

# Sunday of the Prodigal Son, Afterfeast of the Meeting of the Lord 3 / 16 February



**Resurrection Tropar, Tone 1:** When the stone had been sealed by the Jews; / while the soldiers were guarding Thy Most Pure Body; / Thou didst rise on the third day, O Saviour, / granting life to the world. / The Powers of Heaven therefore cried to Thee O Giver of Life: / glory to Thy Resurrection O Christ! / Glory to Thy Kingdom; / Glory to Thy Dispensation, O Thou who lovest mankind.

**Tropar of The Meeting of the Lord, First Tone:** Rejoice thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth unto us the Resurrection.

**Resurrection Kondak, Tone 1:** As God, Thou didst rise from the tomb in glory, / Raising the world with Thyself. / Human nature praises Thee as God, for death has vanished. / Adam exults O Master, Eve rejoices, for she is freed from bondage, and cries to Thee; / Thou art the Giver of Resurrection to all, O Christ.

**Kondak of The Meeting of the Lord, First Tone:** Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Simeon's hands as was meet, by anticipation didst even now save us, O Christ God. But grant peace in the midst of wars unto thy commonwealth and strengthen Orthodox Christians whom Thou hast loved, O only lover of mankind.

**Kondak for the Prodigal Son, Tone 3:** Having foolishly abandoned Thy paternal glory, I squandered on vices the wealth which Thou gavest me. Wherefore, I cry unto Thee with the voice of the Prodigal: I have sinned before Thee, O compassionate Father. Receive me as one repentant, and make me as one of Thy hired-servants.

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## Vespers

**Lord I have Cried, Tone 1, on 10: Octoechos 4; Triodion 3 (I was entrusted with a sinless and living land); Afterfeast 3 (The Creator of all - Menaion, February 3); G: Triodion (Of what great blessings in my wretchedness); Sunday Dogmatic Tone 1. Aposticha: Octoechos, G: Triodion (I have wasted the wealth), N: Afterfeast (Today, He Who gave the law to Moses).**

## Matins Gospel I

### Epistle: I Corinthians 6: 12-20

12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. 13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. 14 And God both raised up the Lord and will also raise us up by His power. 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! 16 Or do you not know that he who is joined to a harlot is one body with her? For "The two," He says, "shall become one flesh." 17 But he who is joined to the Lord is one spirit with Him. 18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

## YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT

The Lord overlooks nothing. Even secrets are open to Him. Let us then do everything as if He were dwelling in us. Thus we shall be His temples, and He will be within us as our God - as He actually is. This will be clear to us just to the extent that we love Him rightly.

*St. Ignatius of Antioch. Letter to the Ephesians. B#10, p. 92.*

The Sunday of the Prodigal Son says so much to us! It speaks about our peace and abundance in the house of the Heavenly Father, about our mad departure from the Father's guardianship to unbridled freedom, about the richness of the heritage given us despite our disobedience, about its reckless waste on all sorts of indecencies, and about our utter impoverishment as a result. But then it talks also about how one recovers his senses and, coming to himself, decides to return to his greatly merciful Father. It talks about how he returns, how he is received lovingly and is restored to his first state. Who will not find this lesson profitable?

If you abide in your Father's house, do not strive for freedom.

You see how a similar experience ended! If you have run away and are squandering all, stop this quickly. If you have already squandered everything and are living in poverty, resolve quickly to return-and then, return. There every lenience and the former love and prosperity await you. This last step is the most necessary one. But there is no point in enlarging upon this. All has been said concisely and clearly. Come to your senses, resolve to return, arise and hasten to the Father. His embrace is open and ready to receive you.

*St. Theophan the Recluse. Thoughts for Each Day of the Year. P. 44*

### **Gospel: St. Luke 15: 11-32**

THE LORD SAID THIS PARABLE: A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and entreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## **FATHER, GIVE ME THE PORTION OF GOODS THAT FALLETH TO ME.**

The parable of the Prodigal Son is a most instructive lesson for youth. We see in the prodigal son the true character of flighty youth: light-minded, thoughtless, thirsting for independence; in short, everything that usually distinguishes the majority of youths. The younger son grew up in his parents' house. On reaching adolescence, he already began to imagine that life at home was too restrictive. It seemed unpleasant to him to live under his father's rule and his mother's watchful eye. He wanted to imitate his comrades, who had given themselves up to the pleasures of the world. "I am the heir of a rich estate. Would it not be better," he reasoned, "if I received my inheritance now? I could manage my wealth differently than my father does." Thus the light-minded youth was carried away by the deceitful glitter of the world's pleasures and decided to throw off the yoke of obedience and to depart from his parents' home.

