

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun. The term Triodion refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. Triodion literally means "three odes" and refers to the canons at daily Orthros which contain three rather than the usual nine odes.

The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all. In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord's Passion.

#### The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

- Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God's ever-welcoming love (Prodigal Son).
- A Fast-Free Week between these two Sundays in which we are told not to fast, lest we take pride in our efforts like the Pharisee.
- Meat-Fare Week, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.
- Cheese-Fare Week, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.



## St. Alexis of Wilkes-Barre Orthodox Church

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### Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

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Bulletin for Sunday, February 17, 2019

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### Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against racism and bigotry. All human beings share one common identity as children of God.

*"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)*

#### Weekly Services

Tuesdays at 8:30a - Daily Matins  
Wednesdays at 6:00p - Daily Vespers (The Church is open at 4:30p for "Open Doors" - confession, meditation and reflection).  
Thursday at 8:30a - Daily Matins  
Saturday at 5:30p - Great Vespers  
Sunday at 9:30a - Divine Liturgy

#### Members of our Parish Council are:

*Greg Jankura - Council President*  
*Natalie Kucharski - Council Treasurer*  
*Kyle Hollis - Member at Large*  
*Glenn PenkoffLedbeck - Council Secretary*  
*Michael Kuziak - Council Vice President*  
*Roderick Seurattan - Member at Large*

## Pastoral Care - General Information

- *Emergency Sick Calls* can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.
- *Anointing in Sickness*: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.
- *Marriages and Baptisms* require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!
- *Funerals* are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

## Announcements

### Evangelism and Outreach

There will be a meeting of the Evangelism and Outreach Ministry during coffee hour. Everyone who is interested in these ministries should plan to attend.

### Fri, 22 Feb: "Rally after Rally" Youth Retreat @ All Saints - Hartford

On Friday, February 22nd at All Saints in Hartford, all our Orthodox Youth are invited to a "Rally after Rally" event from 6:30pm-9:30pm. In addition to having time for fun,

food, and fellowship, our Youth will be continuing a discussion on the theme from Youth Rally (John 10:10b --"I am come that they might have life, and that they might have it more abundantly.") Having looked at doing this "daily" in October & "weekly" in December, we'll now be looking at how to live an abundant life "Seasonally." We'll be using the service of the Presanctified Liturgy and the Prayer of St. Ephraim, as a starting point for looking at how the yearly cycle, including Great Lent, gives us a fuller and more beautiful life that helps us grow to appreciate and enjoy the years, and the months, and the days, and the moments that make it up

### 25th Anniversary Events and Dates

- *Great Vespers with LITYA for the Feast of St Alexis (May 6th), Divine Liturgy (May 7th)*
- *25th Anniversary Dinner (May 18th)* - More specific details for this will be forth coming soon.
- *Guest Speaker, Nicole Roccas, author of "Time and Despondency" (Jun 1st)* - Dr Roccas has agreed to visit and talk with us about her book and other related events. This event will be open to the public. I would like to have a few volunteers to help with the coordinating this event.
- *Wedding of Anastasia Elliott and Malcolm Littlefield (Jun 30th)*
- *Visit to Holy Ghost, Bridgeport (July 13th TENTATIVE)*
- *Rummage Sale (Sept 21st)* - We will need a whole parcel of volunteers for this. More details will be forth coming.

# OUR JOURNEY TO PASCHA! 2019

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 17th</b>	 <i>TRIDION WEEKS</i> <b>Publican and the Pharisee</b> Reading: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Trust in God, not yourself! Ask for His help before every task this week!
Normal Fast Week <b>FEBRUARY 24th</b>	 <b>The Prodigal Son Returns!</b> Reading: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Use up/freeze meats this week.
Meatfare <b>MARCH 3rd</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgment</b> Reading: 1 Corinthians 8: 8-9: 2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 10th</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Reading: Romans 13: 11-14:4 Gospel: Matthew 6: 14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 17th</b>	 <i>GREAT FAST BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> Reading: Hebrews 11: 24-26, 32-12:2 Gospel: John 1: 43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 24th</b>	 <b>ST GREGORY PALAMAS</b> Reading: Hebrews 1:10-2:3 Gospel: Mark 2: 1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>MARCH 31st</b>	 <b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Reading: Hebrews 4: 14-5: 6 Gospel: Mark 8:34-9: 1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 7th</b>	 <b>ST JOHN of the LADDER</b> Reading: Hebrews: 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 14th</b>	 <b>ST MARY of EGYPT</b> Reading: Hebrews 9: 11-14 & Heb 2:11-18 Gospel: Mark 10: 32-45 & LK 1:24-38	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 21st</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Reading: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 26th</b>	 <b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet, & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>APRIL 28th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1: 1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

clay, that saddens our eyes.

