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READER'S ORTHROS AND TYPIKA ON SUNDAY, OCTOBER 11, 2026
(19th Sunday after Pentecost & 4th Sunday of Luke¹)

*Commemoration of the Holy Fathers of the
Seventh Ecumenical Council at Nicea (787 AD)*

THE ORTHROS SERVICE

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

Reader: Amen.

Glory to Thee, our God. Glory to Thee!

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

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.

ORTHROS TROPARIA

Reader: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

Glory to the Father, and to the Son, and to the Holy Spirit.

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

¹ No matter which of the Sundays of Luke would match this special Sunday (of the Fathers of 7th Council), we always read the Gospel for the 4th Sunday of Luke.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gavest birth to God, and alone art blessed.

EKTENIA REPLACEMENT

Choir: Lord, have mercy. (9 times)

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

Choir: Amen.

THE SIX MATINS PSALMS

Reader: Glory to God in the highest, and on earth peace, and good will toward men. (thrice)

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (twice)

PSALM 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

PSALM 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

PSALM 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

PSALM 102

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 judgment 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. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(twice)*

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITANY OF PEACE REPLACEMENT

Choir: Lord, have mercy. (12 times)

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

Choir: Amen.

“GOD IS THE LORD” IN TONE TWO

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1: O give thanks unto the Lord and call upon His Holy Name.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 2: All nations compassed me about: but in the Name of the Lord will I destroy them.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 3: This is the Lord's doing; it is marvelous in our eyes.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee. (twice)

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

RESURRECTIONAL THEOTOKION IN TONE EIGHT

Both now and ever, and unto ages of ages. Amen.

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal Resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

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

Choir: Amen.

SECOND TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, the honorable Joseph did bring down Thy pure body from the Tree, wrapped it in fine linen, and laid it in a new tomb. But Thou didst rise in three days, O Lord, granting the world Great Mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Verily, the angel did appear at the tomb, saying to the ointment-bearing women: The ointment is worthy of the dead, but Christ hath been shown to be foreign to corruption. Rather cry ye instead: The Lord is risen, granting the world Great Mercy.

END-OF-VESPERS RESURRECTIONAL THEOTOKION² IN TONE TWO

Both now and ever, and unto ages of ages. Amen.

Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos; for being sealed in purity, and preserved in virginity, thou wast acknowledged to be in very truth the Mother who didst bring forth the true God. Wherefore, entreat Him to save our souls.

Second Kathisma

O Lord, since Thou didst not prevent the sealing of the tombstone when Thou didst arise, Thou didst bestow on all the rock of fidelity. O Lord, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Verily, the assembly of the Disciples rejoiced in unison with the ointment-bearing women. As for us, we celebrate with them a common festival to the honor and exaltation of Thy Resurrection, exclaiming to Thee, O Lord, Lover of mankind, grant Thy people, through their supplications, Great Mercy.

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

Optional³

THE ABRIDGED AMOMOS IN TONE FIVE

PSALM 118:1-11

- Blessed are the blameless in the way, who walk in the law of the Lord.
- Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.
- For they that work iniquity have not walked in His ways.
- Thou hast enjoined Thy commandments, that we should keep them most diligently.
- Would that my ways were directed to keep Thy statutes.
- Then shall I not be ashamed, when I look on all Thy commandments.
- I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.
- I will keep thy statutes; do not utterly forsake me.
- Wherewithal shall a young man correct his way? By keeping Thy words.
- With my whole heart have I sought after Thee, cast me not away from Thy commandments.
- In my heart have I hid Thy sayings that I might not sin against Thee.

² The end-of-Vespers Theotokion in the tone of the week has been omitted at Vespers the night before, as shown in the “God is the Lord” section. In such an instance, this Theotokion replaces the 1st Kathisma Theotokion from the Octoechos.

³ In common North American Antiochian use, the Amomos (Psalm 118) is often omitted in Sunday Orthros, in which case we immediately begin chanting the Evlogetaria, which start with the repetition of the 12th verse of the Amomos.

THE EVLOGETARIA OF THE RESURRECTION IN TONE FIVE

Blessed art Thou, O Lord: teach me Thy statutes. (Ps.118:12)

The company of the Angels was amazed, when they beheld Thee numbered among the dead, yet Thyself, O Savior, destroyed the power of Death, and with Thee raising up Adam and releasing all men from Hell.

Blessed art Thou, O Lord: teach me Thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Savior is risen from the tomb.

Blessed art Thou, O Lord: teach me Thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto Thy tomb; but an Angel came toward them saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection.

Blessed art Thou, O Lord: teach me Thy statutes.

The Myrrh-bearing Women mourned as bearing spices they drew near Thy tomb, O Savior. But the Angel spake unto them saying: Why number ye the Living among the dead? In that He is God, He is risen from the grave.

