitalius and Nicephorus to the Peloponnesos (Greece). Preaching the way of salvation, the monk visited Corinth, Athens, Larissa and Thessalonica, where he venerated the relics of the Great Martyr Demetrius (October 26). He died peacefully in extreme old age at the end of the ninth, and beginning of the tenth century. [From oca.org]

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THE HOLY MARTYRS FELIX THE BISHOP, FORTUNIANUS, SEPTIMINUS, AND JANUARIUS OF THIBIUCA IN AFRICA²

These four Holy Martyrs and brave soldiers of Christ, the Hieromartyr Felix, together with Fortunatus and Septiminus and Januarius, having been inflamed with divine zeal for the faith, for this reason they bravely fought the error of idolatry, and strengthened by faith in God, they eradicated the darkness of unbelief. Keeping without falsehood the laws and commandments of Christ, they discarded the interrogations of the Greeks, by which they were urged to deny piety. Having not been persuaded by these, the renowned ones endured persecutions, and bonds, and tortures of the body, and many moves from place to place, until they were finally condemned to be beheaded. Then a fearsome miracle took place, for the sun and moon could not endure the unjust slaughter of the Saints, so they changed to blood. The Martyrs having been beheaded, they received from the Lord the unfading crowns of the contest. [From Mystagogy]

² These Martyrs are also commemorated on April 16. On that day there is a different Synaxarion reading.

OUR RIGHTEOUS FATHER ALEXANDER OF SVIR

Saint Alexander of Svir was born on July 15, 1448, on the feastday of the Prophet Amos, and was named for him in Baptism. Saint Alexander was a beacon of monasticism in the deep forests of the Russian North, living in asceticism, and he was granted the extraordinary gifts of the Holy Spirit.

His parents, Stephen and Vassa (Vasilisa) were peasants of the near Lake Ladoga village of Mandera near Lake Ladoga, at the bank of the River Oyata, a tributary of the River Svira. They had sons and daughters who were already grown and lived away from their parents. Stephen and Vassa wanted to have another son. They prayed fervently and heard a voice from above: "Rejoice, good man and wife, you shall bear a son, in whose birth God will give comfort to His Church."

Amos grew up to be a special child. He was always obedient and gentle, he shunned games, jokes and foul talk, he wore poor clothes and so weakened himself with fasting, that it caused his mother anxiety. Upon coming of age, he once met some Valaam monks who had come to the Oyata to purchase necessities, and for other monastery business.

By this time Valaam was already known as a monastery of deep piety and strict ascetic life. After speaking with the monks, the young man was fascinated by their account of the skete life (with two or three monks together) and the solitary life of the hermit. Knowing that his parents had arranged a marriage for him, the youth went secretly to Valaam when he was nineteen. In the guise of a traveler, an angel of God appeared to him, showing him the way to the island.

Amos lived for seven years at the monastery as a novice, leading an austere life. He spent his days at work, and his nights in vigilance and prayer. Sometimes he prayed in the forest bare-chested, all covered by mosquitoes and gnats, to the morning song of the birds.

In the year 1474, Amos received monastic tonsure with the name Alexander. After several years, his parents eventually learned from Karelians arriving in Mandera where their son had gone. Following the example of their son, the parents also went to the monastery and were tonsured with the names Sergius and Barbara. After their death, Saint Alexander, with the blessing of the igumen of the monastery, settled on a solitary island, where he built a cell in the crevice of a cliff and continued his spiritual exploits.

The fame of his asceticism spread far. Then in 1485 Saint Alexander departed from Valaam and, upon a command from above, chose a place in the forest on the shore of a beautiful lake, which was afterwards named Holy. Here the monk built himself a hut and dwelt in solitude for seven years, eating only what he gathered in the forest.³

During this time the saint experienced fierce sufferings from hunger, frost, sickness and demonic temptations. But the Lord continually sustained the spiritual and bodily strength of the righteous one. Once when suffering with terrible infirmities, he not only was unable to get up from the ground, but was unable to even lift his head. He just lay there and sang Psalms. Then a glorious man appeared to him. Placing his hand on the sore spot, he made the Sign of the Cross over the saint and healed him.