O All-Holy spirit, blow and disperse the unclean stench from the soul of the penitent that has been choking him and lead him to repentance.

We bow down and beseech You, O Life-giving and Mighty Spirit!

Glory to the Father and to the Son and to the Holy Spirit;

Open to me the doors of repentance, o Lifegiver;  
For my spirit rises early to pray towards Thy holy Temple,  
bearing the temple of my body all defiled  
But in Thy compassion, deliver me purify me  
by the lovingkindness of Thy mercy.

Now and ever and to ages of ages, Amen.

Lead me on the paths of salvation, o Mother of God,  
for I have profaned my soul with shameful sins,  
and have wasted my life in laziness.  
But, by your intercessions, deliver me from all impurity.

Have mercy on me, o God, according to Thy great goodness, and according to the multitude of Thy compassions, blot out my transgressions.  
When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment. But trusting in thy lovingkindness, like David I cry to Thee:

Have mercy on me, o God, according to Thy

great mercy.



- *Lyra Concert (Oct 19th TENTATIVE)*  
- We have reserved the Clinton Town Auditorium for this event, which will be open to the public. We will need a few volunteers to help coordinate with this event.
- *Diocesan Assembly (Oct 25-26)*  
- Planning for this event is well underway. We will still need a few volunteers for this very important event.

I am in the process of filing for a Diocesan Grant to help fund the activities.

## Saints and Feasts



**February 17**

### **Sunday of the Publican and Pharisee: Triodion Begins Today**

The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (ibid. 23: 13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand, Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was

therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness.

Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called Harbinger, since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labors by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest heights.

All foods are allowed the week that follows this Sunday.



**February 17**

**Theodore the Tyro,  
Great Martyr**

Saint Theodore who was from Amasia of Pontus, contested during the reign of Maximian (286-305). He was called Tyro, from the Latin *Tiro*,

because he was a newly enlisted recruit. When it was reported that he was a Christian, he boldly confessed Christ; the ruler, hoping that he would repent, gave him time to consider the matter more completely and then give answer. Theodore gave answer by setting fire to the temple of Cybele, the "mother of the gods," and for this he suffered a martyr's death by fire. See also the First Saturday of the Fast.

to Kazan fearing the wrath of Ivan the Terrible. So Hermogenes became a spiritual son of Saint Barsanuphius. He was made priest of the Church of Saint Nicholas in Kazan, and was a witness of the miracles of the newly-appeared icon of our Lady of Kazan (see July 8). Later he became Abbot of the Monastery of the Transfiguration, and in 1589 was consecrated Metropolitan of Kazan, in which capacity he converted and baptized many pagan Tartars and heterodox.

In late 1604, the so-called false Dimitry, a pretender to the Russian throne who claimed to be the son of Ivan the Terrible (who had died in 1584), crossed the Russian border, having the support of the Jesuits and King Sigismund III of Poland, who hoped through Dimitry to force Papism upon the Russian people; a few cities, such as Chernigov, soon surrendered to him. Shaken by these calamities, Tsar Boris Gudonov died suddenly, and in June, 1605, the pretender entered Moscow and took the Russian throne. He then declared his intention to marry a Polish woman without her receiving Baptism in the Orthodox Church; when the authorities and the hierarchy remained silent out of fear, it was Metropolitan Hermogenes alone who fearlessly rebuked him and demanded that she renounce Papism and be baptized according to the rites of Orthodoxy. For this, Hermogenes was banished to Kazan. In 1606 Prince Basil Shuisky led the people in the overthrow of Dimitry, and Basil was elected Tsar in Moscow; Hermogenes was made Patriarch of Moscow. The overthrow of Dimitry did not end the endeavours of the Poles to subject Russia to themselves,



**February 17**

**Hermogenes  
(Germogen),  
Patriarch of  
Moscow**

Our Father among the Saints Hermogenes (Germogen), Patriarch of Moscow, was born about 1530 in Kazan. While yet a layman, he lived as a clerk in the Monastery of the Transfiguration in Kazan. In 1569, the year that Metropolitan Philip of Moscow was slain in Tver (see Jan. 9), Saint Barsanuphius, Bishop of Tver, fled

**Reflection**



**Prayers by the  
Lake by Bishop  
Nikolai  
Velimirovich  
Prayer XVIII**

Repent of your ways, inhabitants of the earth. Behold, the eye of the Master of the world is keeping watch deep within you. Do not trust your seducible eyes, let the Eye illumine your way. Your eyes are curtains over the Eye of God.