Are not many inspired by similar impulses today, and, while they may not leave their parents' home, do they not depart from the home of their Heavenly Father, that is, from obedience to the Holy Church?

The yoke of Christ seems difficult for immature minds, and His commandments burdensome. They think that it is not really necessary to keep that which God and His Holy Church command us. To them it seems possible to serve God and the world at the same time. They say, "We are already strong enough to withstand destructive temptations and seductions. We can hold onto the truth and sound teachings by ourselves. Allow us to perfect our minds through acquiring many kinds of knowledge. Let us strengthen our wills ourselves amid temptations and seductions. Through experience our senses will become convinced of the vileness of vice!" Are such desires any better than the ill-considered request of the younger son to his father, "Father, give me the portion of goods that falleth to me?"

And so, a light-minded youth ceases to heed the commandments and admonitions of the Holy Church. He ceases to study the Word of God and the teachings of the Holy Fathers, and listens intently to the sophistries of those who are falsely-called teachers, and in these pursuits he kills the best hours of his life. He goes to church less frequently or stands there inattentively, distracted. He does not find the opportunity to devote himself to piety and to exercise himself in the virtues, because he spends so much time attending shows, public entertainments, etc. In a word, with each day he gives himself up more and more to the world, and, finally, he goes off to "a far country."

What is the result of such an estrangement from the Holy Church? It is the same as the result of the prodigal son's leaving his parents' house. Light-minded youths very quickly waste their excellent energies and talents of soul and body, ruining for time and eternity all the good they have done. Meanwhile, there appears "a mighty famine in that land": emptiness and dissatisfaction — the inevitable result of wild pleasures. A thirst for enjoyments appears, which intensifies with the gratifying of wanton passions, and finally becomes insatiable. It often happens that the unfortunate lover of the world, in order to gratify his passions, resorts to base and shameful pursuits, which do not bring him to his senses like the prodigal son and do not return him to the path of salvation, but complete his ruin, both temporal and eternal!

*St. John of Shanghai and San Francisco*

### **Saints of the Week**

#### **Meatfare week**

**3 / 16 February — Afterfeast of the Meeting of Our Lord — St Simeon the Host of God** - During the reign of the Egyptian Emperor Ptolemy Philadelphus, Simeon was chosen as one of the prominent Seventy to whom was entrusted the task of translating the Bible from the Hebrew language into the Greek language [The Septuagint]. Simeon was performing his task conscientiously but when he was translating the book of the Prophet Isaiah and came upon the prophecy: "Behold, a virgin shall conceive, and will give birth to a son" (Isaiah 7:14), he became confused and took a knife to remove the word "virgin" and to replace it with the words, "young woman," and as such to translate it into Greek. At that moment, however, an angel of God appeared to Simeon and restrained him from his intention, explaining to him that the prophecy is true; that the prophecy is correctly written: that it is true and correct. The messenger of God also said that Simeon would be convinced of it personally for, according to the Will of God, he will not die until he sees the Messiah born of the Virgin. The righteous Simeon rejoiced to hear such a voice from heaven, left the prophecy unchanged and thanked God Who is making him worthy to live and to see the Promised One. When the young Child Jesus was presented in the Temple in Jerusalem by the Virgin Mary, the Spirit of God appeared to Simeon who was very old and as "white as a swan." Simeon quickly entered the Temple and there recognized both the Virgin and the young Child by the light that shone around their heads as an aureal. The joyful Simeon took Christ into his hands and prayed to God to release him from this life: "Now, Master, You may let Your servant go in

peace, according to Your word, for my eyes have seen Your salvation" (St. Luke 2: 29-30). Anna the Prophetess, the daughter of Phanuel, was also there, who recognized the Messiah and proclaimed Him to the people. "And coming forward at that very moment, she gave thanks to God, and spoke about the Child to all who were awaiting the redemption of Jerusalem" (St. Luke 2:38). At that time, Anna was eighty-four years old. St. Simeon died shortly after that. This righteous Elder Simeon is considered to be the Protector of young children.