Glory to the Father, and to the Son, and to the Holy Spirit.

We adore the Father, as also His Son, and the Holy Spirit, the Holy Trinity in One Essence; crying with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto ages of ages. Amen.

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He Who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

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

Choir: Amen.

SECOND TONE RESURRECTIONAL HYAPKOE (Plain Reading)

The women went to the tomb after Thy passion to anoint Thy body, O Christ God, where they saw a vision of angels, and were astonished; for they heard them crying with a loud voice, The Lord is risen and hath granted the world Great Mercy.

SECOND TONE RESURRECTIONAL ANABATHMOI (Plain Reading)

FIRST ANTIPHON

- Behold, O Savior, toward heaven I raise the eyes of my heart to Thee. Save me by Thine illumination.
- O Christ, have mercy upon us guilty men who transgress against Thee often and in every hour. Give us before the end the means of repentance acceptable to Thee.

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

- Verily, sovereignty over creation, its sanctification, and its motion are of the Holy Spirit; for He is God consubstantial with the Father and with the Word.

SECOND ANTIPHON

- Except the Lord were in our midst, who could have been kept safe from the man-destroying enemy?

- Verily, my enemies roar like lions, O Savior. Deliver not Thy servant to their teeth.

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

- The Holy Spirit is the element of Life and honor; for as God He doth establish all creatures and preserve them in the Father and the Son.

THIRD ANTIPHON

- They who put their trust in the Lord are like the holy mountain; for they are never shaken by the attacks of Belial.

- They put not forth their hands to evil, who live the divine life; for Christ God will not deliver His inheritance to the evil ones.

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

- The Holy Spirit is the fount of all wisdom; for from Him cometh grace to the Apostles; the Martyrs by Him are crowned in their struggles; and the Prophets in foreknowledge look to Him.

THE MATINS GOSPEL

PROKEIMENON, IN TONE TWO

Arise, O my Lord and God in the precept which Thou hast commanded, and a congregation of people shall surround Thee. *(twice)*

Verse: My Lord and my God, in Thee have I put my trust.

Arise, O my Lord and God in the precept which Thou hast commanded, and a congregation of people shall surround Thee.

THE EIGHTH EOTHINON ORTHROS GOSPEL

Choir: Let everything that hath breath praise the Lord. *(twice)*

Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

Reader: The reading is from the holy Gospel according St. John §64 (20:11-18).

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

Reader: At that time, Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary." She turned and said to Him, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father,

to My God, and your God.” Mary Magdalene went and said to the disciples, “I have seen the Lord.” And she told them that He had said these things to her.

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

Following the Gospel, the Reader says

Reader: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy Holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ’s Holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross for us, He hath destroyed Death by death.

PSALM 50

Reader: 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.

Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

TROPARIA AFTER PSALM 50 IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit.

Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitudes of our transgressions.

Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitudes of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgressions.

Jesus, having risen from the grave as He foretold, hath given unto us life eternal and Great Mercy.

GREAT INTERCESSION REPLACEMENT

Choir: Lord, have mercy. (12 times)

Leader: Through the prayer of Thy Saints, O Christ our God, have mercy on us.

Choir: Amen.

KONTAKION FOR THE HOLY FATHERS (Plain Reading)

The Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ's incarnation.

OIKOS FOR THE HOLY FATHERS (Plain Reading)

The All-compassionate God, ever wishing to arouse us to perfect recollection of His becoming man, hath delivered this precept unto men, namely, that His venerable form should be depicted through the painting of icons; so that beholding it with our eyes, we might believe what we have heard by word, and might clearly know the accomplishments and names, the appearances and the contests of the saints, and might also know Christ, the Crown-bestower, Who granteth crowns unto the holy athletes and martyrs, through whom now the Church yet more manifestly holdeth fast the true Faith and doth venerate the icon of Christ's incarnation.

THE SYNAXARION (Plain Reading)

On October 11 in the Holy Orthodox Church, we commemorate the Apostle Philip the deacon of the Seventy; Venerable Theophanes the branded; Nektarios, Arsakios, Sisinius and Philotheos Kokkinos, patriarchs of Constantinople; and Venerable Jonah of Cyprus.

On this day we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

Verses

Thy champions, O Word, with words as their weapons,
Turn to flight the foes of the venerable icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man's dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

By the intercessions of the Holy Fathers, O Christ God, have mercy upon us. Amen.

KATAVASIAS OF THE AKATHIST CANON IN TONE FOUR

Ode 1

I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode 3

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory.

Ode 4

He Who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.

Ode 5

All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, Who rewards with salvation all those who hymn thy praises.

