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READER'S TYPIKA ON SUNDAY, MAY 17, 2026  
(5<sup>th</sup> Sunday after Pascha)  
*Sunday of the Healing of the Blind Man*

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

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

#### THE HYMN OF JUSTINIAN

*Choir:* Only-begotten Son and Word of God, who art 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 FIVE

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 Five

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

WHEN the thief upon the cross believed Thee to be God, O Christ, he confessed Thee sincerely from his heart, and cried: Remember me, O Lord, in Thy Kingdom.

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

With one accord let us praise, as our Saviour and Creator, Him Who on the Tree of the Cross blossomed forth life for our race, and withered the curse of the tree.

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

When Thou wast crucified in the midst of two condemned thieves, O Christ, the one who blasphemed Thee was justly condemned; but the other, who confessed Thee, became a dweller of Paradise.

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

When the modest women came unto the choir of the Apostles, they cried out: Christ is risen. Let us worship Him as Master and Creator.

For the Blind Man Sunday in Tone Five<sup>1</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.*

After Thine arising, O Christ, Thou didst say unto Thy friends: Tarry ye in Jerusalem, until ye be endued with invincible power and sure assistance from on high.

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

Thou didst make clay and didst anoint the eyes of the man who had been blind from his birth. Thou didst grant him his sight, and he praised Thine immaculate might, whereby Thou hast saved the world, O Word.

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

O Unity of three Hypostases, Unbegotten Father, Begotten Son, and Thou Spirit Who proceedest, thrice-holy Lord, one essence and might, save all Thy people.

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

Who can tell of thy mighty deeds, O pure one? For, in a manner surpassing nature, thou didst give birth in the flesh unto God, Who through thee doth deliver the world from all sin, O all-blameless Virgin.

#### THE FESTAL EISODIKON

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

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

*Apolytikia:*

#### RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

#### 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.

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<sup>1</sup> These are the final 4 Troparia from the 6<sup>th</sup> Ode of Matins Canon, cf. Pentecostarion.

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

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 5

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore.

*(Ps.11:7) {twice}*

*Verse: Save me, O Lord, for a righteous man there is no more. (Ps.11:1a)*

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore.

SUNDAY APOSTOLOS:

*Reader:* The reading is from the Acts of the Apostles §38 (16:16-34)

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

ALLELUIA, IN TONE 5

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth. *(Ps.88:1,2)*

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established. *(Ps.88:3)*

*Choir:* Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

*Reader:* The reading is from the Holy Gospel according to St. John §34 (9:1-38).

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

At that time, when Jesus was passing, He saw a man blind from his birth. And His Disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him Who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world.” As He said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam” [which means Sent]. So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Siloam and wash’; so I went and washed and received my sight.” They said to him, “Where is He?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for He does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man, “What do you say about Him, since He has opened your eyes?” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess Him to be Christ, he was to be put out of the synagogue. Therefore his parents said, “He is of age, ask him.”

So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did He do to you? How did He open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?” And they reviled him, saying, “You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out.

Jesus heard that they had cast him out, and having found him He said, “Do you believe in the Son of God?” He answered, “And Who is He, Sir, that I may believe in Him?” Jesus said to him, “You have seen Him, and it is He who speaks to you.” He said, “Lord, I believe”; and he worshiped Him.

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

*Then we sing the following, in tone 6*

*Choir:* Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

*Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.*

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

### THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

*Leader:* Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

*All:* Amen

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

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

*All:* Amen.

*Kontakia:*

### KONTAKION OF THE BLIND MAN SUNDAY IN TONE FOUR

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

Since my soul's noetic eyes \* are blind and sightless, \* I come unto Thee, O Christ, \* as did the man who was born blind. \* And in repentance I cry to Thee: \* Of those in darkness art Thou the most radiant Light.

## 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,<sup>2</sup> in tone 1*

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O pure Virgin! Again I say: Rejoice; thy Son is risen from his three days in the tomb. With Himself He has raised all the dead. Rejoice,

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<sup>2</sup> The Antiochian sources appoint instead of the Irmos ("Shine, shine...") the 2<sup>nd</sup> Troparion of the 9<sup>th</sup> Ode of the Matins Canon for the Theotokos (based on same Irmos): **Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.**

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 BLIND MAN

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, *Against Heresies*, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."

Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay – not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8–9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John. [From tyoos.org]

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#### THE HOLY APOSTLES ANDRONICUS AND JUNIA OF THE SEVENTY

Saint Andronicus Apostle of the Seventy and Saint Junia were relatives of the holy Apostle Paul. They labored much, preaching the Gospel to pagans. Saint Paul mentions them in his Epistle to the Romans: "Salute Andronicus and Junia, my kinsmen and fellow prisoners, who are of note among the Apostles, who also were in Christ, before me" (Romans 16:7).

Saint Andronicus was made Bishop of Pannonia, but his preaching also took him and Saint Junia to other lands, far from the boundaries of his diocese. Through the efforts of Saints Andronicus and Junia the Church of Christ was strengthened, pagans were converted to the knowledge of God, many pagan temples closed, and in their place Christian churches were built. The service in honor of these saints states that they suffered martyrdom for Christ.

In the fifth century, during the reign of the emperors Arcadius and Honorius, their holy relics were uncovered on the outskirts of Constantinople together with the relics of other martyrs at the gate of Eugenius (February 22).

It was revealed to the pious cleric Nicholas Kalligraphos that among the relics of these seventeen martyrs were the relics of the holy Apostle Andronicus. Afterwards, a magnificent church was built on this spot. [From oca.org]

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OUR FATHER AMONG THE SAINTS ATHANASIOS THE NEW,  
THE WONDERWORKER, BISHOP OF CHRISTIANOPOLIS (+ C. 1707)

St. Athanasios was born in Karytaina of the municipality of Gortynia of southern Greece around 1640, with the secular name Anastasios Korfinos. His parents were named Andreas and Euphrosyne and had three other children. We assume that his first letters were learned in his hometown and then he probably attended the famous school of Philosophou Monastery, and later, as a clergyman, in Constantinople.

When Anastasios was of marriageable age, his parents, despite his desire to follow the monastic life, insisted on marriage. In fact his father, even without the consent of his son, betrothed Anastasios to the daughter of a wealthy ruler in Patras, and then sent him to procure in Nafplion wedding stuff. Anastasios obeyed the paternal command and set off for Nafplio. On the way he passed by the church of the Panagia in Vidoni, near the village Syrna, and asked for divine enlightenment.

In Nafplio, after he bought what he needed, the great decision was made. We are informed how the night before the scheduled departure for Karytaina, he was tortured by his thoughts as for what to do, and he saw in a dream the Panagia with the Honorable Forerunner, who called him by the name he would take later as a monk. According to his first biographer, the Panagia told him: "A chosen vessel and servant of my Son I want you to be, Athanasios. Send, therefore, your servants with your wedding garments to your father and allow the daughter to be engaged to another man. You however should go along to Constantinople, in order to receive there what my Son and God should grant you." And this is what happened. Athanasios sent back his servants and left for Constantinople, where, after he became a monk named Athanasios, was ordained deacon and then priest.

During the first patriarchal reign of the Ecumenical Patriarch Iakovos, Saint Athanasios was ordained Metropolitan of Christianopolis, the Exarch of Arcadia, in succession to Metropolitan Eugenios, who on the basis of extant documents was hierarch in this ecclesiastical province from 1645 until 1673 at least. A time of ordination should be assumed at the latest by the end of 1680 or early 1681, since it was discovered that in April of this year that he signed a dismissal letter as a member of the Holy Synod of the Ecumenical Patriarchate in Constantinople of the Metropolitan of Evripos and Melenikos.

As for the office of the Metropolis, the title "Christianopolis" refers to the current village of Christianoi. Essentially the center of the Metropolis must have been within the safety of the city of Kyparissia.

The situation in the province of the Saint was economically, religiously and morally a disaster. Since the Peloponnese was a Turkish state, the position of Christians on the economic side was terrible. The religious situation, despite the beneficial effect of the monks of Lousio and the

school of Philosophou Monastery and others, did not differ much during these difficult years from the state of the enslaved country.