**Saint Nicholas of Japan** - In the world Ivan Dmitryevich Kasatkin, Saint Nicholas was born on 1 August 1836 in Smolensk province, the son of a deacon. His mother died when he was very young. Ivan Dmitryevich was always very serious in church. He attended the Smolensk Theological Seminary where he excelled in his studies, particularly in languages. As he approached the end of his studies he offered fervent prayer to God seeking to know what path his life should take. At that time the priest serving the Russian Consulate in Hakodate, Japan, took ill and was forced to return to Russia. A notice was posted at the Academy seeking candidates for the position. Filled with a strong desire to preach the Gospel to those who had not heard it, Ivan asked to be sent to Japan. His superiors were hesitant to send the talented Ivan to the Consulate position feeling that it would be a waste of his skills, but Ivan convinced them that he would not simply carry out his duties at the Consulate but would devote much time to missionary work. Thus was tonsured with the name Nicholas in 1860, ordained, and left for Japan. What labours awaited the saint in Japan! Eight long years he studied the Japanese language, literature, history, customs, philosophy. He laboured at translating the Gospel into Japanese, the services, the catechism, and only after eight years did he acquire his first disciple, a pagan priest who at first wanted to kill him. Facing his assailant, Father Nicholas asked the priest - a man named Sawabe - if he was acquainted with Christian doctrine. Mr Sawabe replied that he was not, but that he knew the doctrines to be evil. Father Nicholas questioned him again: "How can you be sure of that? Before making such an assertion, ought you not to examine my religion to see whether or not it is so hateful as you suppose?" Mr Sawabe agreed, and Father Nicholas began to explain the tenets of the Christian faith. Mr Sawabe became interested, took notes, and asked if he could return for daily instruction. He was later baptised with the name Paul. Then there began the struggle for each Japanese soul, amidst constant danger of being killed by pagan fanatics. There was joy over the first small Japanese Orthodox community, then joy over the first Japanese priest, then the construction of the cathedral, the school for catechists, and finally - recognition as a diocese, in essence, a local church. It was in fact Paul Sawabe who became the first Japanese priest, ordained in 1875. In 1878 five more priests were ordained to minister to the Japanese flock which by then numbered about 4,000. Then, in 1880, Father Nicholas was summoned to Russia and on March 30 he was consecrated bishop in the Holy Trinity Cathedral of the Alexander Nevsky Lavra. On his return to Japan Bishop Nicholas began to devote even more time to liturgical translations. He considered the holding of the divine services in Japanese as one of the conditions for the successful spreading of Orthodoxy since the entire majesty, wealth and depth of Christian thought was contained in the Orthodox divine services and had to be revealed to the members of the Japanese Church. To this end he faithfully spent four hours a night over the last thirty years of his life. Bishop Nicholas reposed on February 3, 1912. His funeral was the largest ever of a foreigner to be held in Tokyo. By the time of his repose, there were 35,000 native believers, 32 priests, 7 deacons, 15 choir directors, 121 lay preachers, a cathedral, 96 churches, and 265 chapels. To think that there had been no native believers when the young Father Nicholas arrived in Japan in 1860! There are no accounts of miracles attributed to Saint Nicholas. His "miracle" is evident in his efforts as a modern apostle who brought Orthodoxy to Japan and established a Church which continues to prosper to this day with some 30,000 Japanese Orthodox faithful, over forty parishes, and between two to three hundred converts made every year. For these labours in May 1993 the Synod of Bishops of the ROCA resolved to recognise Archbishop Nicholas as a saint, along with Metropolitan Innocent of Moscow and Archbishop John of Shanghai and San Francisco. The service of glorification of Saints Innocent and Nicholas took place on 17/30 January 1994.

**Also commemorated on this day:** Holy Prophet Azariah; Martyrs Papias, Diodorus, and Claudianus; Martyr Blaise of Caesarea; Martyr Paul the Syrian; Martyrs Adrian and Eubulus; Saint Laurence, Archbishop of Canterbury; Venerable Werburga of Chester; St. Ansgar, bishop of Hamburg, enlightener of Denmark and the North; Right-believing Great Prince Sviatoslav (Gabriel in baptism) and his son Demetrius; Right-believing Prince Romanus of Uglich; St. Symeon, bishop of Tver; St. James, archbishop of Serbia; Venerable Sabbas of Ioannina; St. Ignatius of Mariupol, metropolitan of Gothia; New Hieromartyrs John Tomilov, Timothy Izotov, Adrian Troitsky, Basil Zalessky, priests, Monk-martyr Vladimir (Zagreba), and Martyr Michael Agayev.