Ode 6

As we the Godly-minded, celebrate this divine and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God Whom she bore.

Ode 7

The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: O All-praised Lord and God of our Fathers, blessed art Thou.

Ode 8

Verse: We praise, we bless, and worship the Lord.

The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: All ye works praise the Lord and magnify Him unto all ages.

MAGNIFICATIONS IN SAME TONE

Verse: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Katavasia of the 9th Ode of the Canon

Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

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

Choir: Amen.

Holy is the Lord our God. (*thrice*)

Exalt ye the Lord our God, and worship at His footstool, for He is holy.

THE EIGHTH EOTHINON EXAPOSTEILARION IN TONE TWO

(***Upon that mount in Galilee***)

Seeing two angels in the tomb, * Mary was sore astonished; * and then not recognizing Christ, * she asked Him as the gard'ner: * Sir, where hast thou laid the body * of my longed-after Jesus? * But when she heard Him call her name, * then she verily knew Him, * that it was He, * and heard: Touch Me not, spoken by the Savior; * for to My Father I depart; * go thou and tell My brethren.

EXAPOSTEILARION & THEOTOKION FOR HOLY FATHERS IN TONE THREE

(***While standing in the temple's courts***)

O Fathers of celestial mind * of the great Seventh Council, * with fervor pray the Trinity * for us singing the praises * of your divine and ven'erable * and all-lauded gathering, * that we may all be delivered * from heretical error * and from judgment eternal, * and find the Kingdom of Heaven.

Same tone and melody

O Lord, Thou Who art more than good, * through the prayers of Thy Mother * and of the Fathers who convened * in the seven great Councils, * establish and build up the Church * and make firm the holy Faith; * show us all forth as partakers * of the Kingdom of Heaven * when to earth Thou returnest * to judge the whole of creation.

AINOI (PRAISES) IN TONE TWO

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For the Resurrection in Tone Two

Verse 1. This glory shall be to all His saints.

All creatures glorify Thee, O Lord, with every breath; for by the Cross Thou didst abolish death, that Thou mightest manifest to the nations Thy Resurrection from the dead; for Thou alone art the Lover of mankind.

Verse 2. Praise God in His sanctuary: praise Him in the firmament of His power.

Answer, O Jews, how was it that the guardian soldiers lost the King Whom they were guarding? Why was it that the stone could not retain the Rock of life? Either must ye, therefore, deliver to us Him that was buried, or worship with us Him Who is risen, shouting: Glory to Thy bountiful mercies, our Savior, glory to Thee.

Verse 3. Praise Him for His mighty acts: praise Him according to His excellent greatness.

Rejoice, O nations, and be glad, for the angel hath sat on the stone of the grave, and given us the glad tidings, saying: Christ the Savior of the world is risen from the dead. He hath filled all with sweet scent. Rejoice, O ye nations, and be joyful.

Verse 4. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

O Lord God, verily, before Thy Conception an angel did come with peace to her who is full of grace. And now an angel hath rolled the stone from the door of Thy tomb, made glorious by Thy Resurrection. The first angel spake with signs of joy instead of sorrow; and the latter brought us the glad tidings of a Lord Who giveth life instead of death. Therefore, do we shout to Thee, O Benefactor of all: Glory to Thee, O Lord.

For the Holy Fathers in Tone Six (***Having laid up all their hope***)

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Making careful inquiry, * with the Divine Spirit's guidance, * and joining together all * knowledge of things spiritual, * as the scribes of God, * the august Fathers wrote * the celestial Symbol, * the august Creed of our holy Faith, * wherein they clearly teach * that, with His Begetter, the Word of God * is also co-beginningless * and is consubstantial with Him in truth. * For these godly-minded, * all-glorious, and truly blessed Saints * openly followed with fervent faith * all that the Apostles taught.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Making careful inquiry, * with the Divine Spirit's guidance, * and joining together all * knowledge of things spiritual, * as the scribes of God, * the august Fathers wrote * the celestial Symbol, * the august Creed of our holy Faith, * wherein they clearly teach * that, with His Begetter, the Word of God * is also co-beginningless * and is consubstantial with Him in truth. * For these godly-minded, * all-glorious, and truly blessed Saints * openly followed with fervent faith * all that the Apostles taught.

Verse 7. Blessed art Thou, O Lord, the God of our Fathers.

Since Christ's heralds had received * all of the spiritual brightness * of the Holy Spirit's light, * and had been inspired of God, * they proclaimed to all * that divine oracle * filled with wondrous wisdom, * which, though few in words, is great in breadth. * For they who staunchly fought * for the Gospel's doctrines and for divine * traditions clearly had received * holy revelation from God on high; * and being enlightened, * those blessed Fathers set forth for the world * that holy Faith which was taught of God, * making known eternal truth.