Saint Athanasios immediately began the fight to tackle the various problems and to improve the situation. The first concern was to find suitable young people for the priesthood. To achieve this objective the Saint founded schools for the functional training of candidates, and also waived any financial payment which was given to the Bishop in the maintenance of himself and the diocese. Believing that the Holy Orthodox Church is a sacred institution that maintains the true faith in Christ and is the connective link which unites the enslaved Greeks and maintains the national consciousness, and even how the churches are the center of reference and the meeting place for the society of poor Greeks, Saint Athanasios arranged for the repair and maintenance of these churches, as long as it was feasible economically and within the license terms set by the Turks. The Saint was also interested in the monasteries, which were the lightposts of salvation and the centers of enlightenment and philanthropy, and led the fight for freedom of the enslaved race.

Before his sheepfold St. Athanasios stood as a true Shepherd and imitator of Christ, who was interested not only in places of worship, but also in the ministry to his people, to alleviate the sufferings of their daily life and work. His love for orphans, widows, the needy, the elderly, the persecuted and the aggrieved was unique.

The Triune God gave the Saint his "wages" and made him worthy within this life and after his death to perform signs and wonders. We are informed how, when the Saint was liturgizing, at the time he came out of the Royal Gate to say "Lord, Lord, look down from heaven and see ...", the faithful saw in front of his mouth a glittering star.

Thus, after shepherding with God's love of his sheepfold and having ministered to the Church of Christ, St. Athanasios died after a few days illness in 1707 or 1708. A few years later, between 1710 - 1713, was the exhumation and the sacred relic was found incorrupt and fragrant. [From Mystagogy]

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OUR RIGHTEOUS FATHERS NECTARIUS AND THEOPHANES, THE BRETHREN,  
FOUNDERS OF THE MONASTERY OF BARLAAM ON METEORA

The Holy Hieromonks Nektarios and Theophanes were brothers, who were born to the eminent family known as the Apsarades of Ioannina in the late fifteenth century. Their parents and three sisters took on the monastic schema and went to dwell in a cell in a village of the island of Ioannina. The two brothers received a remarkable education at the famous Monastery of Philanthropion which was under the abbot Makarios. But at a young age they were filled with divine love, therefore they decided to follow the monastic path. In the Hermitage of the Honorable Forerunner on the island of Ioannina they found an elder named Savvas (Feb. 3), and received from him the monastic schema in 1495. They remained with him for ten years until his repose on 9 April 1505, thus gathering the fruits of the hesychastic life.

After the repose of their spiritual father Savvas they went to Mount Athos. They were received by the former Ecumenical Patriarch Nephon II (Aug. 11), who was living as a monk at Dionysiou Monastery after his third election in 1502. After their short stay at Dionysiou, they sought the blessing of Patriarch Nephon to live the solitary life. The Patriarch gave his blessing and advised them to return to Ioannina to continue their ascetic struggles. The two brothers were obedient to the Patriarch, and returned to the Hermitage of the Honorable Forerunner in Ioannina. But because they found it occupied by secular rulers, they were forced to leave a second time. They found a half-ruined and abandoned hermitage nearby in Ioannina which was perfect for quietude, and

which was dedicated to Saint Panteleimon. It was built in a cave above the lake. A famous hermit had previously lived in asceticism there for eighteen years.

Soon after they were visited by the Metropolitan of Ioannina, who gave the brothers his blessing and written permission to establish a new hermitage. For more security they also sought the permission of Patriarch Pachomios I (1503-1504, 1504-1513), who sent them a patriarchal letter supporting their efforts, assuring them that no one would hinder their blessed work. With this license they immediately began to build a church and cells. After very difficult labor at their own expense, in 1507 they completed the Church of the Honorable Forerunner, and they went on to complete the construction of the cells and other necessary buildings on this cliffside location. After they completed the Monastery of the Honorable Forerunner, they also built in Lepenos the Hermitage of Saint Nicholas for their parents and sisters. This hermitage later became a dependency of Barlaam Monastery.