**4 / 17 February — Afterfeast of the Meeting of Our Lord — Our Holy Father Isidore of Pelusium** - He was an Egyptian, the son of eminent parents and a kinsman of the Patriarchs of Alexandria Theophilus and Cyril. Completing his secular studies, he renounced his riches and worldly standing and gave himself wholly to the spiritual life for the love of Christ. He was a great and ardent interpreter and defender of the Orthodox faith. The historian Nicephorus states that St Isidore wrote more than 10,000 letters to various people, in which he reprimanded one, advised another, consoled a

third, instructed a fourth. 'It is more important to be proficient in good works than in golden-tongued preaching', he writes in one letter. In another, he says: 'If a man wishes his virtues to appear great, let him regard them as small and then they will be truly shown to be great.' The first and fundamental rule for Isidore was first do and then teach, after the example of the Lord Jesus. At a time when St John Chrysostom was undergoing persecution and the whole world was divided into two camps, one for and one against this great pillar of Orthodoxy, St Isidore stood on the side of Chrysostom. He wrote to Patriarch Theophilus, saying what a great light Chrysostom was in the Church and begging that the hatred of him should cease. He lived long and laboured greatly, glorifying Christ the Lord in his life and his writings, and entered into the Kingdom of Christ in about 450.

**Venerable Nicholas, the Confessor** - This saint was from the Island of Crete. He arrived in Constantinople to visit his kinsman, Theodore; the abbot of the Studite Monastery and here he remained and was tonsured a monk. As a monk, Nicholas underwent all mortifications for the sake of the salvation of his soul. During the persecution of the Church by Leo the Armenian, Theodore and Nicholas were cruelly tortured, humiliated and beaten with oxen straps and finally thrown into a dungeon where they were imprisoned for three years. After the death of St. Theodore, Nicholas became abbot of the Studite Monastery. Even during his lifetime, he worked many miracles through the power and grace of God. Nicholas healed Eudocia, the wife of Emperor Basil, as well as Helen, the wife of Manuel, the patrician. To Theophilus Melisenus, a prominent nobleman whose other children did not survive birth, Nicholas blessed the newly born daughter and prophesied that she will live and that she will be very fruitful which occurred, to the joy of the parents. On the very day of his death, Nicholas gathered the monastic brotherhood and asked them what they lacked? "Wheat," answered the monks. Then the dying man said: "He Who fed Israel in the wilderness will send you an ample supply of wheat within three days." And indeed, the third day, a boatload of wheat sent by Emperor Basil sailed below the monastery. Nicholas took up habitation in the heavenly kingdom on February 4, 868 A.D., in the seventy-fifth year of his life.

**Also commemorated on this day:** Martyrs Isidore and Jadorus; Hieromartyr Phileas, bishop of Thmuis, and Martyr Philoromus the Magistrate; St. John, bishop of Irenopolis; Hieromartyr Abramius, bishop of Arbela; St. Evagrius, fellow-ascetic of St. Shio of Mgvime (6 th C); Holy Right-believing Prince George of Vladimir; Venerable Abraham and Coprius of Pechenga; Venerable Cyril of New Lake, wonderworker; New Martyr Joseph of Aleppo in Syria; New Hieromartyr Dionysius, bishop of Izmail; New Hieromartyr Methodius, bishop of Petropavlovsk; New Hieromartyrs Alexander Minervin, Alexander Pokrovsky, Alexander Sokolov, Alexius Knyazhesky, Alexius Lebedev, Alexius Sharov, Andrei Bednov, Arcadius Lobtsov, Boris Nazarov, Demetrius of Kedrolivansky, Eustathius Sokolsky, John Aleshkovsky, John Artobolevsky, John Tikhomirov, Michael Rybin, Nicholas Golyshev, Nicholas Pospelov, Peter Sokolov, Sergius Soloviev, Theodosius Bobkov, priests, Monk-martyr Serafim (Vavilov), Nun-martyrs Anna (Efremov), Catherine (Dekalin), Maria (Vinogradov), Raphaela (Vishnyakov), Martyrs Basil Ivanov, Demetrius Ilyinsky, Demetrius Kazamatsky, John Shuvalov and Theodore Palshkov.