Verse 8. Gather together unto Him His holy ones who have established His covenant upon sacrifices.

As true servants of Christ God, * the godly shepherds assembled * all their wise experience * as the shepherds of the flock; * and with godly zeal, * stirring up righteous wrath, * they wrought

righteous judgment, * driving off diseased and grievous wolves, * when, with the Spirit's sling, * they expelled them all from the Church's ranks, * as fallen even unto death, * stricken with a malady past all cure. * For the holy Fathers * were ven'erable initiates and seers * of the divine preaching from on high, * teaching sacred mysteries.

THE DOXASTICON OF THE HOLY FATHERS IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit.

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son, and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying: What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the noetic firmament, ye impregnable towers of the mystical Zion, ye scented flowers of paradise, the golden lights of the Word, the boast of Nicaea, and delight of the whole universe, intercede ceaselessly for our souls.

THEOTOKION IN SAME TONE⁴

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

THE GREAT DOXOLOGY TONE EIGHT

Choir: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.

Receive our prayer, thou that sittest at the right hand of the Father, and have mercy on us.

For thou only art holy thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy name forever. Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes. (*thrice*)

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee, teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

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

⁴ Same text on all Sundays, except that it is sung in the tone of the Doxasticon.

Glory to the Father and to the Son and to the Holy Spirit.
Both now and ever, and unto ages of ages. Amen.
Holy Immortal: have mercy on us.

THE END-OF-MATINS TROPARION⁵ IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

⁵ This Troparion is appointed for Sundays with tones 1--4.

THE TYPIKA SERVICE

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 TWO

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 Two

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

We bring unto Thee the words of the thief, and we cry unto Thee: Remember us, O Saviour, in Thy Kingdom.

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

For the forgiveness of our sins, we bring before Thee the Cross, which Thou didst accept for us, O Friend of man.

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

We worship Thy burial and arising, O Master, whereby Thou hast delivered the world from corruption, O Friend of man.

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

By Thy death, O Lord, death was swallowed up; and by Thy Resurrection, O Saviour, Thou hast saved the world.

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

When they that slept in darkness saw Thee, the Light, in the nethermost regions of Hades, O Christ, they arose.

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

Thou didst meet the myrrh-bearers when Thou didst arise from the tomb, and Thou didst command them to tell the disciples of Thine Arising.

For the Holy Fathers⁶ in Tone Eight

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.

That the indestructible Church of Christ might not be shaken, the divine chief shepherds of the pious, initiated by Him, shook them that desired to shake it, since they were the portion of Antichrist.

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

Drawing from the well-springs of salvation, the register of the Fathers cleanseth roiled and turbid currents, and they satisfy Christ's thirsting people with the streams of their teachings.

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

The seventh concourse of the lovers of Christ hath gathered in the illustrious city of Nicaea against the truly hateful accusers of the Christians, with the Sovereigns Irene and Constantine as advocates.

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

Let every impious man depart who will not revere the august icon of the Theotokos and proclaim her to be she that conceived Christ the God-man, and let him be sent into the fire and be endlessly burned there.

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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

⁶ Troparia from 3rd Ode of the Mattins Canon.

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 4

(*Song of Three Youths*)

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. {*twice*}

Verse: For righteous art Thou in all which Thou hast done for us.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

APOSTOLOS FOR THE FATHERS:

Reader: The reading is from the Epistle of St. Paul to Titus §302x (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

ALLELUIA IN TONE 4

Choir: Alleluia, Alleluia, Alleluia.

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

Choir: Alleluia, Alleluia, Alleluia.

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

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 4TH SUNDAY OF LUKE:

Reader: The reading is from the Holy Gospel according to St. Luke §35 (8:5-15)

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

Reader: The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they

are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

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 TWO

*(**Thou soughtest the heights**)*

Arisen art Thou, * Almighty Saviour, from the tomb; * as Hades beheld, * he trembled at the miracle; * and the dead arose, and creation, seeing this, doth rejoice with Thee; * and as Adam also is glad, * the world, O my Saviour, praiseth Thee forever.

KONTAKION OF THE HOLY FATHERS IN TONE FOUR

The Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ's incarnation.

SEASONAL KONTAKION 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.

READING(S)

THE SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

The Sunday after the eleventh of October, we commemorate the Holy Fathers of the Holy and Ecumenical Seventh Synod.

The Seventh Ecumenical Synod was held in Nicaea of Bithynia from 24 September until 13 October 787, at the initiative of Empress Irene, who was acting as regent. Under the presidency of the Patriarch of Constantinople Saint Tarasios (Feb. 25), three hundred and fifty Orthodox bishops gathered, and to them were added seventeen other hierarchs who denounced the heresy of the iconoclasts.

