

Due to copyright restrictions, these works may not be further reproduced,  
beyond printing out a single copy for personal non-commercial use.

READER'S TYPIKA ON SUNDAY, MAY 16, 2021

(2<sup>nd</sup> Sunday after Pascha)

***Sunday of the Holy Myrrh-Bearing Women, Pious Joseph of Arimathea  
& Righteous Nicodemus***

THE OPENING

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

*Reader:* Amen.

*Leader & Choir:* Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (*thrice*)

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

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

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

*Leader:* O Lord, Jesus Christ, Son of God, have mercy on us.

*All:* Amen.

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

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

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

*Reader:* Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them

that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

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

*And again:* Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

### THE SECOND ANTIPHON: PSALM 145

*Reader:* Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

### THE HYMN OF JUSTINIAN

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

### THE BEATITUDES IN TONE 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.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For the Resurrection in Tone Two<sup>1</sup>

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

Remember us also, O Compassionate One, even as Thou didst remember the thief, in the Kingdom of the Heavens.

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

---

<sup>1</sup> Although these verses are marked as Resurrectional, those given in the Pentecostarion (shown here) appear to differ from the ones given in the Sunday Octoechos. This anomaly shows up both in the Romanian and the English (HTM) Pentecostarion.

The tree drove out Adam, and the Cross led the thief up into the Kingdom of the Heavens.

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

The grave received Thee, O Saviour, Who didst empty the graves, and Who, as God, didst grant life unto the dead.

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

O glorious Apostles of Christ, entreat Him fervently that He save us from perils.

For the Myrrh-bearers In Tone Two<sup>2</sup>

*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.*

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulchre.

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

O ye myrrh-bearing women, why hasten ye now? Why bring ye myrrh unto the Living One? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

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

O ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is co-beginningless and everlasting God.

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

Like a vineyard didst thou conceive untilled in thy womb the Cluster of grapes from which, like wine, there pour forth for us torrents of immortality, even eternal life.

THE FESTAL EISODIKON

*Verse:* In congregations bless ye God, the Lord from the well-springs of Israel.

*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 JOSEPH OF ARIMATHEA IN TONE TWO

The pious Joseph, having brought down Thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But Thou didst verily rise after three days, O Lord, granting the world Great Mercy.

APOLYTIKION OF MYRRH-BEARING WOMEN IN TONE TWO

Verily, the angel came to the tomb and said to the ointment-bearing women, the ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye: The Lord is risen, granting the world the Great Mercy.

---

<sup>2</sup> These troparia are taken from the 6<sup>th</sup> Ode of Matins Canon, cf. Pentecostarion.

## APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

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

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

### THE TRISAGION HYMN

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

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

Holy Immortal have mercy on us.

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

### THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 2

The Lord is my strength and my song, and He is become my salvation. *(Ps.117:14) {twice}*

*Verse:* With chastisement hath the Lord chastened me, but He hath not given me over unto death. *(Ps.117:18)*

The Lord is my strength and my song, and He is become my salvation.

#### SUNDAY APOSTOLOS:

*Reader:* The reading is from the Acts of the Apostles §16 (6:1-7)

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

#### ALLELUIA, IN TONE 2

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. *(Ps.19:1)*

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* O Lord, save the king, and hearken unto us in the day when we call upon Thee. *(Ps.19:9)*

*Choir:* Alleluia, Alleluia, Alleluia.

#### SUNDAY GOSPEL:

*Reader:* The reading is from the Holy Gospel according to St. Mark §69 (15:43-16:8)

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

*Reader:* At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body

of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid.

And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, “Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you.” And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

*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 MYRRH-BEARERS IN TONE TWO

When Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Saviour is risen from the grave.

### KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

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

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

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

### PSALM 33

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

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto

their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

### THE HYMN TO THE THEOTOKOS

*Instead of "It is truly meet..." we sing*

*the Refrain & Irmos of the 9<sup>th</sup> ode of the Paschal Canon, in tone 1*

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O pure Vir-gin! Again I say: Rejoice; thy Son is risen from his three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O ye people. Shine! Shine! Shine! O new Jerusalem. The glory of the Lord has shone on thee. Exult now, exult and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of thy Son.

### READINGS

#### SUNDAY OF THE MYRRH-BEARING WOMEN

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to His sepulchre, bearing the myrrh they had prepared to anoint His body. It is because of the myrrh that these God-loving women brought to the tomb of Jesus that they are called Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt. 27:55–56; 28:1–10. Mark 15:40–41. Luke 8:1–3; 23:55–24:11, 22–24. John 19:25; 20:11–18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60). [From tyoos.org]

OUR RIGHTEOUS FATHER THEODORE THE SANCTIFIED,  
DISCIPLE OF SAINT PACHOMIUS THE GREAT

Saint Theodore was called “Sanctified” because he was the first in his monastery ordained to the priesthood.

Saint Theodore came from Egypt and was the son of rich and illustrious Christian parents. The yearning for monastic life appeared early in him. Once there was a large party at the house of his parents during the feast of Theophany. The boy did not want to take part in the festivities, grieving that because of earthly joys he might be deprived of joys in the life to come. He secretly left home when he was fourteen and entered one of the monasteries.