**5 / 18 February — Afterfeast of the Meeting of Our Lord — The Holy Martyr Agatha** - This glorious virgin and martyr for Christ was born in the Sicilian town of Palermo of noble and prosperous parents. When the Emperor Decius launched a persecution of Christians, St Agatha was arrested and brought to judgement before Quintian the judge. He saw Agatha's beauty and desired her for his wife. When he suggested this to her, she replied that she was the bride of Christ and could not be faithless to her Betrothed. The judge condemned her to cruel torture: Agatha was flogged, mocked, bound to a tree and beaten till the blood flowed. After that, the judge again urged her to deny Christ and so escape further torture, to which Christ's bride replied: 'These tortures are of great help to me. As wheat cannot come to the granary until it is cleansed of its chaff, so my soul cannot enter Paradise unless my body has first been broken by torture.' Then the torturer ordered that her breasts be cut off and then she be thrown into prison. The holy Apostle Peter appeared to her in the prison and restored her to physical wholeness and health. She was once again taken out for torture and again cast back into prison, where she gave her soul to God in the town of Catania in the year 251. After her death, her torturer Quintian set out to appropriate her lands, but on the way the horses became maddened under him and his soldiers. They were savaged on the face, thrown onto the ground and trampled to death. Thus God's punishment came swiftly upon him for his ferocious crime against St Agatha.

**St. Theodosius, archbishop of Chernigov** - Sainted Theodosii (Feodosii), Archbishop of Chernigov, was born at the beginning of the decade of the thirties of the XVII Century in Podol'sk governance. He was descended from an old court-nobility lineage, the Polonitsky-Uglitsky's. His parents were the priest Nikita and Maria. The piety prevailing within the family of the future saint contributed greatly to the spiritual growth of the boy. From childhood he distinguished himself with his gentleness and disposition towards prayer. The innate abilities of the youth came to light in the Kievo-Bratsk college at the Kiev Theophany monastery. This was a time of an extensive flourishing of the college (the end of the 1640's), when its rectors were the archimandrite Innokentii (Gizel'), and later the hegumen and afterwards archbishop of Chernigov, Lazar (Baranovich). Among its instructors were: the priestmonk Epiphani

(Slavinetsky), the priestmonk Arsenii (Satanovsky), the Belarus bishop Theodosii (Baevsky), the hegumen Theodosii (Saphonovich) and Meletii Dzik – all these were indeed men of enlightenment for those times. The comrades of Saint Theodosii at the college were themselves to become future outstanding pastors: Simeon Polotsky, Ioannikii Golyatovsky, Antonii Radivillovsky, Varlaam Yasninsky. The Kievo-Bratsk Theophany school was at this time the chief centre in the struggle of Orthodoxy against the assaults of Catholic clergy, and Jesuits and Uniates.

The vocation of Saint Theodosii to the monastic life ultimately formed during his years of study: he devoted all his free time to prayer, meditation on God and the reading of Sacred Scripture. It might be surmised, that the saint did not finish the full course of the college studies, since the school ceased its activity for several years following the devastating of Podolia by the Poles. The saint all his life had deep regard for the Kievo-Bratsk monastery that had educated him. In the Synodikon of the Kievo-Vydubitsk monastery is the following remark about Saint Theodosii: "He was a man of fine intellect and generous to the Kiev Bratsk monastery".

Upon receiving his education, the future hierarch accepted monastic tonsure at the Kievo-Pechersk Lavra with the name Theodosii, in honour of the Monk Theodosii (Feodosii) of Pechersk (Comm. 3 May) (worldly name unknown). The Kiev metropolitan Dionysii (Balaban) made him archdeacon of the Kiev Sophia cathedral, and then appointed him administrator of the metropolitan cathedral house. But soon he left Kiev and resettled at the distant Krutitsk monastery (in Chernigov diocese), near the locale Baturino, which was famed for its strict monastic life. He was consecrated there to the dignity of priestmonk. In the year 1662 Saint Theodosii was appointed hegumen of the Korsunsk monastery in Kiev diocese, and in the year 1664 – was made head of the ancient Kievo-Vydubitsk monastery. This monastery shortly before had fallen into the hands of the Uniates and was in complete ruin. But thanks to the energy and initiative of Saint Theodosii, the Vydubitsk Mikhailovsk monastery was quickly restored. He concerned himself in particular about the order of churchly property. He formed an excellent choir, which was famed not only in Little Russia, but also in Moscow, where Saint Theodosii in 1685 sent his singers. And concerning himself over the spiritual growth of the monastery inhabitants, being himself a strict ascetic, in 1680 the holy hegumen made on the island of Mikhailovschina, not far from the monastery, a small skete-monastery for brethren wishing solitude. He appointed there to organise and administrate it one of the most zealous monks of his monastery – the priestmonk Job (Opalinsky).