Besides the representatives of the Pope of Rome and the Patriarchates of Antioch and Jerusalem, the monks who suffered terrible persecution during the reign of the iconoclast Emperor Leo III the Isaurion (717 – 741) and Constantine V Kopronymos (741 - 755) were a strong presence; there were about a hundred and thirty-six.

After careful preparation, the Fathers of the Synod anathematized the heretics, who for more than fifty years forbid Orthodox Christians to honor the venerable icons of Christ and His saints because it was presumed to be idolatry. So they put an end to the first period of iconoclasm, but it erupted again a few years later under Leo V the Armenian (813 - 820) and it finally ended in 843, thanks to Empress Theodora and the Holy Patriarch Methodios (June 14). The Holy Fathers anathematized the heretical patriarchs Anastasios, Constantine and Niketas, denouncing the alleged ecumenical synod convened in the palace of Hieria at the initiative of Constantine V in 754, and they proclaimed eternal memory to the holy defenders of Orthodoxy: Holy Patriarch Germanos (715 - 730; May 12), Saint John of Damascus (Dec. 4), George of Cyprus, and all those who suffered torture and exile as defenders of the holy icons. In the Oros of the faith that was read at the seventh and last session of the Synod, the Fathers proclaimed:

"We decree with full precision and care that, like the figure of the honored and life-giving cross, the revered and holy images, whether painted or made of mosaic or of other suitable material, are to be exposed in the holy churches of God, on sacred instruments and vestments, on walls and panels, in houses and by public ways, these are the images of our Lord, God and Savior, Jesus Christ, and of our Lady who is without blemish, the holy Theotokos, and of the revered angels and of any of the saintly holy men.

The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full worship in accordance with

our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honored and life-giving cross, and also to the holy books of the gospels and to other sacred objects. Further, people are drawn to honor these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honor paid to an image traverses it, reaching the model, and he who venerates the image, venerates the person represented in that image.

So it is that the teaching of our holy Fathers is strengthened, namely, the tradition of the Catholic Church which has received the gospel from one end of the earth to the other."

The Holy Fathers proved not only to be defenders of the holy icons but, essentially, of the mystery of the Incarnation of the Son of God: "Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, Who became matter for my sake, and deigned to inhabit matter, Who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation" (St. John of Damascus). Having received human nature, the Word of God deified it without it losing its properties. For this reason, while His glory is incomprehensible to our senses, the human nature of the Savior may be depicted. The image of Christ - the accuracy of which is kept by the tradition of the Church - thus becomes the true presence of the prototype of the God-man, a means of grace and sanctification for all the faithful who confer to it honorary veneration. [From *Mystagogy*]

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THE HOLY APOSTLE PHILIP OF THE 70, ONE OF THE SEVEN DEACONS

Holy Apostle Philip of the Seventy, one of the 7 Deacons is not to be confused with Saint Philip one of the Twelve Apostles (November 14). This Philip was born in Palestine, was married and had children.

After the Descent of the Holy Spirit, the Twelve Apostles made Philip a deacon in the Church of Jerusalem. Along with the other six deacons, they appointed him to deal with the offerings of the faithful and attend to the concerns of the widowed, the orphaned and the needy. The eldest among the seven deacons was the holy Archdeacon Stephen. When the persecution of Christians began, the Jews stoned the Protomartyr Stephen. The Apostle Philip left Jerusalem and settled in Samaria. There he successfully preached Christianity. Among the disciple's converts was the noted magician Simon, who "after being baptized, continued with Philip." (Acts 8:9-13)

At the command of an angel of the Lord, Saint Philip set out upon the road connecting Jerusalem with Gaza. There he met an official of the empress of Ethiopia, whom also he converted to Christianity (Acts 8:26-39). The holy disciple Philip tirelessly preached the Word of God in many of the lands of the Near East adjoining Palestine. At Jerusalem the Apostles made him a bishop and sent him to Tralles in Asia Minor, where he also baptized many. Saint Philip died in old age. [From oca.org]

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OUR RIGHTEOUS FATHER THEOPHANES THE CONFESSOR, BROTHER OF SAINT THEODORE THE BRANDED

Saint Theophanes, Confessor and Hymnographer, Bishop of Nicea was the younger brother of the Saint Theodore the Branded (December 27). The brothers received an excellent education and were particularly involved in philosophy. Striving towards the knowledge of God, they settled in the Lavra of Saint Sava. Here Saint Theophanes was tonsured, and later became a hieromonk.

The holy brothers were famed as advocates of icon veneration. They boldly fulfilled the mission entrusted them by the Patriarch of Jerusalem and went to Constantinople to denounce the iconoclast emperor Leo the Armenian (813-820). Afterwards, they also denounced the iconoclast emperors Michael Balbos (820-829) and Theophilus (829-842).