In 1493 while hunting for deer, the adjoining land-owner Andrew Zavalishin happened to come upon the saint's hut. Andrew spoke to him of a light he had seen at this place, and he entreated

³ Later at this place, Holy Lake, 36 versts from the future city of Olonets and 6 versts from the River Svira, Saint Alexander founded the monastery of the Life-Creating Trinity, and 130 sazhen (i.e. 910 feet) off from it, at Lake Roschina, he built himself a hut on the future site of the Saint Alexander of Svir monastery.

the monk to tell him about his life. From that point Andrew started to visit Saint Alexander often, and finally through the monk's guidance, he went to Valaam, where he was tonsured with the name Adrian. Later, he founded the Ondrusov monastery, and led a saintly life (August 26 and May 17).

Andrew Zavalishin was not able to keep silent about the ascetic, in spite of the promise he had given. News of the righteous one began to spread widely, and monks started to gather around him. Therefore, Saint Alexander withdrew from the brethren and built himself a dwelling place 130 sazhen from the monastery. There he encountered a multitude of temptations. The demons took on beastly shapes, they hissed like snakes, urging him to flee. However, the saint's prayer scorched and dispersed the devils like a fiery flame.

In 1508, twenty-three years after he came to this secluded spot, the Life-Creating Trinity appeared to Saint Alexander. One night he was praying in his hut. Suddenly, an intense light shone, and the monk saw Three Men, robed in radiant white garb, approaching him. Radiant with heavenly Glory, They shone in a pure brightness greater than the sun. Each of Them held a staff in His hand.

The monk fell down in terror, and coming to his senses, prostrated himself on the ground. Taking him up by the hand, the Men said: "Have trust, blessed one, and fear not." The saint was ordered to build a church and a monastery. He fell to his knees, protesting his own unworthiness, but the Lord raised him up and ordered him to fulfill the commands. Saint Alexander asked in whose name the church ought to be dedicated. The Lord said: "Beloved, as you see Those speaking with you in Three Persons, so also construct the church in the Name of the Father and the Son and the Holy Spirit, the Trinity One-in-Essence. I leave you peace and My peace I give you." And immediately Saint Alexander beheld the Lord with out-stretched wings, going as though along the ground, and He became invisible.

In the history of the Russian Orthodox Church this appearance is acknowledged as unique. After this vision the monk began to think where to build the church. Once, while praying to God, he heard a voice from above. Gazing up to the heavens, he saw an angel of God in mantiya and klobuk, such as Saint Pachomius (May 15) had seen.

The angel, standing in the air with outstretched wings and upraised hands, proclaimed: "One is Holy, One is the Lord Jesus Christ, to the Glory of God the Father. Amen." Then he turned to Saint Alexander saying, "Build on this spot the church in the Name of the Lord Who has appeared to you in Three Persons, Father and Son and Holy Spirit, the Undivided Trinity." After making the Sign of the Cross over the place three times, the angel became invisible.

In that same year a wooden church of the Life-Creating Trinity was built (in 1526 a stone church was built here). And at the same time as the building of the church, the brethren began to urge Saint Alexander to accept the priesthood. For a long time he refused, considering himself unworthy. Then the brethren began to implore Saint Serapion, Archbishop of Novgorod (March 16), to convince him to accept the office. And so in that very year Saint Alexander journeyed to Novgorod and received ordination from the holy archbishop. Soon afterwards, the brethren also asked the saint to be their igumen.

As igumen, the monk became even more humble than before. His clothes were all in tatters, and he slept on the bare ground. He himself prepared food, kneaded dough and baked bread. One time there was not enough firewood and the steward asked the igumen to send any idle monks for firewood. "I am idle," said the saint, and he began to chop firewood. Another time, he carried water.

When all were asleep, the saint was often busy grinding wheat with hand-stones to make more bread. At night he made the round of the cells, and if he heard vain conversations, he lightly tapped on the door and departed, but in the morning he admonished the brother, imposing a penance on him.

Towards the end of his life, Saint Alexander decided to build a stone church of the Protection of the Most Holy Theotokos. One evening, after singing an Akathist to the Most Holy Theotokos, he settled down to rest in the cell and suddenly said to his cell-attendant Athanasius, "Child, be sober and alert, because at this hour we will have a wondrous and astounding visit."