Repentance is admission of the way of sin. Repentance opens up a new way. The penitent's eyes are open to two ways: to the way which he is going, into the way he should be going.

There are more who feel repentant than there are who turned their wheels onto a new way. I tell you: the penitent must have two types of courage -- he must have the courage to weep over his old way, and he must have the courage to prepare himself for a new way.

What good is it for you to feel repentant and still tread the old way? How do you describe a person who is drowning and shouts for help, but when help arrives will not grab hold of the lifeline? I liken such a person to you.

Repent of your yearning for this world and all that is in this world. For this world is the

graveyard of your ancestors, which is gaping and waiting for you. Just a little longer and you will be ancestors and will yearn to hear the word "repentance," but you will not hear it.

Just as the wind begins blowing and carries off the mist before the sun, so will death carry you off before the face of God.

Repentance rejuvenates the heart and lengthens one's lifetime. The tears of a penitent wash darkness from his eyes, and give his eyes a childlike radiance. The eye have my lake is like the eye of the deer, always moist and radiant as a diamond. In truth, the moisture in the eyes drains the anger in the heart.

The soul in the penitent is like a new moon. A full moon must wane, a new moon must wax.

The penitent clears the weeds from the field of his soul, and the seed of goodness begins to grow.

Truly, the penitent is not one who laments over the evil deed he has committed, but one who laments over all the evil deeds that he is capable of committing. A wise landowner not only cuts the thorn bush that has pricked him, but every thorn bush on the field that is waiting to prick him.

O my Lord, make haste to show a new way to every penitent, after he scorns his old way.

Who heavenly Mother, Bride of the All-Holy's Spirit, bow down toward our heart, when we repent. Open the fountain of tears within us, that we may wash away the heavy

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**The reading is from St. Paul's Second Letter to Timothy 3:10-15.**

TIMOTHY, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

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**Gospel Reading**

**Sunday of the Publican and Pharisee: Triodion Begins Today  
The Reading is from Luke 18:10-14**

The Lord said this parable, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified

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rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

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**Wisdom of the Fathers**

It is possible for those who have come back again after repentance to shine with much lustre, and oftentimes more than those who have never fallen at all, I have demonstrated from the divine writings. Thus at least both the publicans and the harlots inherit the kingdom of Heaven, thus many of the last are placed before the first.

**St. John Chrysostom**

*AN EXHORTATION TO THEODORE AFTER HIS FALL, 4th Century*

When lately we made mention of the Pharisee and the publican, and hypothetically yoked two chariots out of virtue and vice; we pointed out each truth, how great is the gain of humbleness of mind, and how great the damage of pride.

**St. John Chrysostom**

*CONCERNING LOWLINESS OF MIND., 4th Century*

and in those times of upheavals, treachery, and bloodshed, the valiant Patriarch Hermogenes showed himself to be a great spiritual leader of the people, and, like Saint Philip of Moscow almost half a century before, the conscience of Orthodox Russia in times of betrayal and terror.

In 1609 King Sigismund succeeded in setting his son upon the Russian throne, and Patriarch Hermogenes again insisted that the new Tsar be baptized in the Orthodox Church, marry an Orthodox Christian, and have no dealings with the Pope. The Poles, together with rebel boyars who supported them, imprisoned Patriarch Hermogenes in an underground chamber of the Chudov Monastery during Holy Week of 1611, where they slowly starved him to death; he gave up his holy soul on February 17, 1612.

In 1653, his holy relics were found incorrupt; in 1812, when Napoleon captured Moscow, the Saint's tomb was desecrated in the search for treasure; when the French withdrew, the Patriarch's holy body was found intact on the floor of the cathedral; in 1883 his holy relics were again found whole. Saint Hermogenes was glorified on May 12, 1913, and added to the choir of holy hierarchs of Moscow, whose feast is celebrated on October 5; at the time of his glorification a multitude of miracles were wrought through his incorrupt relics.