The saints had to endure imprisonment, hunger, even torture. The emperor Theophilus gave orders to inscribe a phrase insulting to the glorious confessors upon their faces with red-hot needles. Therefore, they are called "Branded". "Write whatever you wish, but at the Last Judgment you shall read your own writing," said the agonized brothers to the emperor. They sent Theodore to prison, where also he died (+ 833), but Theophanes was sent into exile. With the restoration of Icon veneration Saint Theophanes was returned from exile and consecrated Bishop of Nicea. The saint wrote about 150 canons, among which is a beautiful canon in defense of holy icons. He died peacefully around the year 850. [From oca.org]

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THE HOLY PATRIARCHS OF CONSTANTINOPLE NEKTARIOS, ARSAKIOS, AND SISINIUS

Saint Nektarios. Born at Tarsus in Cilicia of a noble family, he was widely known for his admirable character. When Gregory the Theologian resigned as Archbishop of Constantinople, Nektarios was praetor of Constantinople. Preparing for a journey to Tarsus, he called on the Bishop of Tarsus, Diodore, who was attending the First Synod of Constantinople (Second Ecumenical Synod of 381), to ask if he could take letters for him; his appearance and manners struck Diodorus so forcibly that he at once determined that he should be advanced as a candidate for Bishop; making an excuse of attending to some other business, he took Nektarios to see Meletios.

When the Emperor Theodosius I wanted the Bishops at the Synod to suggest new candidates and reserving to himself the right of making the choice, the Bishop of Antioch put at the bottom of his list Nektarios' name. The Emperor having read the lists, declared Nektarios to be his choice. This caused some amazement amongst the Fathers who wanted to know who was this Nektarios. He was still only a catechumen. There was much astonishment at the emperor's unexpected choice, but the people of Constantinople were delighted at the news as was the whole synod.

Nektarios was duly baptized and his clothes were changed for the robes of a Bishop of the Imperial City and became at once president of the Second Ecumenical Synod.

Nektarios ruled for upwards of 16 years, and is thought of as having been a good prelate. His name heads the 150 signatures to the canons of the Second Ecumenical Synod. The 3rd canon declares that, "...the Bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constantinople is the new Rome." However, it was not until 1439 that the Roman Catholic Church recognized the Patriarchate of Constantinople as holding this position at the Synod of Florence.

Unfortunately the Bishops of the West opposed the election result and asked for a common synod of East and West to settle the succession and so the Emperor Theodosius, soon after the close of the second synod, summoned the Imperial Bishops to a fresh synod at Constantinople; nearly all of the same bishops who had attended the earlier second synod were assembled again in early summer of 382. On arrival they received a letter from the synod of Milan, inviting them to a great general synod at Rome; however they indicated that they must remain where they were, because they had not made any preparations for such long a journey. However, they sent three - Syriacus, Eusebius and Priscian — with a synodal letter to Pope Damasus I, Saint Ambrose and the other bishops assembled in the synod at Rome.

The Roman synod to which this letter was addressed was the fifth under Damasus. No formal account remains of its proceedings, nor of how its members treated the question of Nektarios. Theodosius, did however, send commissaries to Rome in support of his synod.

In his 15th letter (to the bishops of Illyria) he indicated that the church in Rome had finally agreed to recognize both Nektarios and Flavian.

Six letters from Nektarios remain extant in the files of his predecessor Gregory the Theologian. In the first he expresses his hearty good wishes for his episcopate. The last is of great importance, urging him not to be too liberal in tolerating the Apollinarians.

In 383 a third synod at Constantinople was held. In spite of the decrees of bishops and emperor, the Arians and Pneumatomachians continued to spread their doctrines. Theodosius summoned all parties to the Imperial City for a great discussion in June, hoping to reconcile all differences. Before this he had sent for the Archbishop and told him that all questions should be fully debated.

After this, Nektarios returned home, full of anxiety and consulted the Novatianist Bishop Agellius, who felt himself unsuited to arbitrate on such a controversy. However he did have a reader, Sisinnius, a philosopher and theologian, to whom he referred the argument with the Arians. Sisinnius suggested that they should produce the testimonies of the old Fathers of the Church on the doctrine of the Son, and first ask the heads of the several parties whether they accepted these authorities or desired to anathematize them.

Both the Archbishop and the Emperor agreed to this suggestion and when the Bishops met, the Emperor asked whether they respected "...the teachers who lived before the Arian division?" They confirmed that they did and he then asked if they acknowledged, "...them sound and trustworthy witnesses of the true Christian doctrine?"