Then came a voice like thunder, "Behold the Lord and His Mother are coming." The monk hastened to the entrance to the cell, and a great light illumined it, shining over all the monastery brighter than the rays of the sun. The saint beheld the All-Pure Mother of God over the foundation of the Protection church sitting at the site of the altar, like an empress upon a throne. She held the Infant Christ in Her arms, and a multitude of angels stood before Her shining with indescribable brightness.

He fell down, unable to bear the great light. The Mother of God said, "Arise, chosen one of My Son and God. I have come here to visit you, My dear one, and to look upon the foundation of My church. I have made entreaty for your disciples and monastery. From this time on there will be an abundance; not only during your life, but also after your death. Everything your monastery requires will be granted in abundance. Behold and watch carefully how many monks are gathered into your flock. You must guide them on the way of salvation in the Name of the Holy Trinity."

The saint arose and saw a multitude of monks. Again the Mother of God said: "My dear one, if someone carries even one brick for the building of My church, in the Name of Jesus Christ, My Son and God, his treasure will not perish." Then She became invisible.

Before his death the saint displayed wondrous humility. He summoned the brethren and told them: "Bind my sinful body by the legs and drag it to a swampy thicket and, after covering it with skins, throw it in." The brethren answered: "No, Father, it is not possible to do this." Then the holy ascetic ordered that his body not be kept at the monastery, but in a place of seclusion, the church of the Transfiguration of the Lord. Saint Alexander departed to the heavenly Kingdom on August 30, 1533 at the age of 85.

Saint Alexander of Svir was glorified by wondrous miracles during his life and upon his death. In 1545, his disciple and successor, Igumen Herodion, compiled his Life. In 1547 the local celebration of the saint began and a service was composed for him. On April 17, 1641, during the rebuilding of the Transfiguration church, the incorrupt relics of Saint Alexander of Svir were uncovered and his universal Church celebration was established on two dates: the day of his repose, August 30, and the day of glorification (and the uncovering of his relics), April 17.

Saint Alexander of Svir instructed and raised up a whole multitude of disciples, as the Mother of God had promised him. They are the Holy Monks: Ignatius of Ostrov, Leonid of Ostrov, Cornelius of Ostrov, Dionysius of Ostrov, Athanasius of Ostrov, Theodore of Ostrov, and Therapon of Ostrov.

Besides these saints, there are disciples and conversers with Saint Alexander of Svir, who have separate days of commemoration: Saint Athanasius of Syandem (January 18), Saint Gennadius of Vasheozersk (February 9), Saint Macarius of Orodzh (August 9), Saint Adrian of Ondrosov (May 17), Saint Nicephorus of Vasheozersk (February 9), Saint Gennadius of Kostroma and Liubimograd (January 23).

All these saints (except Saint Gennadius of Kostroma) are depicted on the Icon of the Monastic Fathers who shone forth in the land of Karelia (icon from the church at the Seminary in Kuopio, Finland). The festal celebration of the Synaxis of the Saints who shone forth in Karelia is celebrated by the Finnish Orthodox Church on the Saturday falling between October 31 and November 6.

The incorrupt relics of the saint were removed from the Svir Monastery by the Bolsheviks on December 20, 1918 after several unsuccessful attempts to confiscate them. There was an infamous campaign to liquidate the relics of the saints which continued from 1919 to 1922. Many relics of Russian saints were stolen and subjected to “scientific examination” or displayed in antireligious museums. Some were completely destroyed.⁴²

A second uncovering of Saint Alexander’s relics took place in December 1997.

The relics were found to be incorrupt, just as they were when they were confiscated. The saint’s appearance matched the description in the records from 1641. Once it was determined that these were in fact the relics of Saint Alexander, Metropolitan Vladimir of Saint Petersburg permitted them to be taken to the church of Saint Sophia and her three daughters Faith, Hope, and Love (September 17) for four months before their return to the Svir Monastery. As people venerated Saint Alexander’s relics they noticed a fragrant myrrh flowing from them.