Hearing about Pachomius the Great, he burned with the desire to see the ascetic. Saint Pachomius received the young man with love, having been informed by God beforehand about his coming. Remaining at the monastery, Saint Theodore quickly succeeded in all his monastic tasks, particularly in the full obedience to his guide, and in his compassion towards the other brethren. Theodore’s mother, learning that he was at the Tabennisi monastery, came to Saint Pachomius with a letter from the bishop, asking to see her son. Saint Theodore did not wish to break his vow to renounce the world, so he refused to meet with his mother.

Seeing Saint Theodore’s strength of mind and ability, Saint Pachomius once told him to instruct the brethren on Holy Scripture. Saint Theodore was then only twenty years old. He obeyed and began to speak, but some of the older brethren took offense that a new monk should teach them, and they departed. Saint Pachomius said to them, “You have given in to the devil and because of your conceit, your efforts will come to naught. You have not rejected Theodore, but rather the Word of God, and have deprived yourselves of the Holy Spirit.”

Saint Pachomius appointed Saint Theodore as overseer of the Tabennisi monastery, and withdrew to a more solitary monastery. Saint Theodore with filial love continued to concern himself over his instructor, and he looked after Saint Pachomius in his final illness, and when the great abba reposed in the Lord, he closed his eyes. After the death of Saint Pachomius, Saint Theodore directed the Tabennisi monastery, and later on he was at the head of all the Thebaid monasteries. Saint Theodore the Sanctified was famed for his holiness of life and a great gift of wonderworking, and he was well known to Saint Athanasius, Patriarch of Alexandria. Saint Theodore reposed in his old age in the year 368. [From oca.org]

\* \* \*

OUR FATHER AMONG THE SAINTS ALEXANDER, ARCHBISHOP OF JERUSALEM

The Hieromartyr Alexander, Bishop of Jerusalem, was a disciple of the great teacher and writer of the Church, Clement of Alexandria. At the beginning of the third century he was chosen bishop of Flavia, Cappadocia. He was arrested during the reign of the emperor Septimus Severus (193-211) and spent three years in prison.

After his release from prison he went to Jerusalem to venerate the holy places, and was told to remain there through a divine revelation. In 212 he was chosen as coadministrator with the elderly Patriarch Narcissus, an unusually rare occurrence in the ancient Church. Following the death of Saint Narcissus (August 7), Saint Alexander succeeded him and governed the Church of Jerusalem for thirty-eight years, working for the enlightenment of Christians. He also established the first library of Christian theological works at Jerusalem.

Saint Alexander was arrested during the persecution of the Church under the emperor Decius (249-251). The holy martyr was sent to Cappadocia, where he suffered many tortures. He was

condemned to be eaten by wild beasts, but they did not harm him. Saint Alexander was cast into prison, where he surrendered his soul to God in the year 251.

The hieromartyr Alexander is also commemorated on December 12. [From oca.org]

\* \* \*

#### THE HOLY NEW MARTYR NICHOLAS NICHOLAS BASDANIS OF METSOVO (+ 1617)

Metsovo on the borders of Epiros and Thessaly was the birth place of St. Nicholas the New Martyr, often known as "St Nicholas the Vlach". The Pindos Mountain range in Central Greece has long been home to the Vlachs, a mainly Romanian speaking minority who have always lived at peace with their Greek speaking neighbors. Staunchly Orthodox, only a few Vlachs converted to Islam during the long centuries of Ottoman domination. At one point of his life this St Nicholas joined that small community of Vlach Muslims.

The Basdanis family were one of the poorer families of Metsovo, a prosperous town on an important trade route across the Pindos Mountains. By reputation they were devout and hard working Orthodox Christians, it is likely that they spoke Greek and the local Vlach dialect. At a young age Nicholas was sent to Trikala to work, here he was employed by a baker in a mainly Muslim area. Quite naturally, he made many friends amongst the Muslim community of Trikala -- people of his own age and others who frequented the well known bakery.

Certain influential and well educated Turks took an interest in this bright young man; they helped him in many ways and over a period of time they persuaded Nicholas that it was to his advantage to become a Muslim. Flattered by their attention and dazzled by the prospect of becoming associated with the elite of the ruling community he finally converted to Islam. It is recorded that the Saint was immediately struck by remorse and that he secretly left for Metsovo, his home town. Here he reverted to Christianity and took up a life of striking repentance and prayer.

Nicholas was warmly welcomed back by his family and relatives but, being very poor, they were unable to support him for very long. He soon came out of hiding and found a job that also involved him transporting pine woodtorches to Trikala. On one such journey he was inevitably recognized by a Turkish barber, an old acquaintance, who noticed that Nicholas was no longer dressed as a Muslim. This man threatened to denounce him to the authorities unless Nicholas agreed to bring him a certain quantity of pine wood torches once a year. Nicholas, knowing that the penalty for apostasy from Islam was death, left all the merchandise that he had brought to sell for his employers in Trikala with the barber and a greed to come back a year later with more.