This question however produced divisions and so the emperor ordered each party to draw up a written confession of its doctrine. When this was done, the Bishops were summoned to the Imperial palace, where the emperor received them with kindness and retired to his study with their written confessions. Theodosius however rejected and destroyed all except that of the orthodox, because he felt that the others introduced a division into the Holy Trinity.

After this, Theodosius forbade all sectarians, except the Novatianists, to hold divine services or to publish their doctrines or to ordain clergy, under threat of severe civil penalties.

In 385 the emperor's wife Aelia Flaccilla (or Placilla) and their daughter Pulcheria died. The archbishop asked Gregory of Nyssa to preach the funeral sermons for both of them.

Towards the close of his episcopate, Nektarios abolished the office of presbyter penitentiary, whose duty appears to have been to receive confessions before communion. This was because a priest after he had confessed a certain woman told her to remain in the church to fast and pray, but while there she was abused by a deacon, thus creating a scandal. He therefore ordered that all those who approached the Divine Mysteries should do so according to their own conscience. His example was followed by nearly all other Bishops. The presbyter penitentiary was added to the ecclesiastical roll about the time of the Novatianist schism, when that party declined to communicate with those who had lapsed in the Decian persecution. Gradually there were fewer lapsed to reconcile, and his duties became more closely connected with preparation for communion.

Nektarios died in office on 17 September 397 and was succeeded by Saint John Chrysostom.

Saint Arsakios. He was the brother of Nektarios, Chrysostom's predecessor, and had served as archpresbyter under Chrysostom. In earlier life his brother had selected him for the bishopric of Tarsus, and had attributed his refusal to an ambitious design of becoming his successor at

Constantinople. On this, Palladius asserts, he swore voluntarily that he would never accept the see of Constantinople.

After he had passed his 80th year, the success of the intrigue of Aelia Eudoxia, queen of emperor Arcadius, and Theophilus, Patriarch of Alexandria, against Chrysostom opened an unexpected way for his elevation to the archiepiscopal throne. Eudoxia and the party now triumphant wanted for their new archbishop a facile tool, under whose authority they might shelter the violence of their proceedings. Such an instrument they had in Arsakios. Moreover, his hostility to Chrysostom had been sufficiently testified at the synod of the Oak, when he appeared as a witness against him and vehemently pressed his condemnation.

He was consecrated archbishop on June 27, 404 in the Church of the Holy Apostles. Chrysostom, on hearing of it, denounced him "as a spiritual adulterer, and a wolf in sheep's clothing". The diocese soon made it plain that they regarded the new archbishop as an intruder. With the exception of a few officials, the dependants of the court party, and the expectants of royal favor, the people of Constantinople refused to attend any religious assembly at which he might be expected to be present. Deserting the sacred edifices, they gathered in the outskirts of the city, and in the open air.

Arsakios appealed to the emperor Arcadius, by whose orders, or rather those of Eudoxia, soldiers were sent to disperse the suburban assemblies. Those who had taken a leading part in them were apprehended and tortured, and a fierce persecution commenced of the adherents of Chrysostom. We learn from Sozom, that Arsakios was not personally responsible for these cruel deeds; but he lacked strength of character to offer any decided opposition to the proceedings of his clergy. They did what they pleased, and Arsakios bore the blame.

Arsakios' position became intolerable. In vain all the bishops and clergy who, embracing Chrysostom's cause, had refused to recognize him were driven out of the East on November 18, 404. This only spread the evil more widely. The whole Western episcopate refused to acknowledge him, and Pope Innocent I, who had warmly espoused Chrysostom's interests, wrote to the clergy and laity of Constantinople strongly condemning the intrusion of Arsakios, and exhorting them to persevere in their adhesion to their true archbishop. It is no cause for surprise that Arsakios's episcopate was a brief one, and that a feeble character worn out by old age should have soon given way before a storm of opposition so universal.

He died November 11, 405.

Saint Sisinius. Sisinius was priest in the area of Elaea and had become known for his virtues and piety, as well as for acts of charity.

After the death of Archbishop Attikos of Constantinople, the patriarch's throne was vacant for some time, as there was controversy about the choice of a successor. According to the dominant view, this period was about four months and ended with the election of Sisinius in February 426. For his consecration and establishment as Patriarch, the Emperor Theodosius II convened a meeting chaired by the Theodotus of Antioch.

In the days of his Patriarchate, the question of the attitude of the followers of Chrysostom that came about after his exile was debated. The prefect of Constantinople, Optatos, raised the issue by initiating an investigation into the burning of the council house and Hagia Sophia during the episodes of those days. He suspected two clergy, the presbyter Tigrios and the reader Eutropios, whom he had arrested and imprisoned. It was during this time that Patriarch Sisinius said that he saw a young man in a dream standing at the sacred bema of the Church of Saint Stephen, who said that he lamented the fact that after traversing the entire city, he could not find a good man

except Eutropios. The Patriarch related this dream to a certain presbyter, asking him to investigate who this Eutropios might be. The presbyter found Eutropios in prison, but he died soon after.