The holy relics were taken to the Saint Alexander of Svir Monastery in November 1998, and miraculous healings continue to take place before them. [From oca.org]

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TRANSLATION OF THE RELICS OF SAINT ALEXANDER NEVSKY

The Holy Prince Alexander Nevsky (in monastic schema Alexis) died on the return journey from the Horde at Gorodtsa on the Volga, on November 14, 1263, and on November 23, 1263 he was buried in the Cathedral Church of the Nativity Monastery in the city of Vladimir.⁵

Veneration of the Prince began right at his burial, where a remarkable miracle took place. The saint extended his hand for the prayer of absolution (a written document placed in the coffin). Great Prince John (1353-1359), in his spiritual testament written in the year 1356, left to his son Demetrius (1363-1389), the future victor of the Battle of Kulikovo, “an icon of Saint Alexander.” The incorrupt relics of the holy Prince were uncovered, because of a vision, before the Battle of Kulikovo in the year 1380, and then they were sent forth for a local celebration.

Russian commanders asked for the intercession of the holy Prince, glorified by his defense of the Fatherland, in the following times: On August 30, 1721 Peter I, after a lengthy and exhausting war with the Swedes, concluded the Nishtad Peace. On this day it was decided to transfer the relics of the holy Prince Alexander Nevsky from Vladimir to the new northern capital, Peterburg, on the banks of the Neva. Removed from Vladimir on August 11, 1723, the holy relics were greeted at Shlisselburg on September 20 of that year and remained there until 1724. On August 30, they were placed in the Trinity Cathedral of the Alexander Nevsky Lavra, where they now

⁴ Hoping to prove that the relics were fakes, the Soviets conducted many tests. However, the tests only confirmed that the relics were genuine. Finally, the holy relics were sent to Petrograd’s Military Medical Academy. There they remained for nearly eighty years.

⁵ There is now a memorial to the holy prince at the Cathedral Church of the Nativity Monastery. Another memorial is in the city of Pereslavl-Zalessk.

rest in Saint Petersburg. By an edict on September 2, 1724 a feastday was established on August 30.⁶

Archimandrite Gabriel Buzhinsky (later Bishop of Ryazan, + April 27, 1731) compiled a special service in remembrance of the Nishtad Peace, combining with it a service to Saint Alexander Nevsky.

The name of the Defender of the borders of Russia and the Patron of Soldiers is famous far beyond the borders of Russia. The numerous temples dedicated to Saint Alexander Nevsky bear witness to this. The most famous of them: the Patriarchal Cathedral at Sofia, the Cathedral church in Talinin, and a church in Tbilisi. These churches are a pledge of friendship of the Russian National-Liberator with brother nations. [From oca.org]

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THE SYNAXIS OF THE HOLY HIERARCHS OF SERBIA

The Saints commemorated on this day are: Sabbas, First Archbishop and enlightener of Serbia (see Jan. 14); Arsenius, his successor, a great hierarch and wonderworker; Sabbas II, son of Saint Stephen, the first-crowned King of Serbia; Nicodemus, abbot of Hilandar, later Archbishop of Serbia; Joannicius, Archbishop, later Patriarch from 1346 to 1349; Patriarch Ephraim, an ascetic, who crowned Prince Lazarus, and later left the patriarchate to live in solitude; Spyridon, Ephraim's successor, who reposed in 1388; Macarius, who printed many church books in Serbia and abroad, was very zealous in renovating and adorning churches, and reposed in 1574; Gabriel, Archbishop, who took part in the Church Council of Moscow during the patriarchate of Nikon, for which the Turks accused him of treason and hanged him in Prusa in the year 1656. Also commemorated are Eustathius, James, Daniel, Sabbas III, Gregory, Cyril (Patriarch), John, Maximus, and Nikon. Many of them labored in asceticism on the Holy Mountain, and all were "good and faithful servants, good laborers in the vineyard of the Lord." [From tyoos.org]

THE DISMISSAL

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

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

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

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the supplication of the honorable, glorious Prophet, Forerunner and Baptist John — whose beheading we now commemorate; of our venerable and God-bearing fathers; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; of our fathers among the saints Alexander, Paul the New, and John, Patriarchs of Constantinople; Martyrs Phantinos of Calabria and Januarios; Venerable Alexander of Svir; Alexander Nevsky, prince of Novgorod; and Cyril and Makarios, patriarchs of Serbia, 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:

⁶ In 1727, the feast was discontinued because of secular matters, which involved clique struggles at the imperial court. In 1730, the Feast was again re-established.

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.