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**February 18  
Leo the Great, Pope of Rome**

According to some, this Saint was born in Rome, but according to others in Tyrrenia (Tuscany), and was consecrated to the archiepiscopal throne of Rome in 440. In 448, when Saint Flavian, Archbishop of Constantinople, summoned Eutyches, an archimandrite in Constantinople, to give account for his teaching that there was only one nature in Christ after the Incarnation, Eutyches appealed to Saint Leo in Rome. After Saint Leo had carefully examined Eutyches's teachings, he wrote an epistle to Saint Flavian, setting forth the Orthodox teaching of the person of Christ, and His two natures, and also counseling Flavian that, should Eutyches sincerely repent of his error, he should be received back with all good will. At the Council held in Ephesus in 449, which was presided over by Dioscorus, Patriarch of Alexandria (and which Saint Leo, in a letter to the holy Empress Pulcheria in 451, was the first to call "The Robber Council"), Dioscorus, having military might behind him, did not allow Saint Leo's epistle to Flavian to be read, although repeatedly asked to do so; even before the Robber Council was held, Dioscorus had uncanonically received the unrepentant Eutyches back into communion. Because Saint Leo had many cares in Rome owing to the wars of Attila the Hun and other barbarians, in 451 he sent four delegates to the Fourth

Ecumenical Council, where 630 Fathers gathered in Chalcedon during the reign of Marcian, to condemn the teachings of Eutyches and those who supported him. Saint Leo's epistle to Flavian was read at the Fourth Council, and was confirmed by the Holy Fathers as the Orthodox teaching on the incarnate person of our Lord; it is also called the "Tome of Leo." The Saint wrote many works in Latin; he reposed in 461. See also Saint Anatolius, July 3.

## Parish Calendar

## Service and Events

February 17 to February 25, 2019

### Sunday, February 17

Sunday of the Publican and Pharisee:  
Triodion Begins Today  
Evangelism and Outreach Ministry meeting  
9:30PM Divine Liturgy

### Monday, February 18

Nadia PenkoffLidbeck  
Monday of Prodigal Son

### Tuesday, February 19

Tuesday of Prodigal Son  
8:30AM Daily Matins  
9:00AM Bible Study  
6:30PM Diocese Council

### Wednesday, February 20

Wednesday of Prodigal Son  
4:30PM Open Doors  
6:00PM Evening Vespers

### Thursday, February 21

Thursday of Prodigal Son  
8:30AM Daily Matins  
7:00PM Bible Study

### Friday, February 22

Friday of Prodigal Son

### Saturday, February 23

Saturday of Prodigal Son  
5:30PM Great Vespers

### Sunday, February 24

Buildings and Grounds Ministry Meeting  
Connor Kuziak  
Sunday of the Prodigal Son  
9:30PM Divine Liturgy

### Monday, February 25

Meatfare Monday

## Prayers, Intersessions and Commemorations



William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Luke, Kathryn, Anastasia, Malcolm, Veronica, Darlyne, Irene, Nancy, Elena, Jevon, the new born Stella Anna, Ivan and Joscean.

And for... Sofie, Katrina, Olena, Valeriy, Olga, Tatiana, Dimitri, Alexander and Maxim.

All of our College Students: Alex, Kaitlyn, Jack, Sam, Connor, Nadia, Isaac and Matthew.

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Many Years! to: Nadia PenkoffLidbeck on the occasion of her birthday.

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Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;

All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize, those who have no one to pray for them;

All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.

All those who have perished due to hatred and intolerance and all those departed this life in the hope of the Resurrection.

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*Today we commemorate:*

**SUNDAY OF THE PUBLICAN AND THE PHARISEE** — Tone 5. Beginning of the Lenten Triodion. Greatmartyr Theodore the Tyro ( ("the Recruit"—ca. 306). Hieromartyr Germogén (Hermogenes), Patriarch of Moscow and Wonderworker of All Russia (1612). Ven. Theodore the Silent, of the Kiev Caves (Far Caves—13th c.). St. Mariamne, sister of Apostle Philip (1st c.). Uncovering of the Relics of Martyr Menas of Alexandria (867-869). The weeping "TIKHVIN" Icon

of the Most-holy Theotokos on Mt. Athos.

## Hymns of the Day

### Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

### Tone 4 Kontakion (from the Lenten Triodion)

Let us flee from the pride of the Pharisee!  
Let us learn humility from the Publican's tears!  
Let us cry to our Savior:  
"Have mercy on us, //  
O only merciful One!"

## Gospel and Epistle Readings

### Epistle Reading

**Prokeimenon. 5th Tone. Psalm 11.7,1.**  
You, O Lord, shall keep us and preserve us.  
Verse: Save me, O Lord, for the godly man has failed.