Back in Metsovo the Saint had time to think things over. He consulted his spiritual director and after many discussions they agreed that he neither should nor could give in to blackmail. Nicholas himself was convinced that he was now prepared to make public his reversion to Christianity and face the consequences. After much prayer and discussions with the monks of the Meteora Monasteries, his spiritual director also agreed and gave the Saint his blessing.

On the appointed day Nicholas returned to Trikala to meet the Turkish barber. He refused to hand over any pine wood and invited the barber to turn him in to the authorities. Outraged, the barber dragged him before the Muslim judges. Nicholas fearlessly spoke out before the judges and the many Turks who soon gathered about. In the face of promises and threats he insisted that he had been born a Christian and so desired to die one too.

Nicholas was beaten by the mob and thrown into the castle dungeons. Here he was tortured and starved but steadfastly refused to give in. Eventually the authorities decreed that he should be

burnt in the central square of Trikala. The sentence was carried out on May 17, 1617. The Saint died, praying in the flames before the assembled citizens of Trikala.

A certain potter bribed the Turkish guards for a portion of the Saint's relics. The New Martyr was soon famous across the region and numerous miracles were attributed to his intercessions. The healing properties of the few surviving relics ensured a steady flow of pilgrims from all parts of Epiros and Thessaly. These are now shared between the Varlaam Monastery of Meteora, the Eleousa Monastery on an island in Lake Ioannina and the Monastery of the Dormition in Metsovo.

The people of the Pindos Mountains revere the Saint as their special patron. In his home town, Metsovo, a church was dedicated to him in 1800 and another was erected on the site of the family home in 1959. Others can be found in the Trikala region, at Tyrnavo and as far away as Artemis in Attica. Nicholas Carcase published the Life and Office of the Saint in Venice in 1767.

The Holy Synod of the Ecumenical Patriarchate formally canonized Nicholas Basdanis as a saint of the Universal Church on November 28, 1988. He is commemorated on this date and on that of his martyrdom - May 17. (NB: The Russians and Antiochians have this Saint commemorated on May 16.) [From Mystagogy – May 17 entry]

\* \* \*

TRANSLATION OF THE RELICS OF OUR RIGHTEOUS FATHER EPHRAIM OF PEREKOP,  
THE WONDERWORKER OF NOVGOROD

Saint Ephraim of Perekop, Novgorod, was born on September 20, 1412 in the city of Kashin. In Holy Baptism he was named Eustathius. His parents, Stephen and Anna, lived not far from the Kashin women's monastery named in honor of the Dormition of the Most Holy Theotokos.

Drawn to the solitary life, Eustathius left his parental home while still in his early years and settled in the Kalyazin monastery of the Most Holy Trinity. His parents wanted their son to return home, but he persuaded them to leave the world and accept monasticism. Later, they also finished their earthly paths living as hermits.

After three years in the monastery, Eustathius, through a miraculous revelation, transferred to the monastery of Saint Savva of Vishersk (October 1). It was there in 1437 that he accepted tonsure with the name Ephraim. While in the monastery, Saint Ephraim received a revelation from the Lord, commanding him to withdraw to a desolate place.

Having received the blessing of Saint Savva, in 1450 he went to Lake Ilmen, at the mouth of the River Verenda, and on the banks of the River Cherna he built a cell. After a certain while the Elder Thomas and two monks came to Saint Ephraim, and they settled not far from his cell. From that time, other hermits also began to gather to the new monastery. At their request Saint Ephraim was ordained a priest at Novgorod by Saint Euthymius (March 11).

Returning from Novgorod, Saint Ephraim built a church in honor of the Theophany of the Lord on an island, at the mouth of the River Verenda. To secure a ready supply of water for the monastery, the monk dug a canal to Lake Ilmen, from which the monastery received its name "Perekop" (from "perekopat" meaning "to dig through"). Later on, Saint Ephraim built a stone church named for Saint Nicholas the Wonderworker. Unable to find sufficient skilled builders, he sent several monks to Great Prince Basil with a request for sending stone-workers. The construction of the temple was completed in 1466.

Saint Ephraim reposed on September 26, 1492 and was buried at the church of Saint Nicholas. In 1509, because of frequent floodings that threatened the monastery with ruin, it was transferred

to another location at the shore of Lake Ilmen. Saint Ephraim appeared to the igumen Romanus and pointed to the site of Klinkovo for relocating the monastery.

Over the saint's tomb a chapel was built, since all the monastery churches were in ruins. On May 16, 1545 the relics of Saint Ephraim were transferred to the site of the new monastery. On this day there is an annual celebration of Saint Ephraim of Perekop at the monastery, confirmed after the glorification of the holy ascetic at the Moscow Council of 1549. Saint Ephraim's main commemoration is on September 26, the day of his repose. [From oca.org]

### THE LITTLE DISMISSAL

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

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

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

*Leader:* O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Pious Joseph of Arimathea, Righteous Nicodemus and the holy Myrrh-bearing Women; of the Venerable Theodore the Sanctified, disciple of Pachomios the Great; Alexander, archbishop of Jerusalem; New-martyr Nicholas of Metsov; and Venerable Ephraim of Perekop, wonder-worker of Novgorod, 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:* Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

*People:* ...bestowing life!