During this time the Saints underwent trials and temptations not at the hands of the Turks, but instead at the hands of ecclesiastical and secular authorities. In their autobiography they refused to give the details. As these trials increased, they brought to mind the advice of Patriarch Nephon: "When temptations overwhelm us, do not withstand it, but withdraw from the monastery and gain peace." Therefore after four years in Ioannina, they abandoned their newly-built monastery and went to Meteora around 1510/11 seeking a new place to live their hesychastic life. When they arrived they received permission from the fathers at Great Meteoron Monastery to occupy the pillar of the Honorable Forerunner, and they remained there for seven years.

Due to the narrowness of the rocks and the unhealthy climate with strong winds, they could no longer stay there. Therefore they looked for a more appropriate place. They were attracted to a rock in Meteora that was wide and spacious, quiet and suitable to live, which was called Barlaam. This name came from its first hermit who lived in asceticism there a few centuries earlier. The rock of Barlaam was totally deserted and uninhabited for many years. Therefore with the permission of Metropolitan Bessarion of Larissa and the abbot of the Great Meteoron Monastery, they settled there in October 1517/18. As soon as they ascended this rock they began construction, because none of the old buildings could be saved. After casually restoring some cells to live in, they began to work on the completely ruined church. The hermit Barlaam had dedicated this church to the Three Hierarchs, and only a portion of the Holy Altar remained which served their needs.

With inexhaustible physical labor and suffering, and with the unwavering support of their subordinates, Benedict and Pachomios, who were from the beginning with them, although Benedict reposed during the construction of the monastery at the age forty, and with the grace of God they proceeded to the erection of the church. In 1542 they established the foundation of the Church of All Saints. On the 17th of May in 1544, a Saturday, at the ninth hour, the Church of All Saints was completed. Meanwhile Theophanes had been bedridden already for ten months and at the verge of death. As all the brothers and fathers were weeping and lamenting around him, a miracle took place. Suddenly a bright star came and stood above the cell of the Saint, shining with a supernatural light! As the sunset came, the soul of the Saint departed to the eternal mansions. With this the luminous star went away. Six years later, on the second day of Renewal Week, 7 April 1550, Saint Nektarios reposed. Their tomb and the relics of the right hand of Saint Nektarios and the left hand of Saint Theophanes, with their incorrupt skin, are a source of strength for the monks of the monastery and visitors as well. [From Mystagogy]

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OUR RIGHTEOUS MOTHER EUPHROSYNE (EUDAXIA), GREAT PRINCESS OF MOSCOW

Saint Euphrosyne, in the world Eudocia, was the daughter of the Suzdal prince Demetrius Constantovich (+ 1383), and from 1367 was the wife of the Moscow Great Prince Demetrius of the Don. Their happy union was for Russia a pledge of unity and peace between Moscow and Suzdal.

Saint Alexis, Metropolitan of Moscow, and even Saint Sergius of Radonezh, who baptized one of the sons of Demetrius and Eudocia, had a great influence upon the spiritual life of Princess Eudocia. Saint Demetrius of Priluki (February 11) was the godfather of another son.

The holy princess was a builder of churches. In 1387 she founded the Ascension women's monastery in the Moscow Kremlin. In 1395, during Tamerlane's invasion into the southern regions of Russia, the Vladimir Icon of the Mother of God was transferred to Moscow upon her advice, miraculously defending the Russian land. During Lent, the princess secretly wore chains beneath her splendid royal garb. By her patronage the famous icon of the Archangel Michael was painted, and later became the patronal icon of the Kremlin's Archangel Cathedral.

After raising five sons (a sixth died in infancy), the princess was tonsured as a nun with the name Euphrosyne. She completed her earthly journey on July 7, 1407 and was buried in the Ascension monastery she founded.

An old Russian church poem has survived, the lament of the princess for her husband, who had died at the age of thirty-nine.

Saint Euphrosyne is also commemorated on July 7. [From oca.org]

THE DISMISSAL

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

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

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

*Leader:* O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing fathers; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; *of the Apostles Andronikos and Junia of the Seventy; Athanasios the New, bishop of Christianopolis; Venerable Nektarios and Theophanes; and Eudoxia, princess of Moscow, 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!