Patriarch Sisinius I died on December 24, 427. [From Mystagogy]

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OUR RIGHTEOUS FATHER JONAS OF CYPRUS

Saint Jonah came from Palestine, but when it was seized by the Saracens in the 7th century (capture of Jerusalem by the Arabs: 638), he along with other hermits departed for safety.

They arrived by ship to Cyprus, and some landed in Paphos while others landed elsewhere. After saying their goodbyes, they dispersed at various locations on the island and lived as ascetics.

Saint Jonah came along with his fellow hermit Kendeas, who stayed in Paphos while Jonah continued eastwards and arrived "at the area of Trachiada (located near Achna) at a village called Pergamos". In the beginning of his stay there, he had neither a hut nor cave. After having found a cave he settled there and became an ascetic living with fasting and prayers and lived an "exemplary ascetic life in the cave".

The ascetic Saint lived in the cave by eating every night stewed lentils and wild vegetables of the region. And for more ascetic exercise and suffering he wore a hard rope under his clothes, meanwhile making his body more heavy with the use of iron which was tied on his arms with the rope. With such labours the Saint submitted himself, and with restraint, prayer, humility and the fear of God in his heart, he was led to spiritual and divine gifts. As the Saint's biographer says: "And during his life and after his death he performed countless miracles". He cured every disease for everyone who took refuge to him, having faith and fighting off the evil spirits. It is written that once he even resurrected a dead child through prayer.

The Saint had a pupil who supplied water for him from far away because there was no water source nearby. The devil, however, took the form of Elder Jonah, and would meet him on his way back from the water spring, where he would grab the water jar from his hands and pour the water on the ground. This happened several times. The pupil believing that he was his Elder and was angry - that's why the devil did such a thing - and he stopped doing his service and did not transport water for several days, so the Saint ended up becoming really thirsty. When the pupil finally went to get water, the Saint said to him: "What took you so long to go get water, my child, I nearly died of thirst?". The student in turn, told him about the case that allegedly the Saint himself took the water jar away from his hands and poured the water on the ground. Then the Saint told his pupil: "My child, this is a diabolical invention. From now on if you see me again before you, no matter how many times I try to stop you, do not obey and don't give me the water jar." Since that time the demon disappeared and never bothered the Saint's pupil again.

After this event took place, the Saint prayed and then hit the rock near the cave with his stick and from the rock clear water issued forth which he drank to the glory of God as well as those who came to him. This water existed until 1912, when fanatical Muslim Turks destroyed the cave of the Saint and the water, the holy water, as it was considered by believers after the death of the Saint.

The friend and fellow hermit of the Saint, Kendeas, meanwhile, left Paphos and also came close to the area where Jonah lived a life of asceticism and settled in a cave near the village of Avgorou. Sometimes they would meet each other, and the last time this happened, it happened during a miracle, as is stated in the life of Saint Kendeas.

Having lived a pious life, the Saint departed to God. The faithful buried his holy body near the cave. After his repose the Christians built a church at Pergamos and dedicated it to the Saint. Over the years, the church grew into a monastery. Today only the ruins of the monastery survive because it was also destroyed by the Turks in 1912. Until 1974 in the village of Lysi, the icon of the Saint dating from the 16th century survived, which was moved there from the village of Pergamos, Larnaca. And in the village of Xylotymbou survives a half damaged icon of the Saint which was brought there by the last Greek Christian inhabitants of the community of Pergamos. It is not known if the icon is the same as the one kept in Lysi and if it was transferred to Xylotymbou after the Turkish invasion in 1974. The cave of the Saint was also destroyed by the Turks of the village of Pergamos and was filled with concrete. A new church dedicated to Saint Jonah was built in the northeast of the village of Xylotymbou in 1983 and was consecrated on 7 October 1984 by Metropolitan Chrysostomos of Kitiou. The Holy Altar of this church was built with the brick from the original church.

On 11 October 2010, for the first time in 98 years, a Divine Liturgy was celebrated at the location where the older church once stood. [From Mystagogy]

THE DISMISSAL

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

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

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

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing Fathers—especially the 367 Holy Fathers of the Seventh Ecumenical Council; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Apostle Philip the deacon of the Seventy; Venerable Theophanes the branded; Nektarios, Arsakios, Sisinius and Philotheos Kokkinos, patriarchs of Constantinople; and Venerable Jonah of Cyprus, 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.