In his role as hegumen of the Kievo-Vydubitsk monastery, Saint Theodosii had to live through some quite difficult days. He was accused together with other hegumens by Methodii, bishop of Mstislavsk and Orshansk, of betraying the Russian governance in a supposed correspondence with those treasonous to Russia. On 20 September 1668 Saint Theodosii had occasion to give an explanation in the matter. And on 17 November 1668 the slander unraveled, and Saint Theodosii together with the other hegumens received a pardon. His Grace Lazar (Baranovich) esteemed the high spiritual qualities of Saint Theodosii and befriended him. He called him "a sheep of the flock of Christ, teaching by humility", and he prophetically expressed the wish, that the name of Saint Theodosii might be inscribed in Heaven. When His Grace Lazar in 1689 became locum tenens of the Kiev metropolitan see, he appointed Saint Theodosii as his vicar in Kiev, while he himself remained at Chernigov. In his capacity as vicar of the locum tenens of the Kiev metropolitan see, Saint Theodosii had an active role in many a churchly event. In 1685 he participated with the right of a decisive vote in the selection of bishop Gedeon (Chetverinsky) as metropolitan of Kiev, and he was sent to Moscow with news of this event together with the Pereyaslavl' hegumen Ieronim (Jerome) (Dubin). In Moscow both representatives were received with honour and esteem. And indeed, the result of this delegation was the re-uniting of the Kiev metropolitan see with the Russian Orthodox Church.

In 1688 Saint Theodosii was appointed archimandrite of the Chernigov Eletska monastery, replacing the deceased archimandrite Ioannikii (Golyatovsky). And from the time all the activity of the saint transferred over from Kiev to Chernigov. This appointment comprised primarily, in accord with the wishes of His Grace Lazar, that Saint Theodosii should spare no little toil over putting back the Eletska monastery in good order, since this monastery had not yet been set aright after the expulsion of the Jesuits and Dominicans, and it was very much in bad shape and disorder. Through the efforts of Saint Theodosii, good results were achieved over the course of two or three years, which then fully guaranteed its existence. The saint in his new position also rendered all kinds of assistance to His Grace Lazar in all kinds of important matters. He participated in composing a conciliar reply to the Moscow Patriarch Ioakim in response to his letters questioning the attitude of the Kiev metropolitan see to the Council of Florence, and its judgement on the question of the transformation of the Holy Gifts as accepted by this Florentine Council. When the Patriarch proved to be unsatisfied by these answers, there was dispatched to him at the beginning of 1689 the Baturinsk hegumen Saint Dimitrii (Tuptalo) (the future metropolitan of Rostov). Saint Theodosii journeyed with him in the capacity of representative of His Grace Lazar. He was entrusted to present the Patriarch a letter of reply and to clear up the misunderstandings. On 11 September 1692 Saint Theodosii was solemnly ordained an archbishop in the Uspenie (Dormition) cathedral of the Moscow Kremlin.

Little in the way of an account of the governance by Saint Theodosii of the Chernigov diocese has been preserved. The saint directed special attention to the rousing and increase in the flock of a true Christian piety. With this end in mind he concerned himself with the upkeep of the old and the building of new monasteries and churches. At the very beginning of his episcopate, with his blessing, there was established the Pecheniksk women's monastery, and he himself consecrated the monastery church in honour of the Uspenie (Dormition) of the Most Holy Mother of God. In 1694, with his blessing, there was founded the Liubetsk skete-monastery, 2 versts from Liubech. In 1694 also the saint consecrated at the Domnitsk men's monastery a temple in honour of the Nativity of the Most Holy Mother of God. And in the Summer of 1695 he consecrated a majestic temple in honour of the Most Holy Mother of God, built on the summit of Boldinsk Hill, near the ancient Il'insk monastery. Under Saint Theodosii may be noted an especial enthusiasm and strengthening of monasticism in the Chernigov diocese. The saint also devoted great attention to the clergy, and he was a strict questioner in the selection of candidates for priesthood. He gave especial patronage to the Chernigov clergy school, he invited learned monks from Kiev, among whom was Saint John (Maksimovich), the future metropolitan of Tobol'sk, but likewise an helper and successor of Saint Theodosii in organising the Chernigov clergy school. Strict uprightness in regard to clergy and flock, deep compassion, concern and Christian love of peace were distinguishing features in the activity of Saint Theodosii. To him often turned not only the Orthodox for aid and advice, but even persons of other confessions.

But Saint Theodosii could not long sustain the Chernigov flock. Sensing the approach of death, he summoned to him the administrator of the Bryansk Svensk monastery, Saint John (Maksimovich), and elevated him from priestmonk to archimandrite of the Chernigov Eletska monastery. In this new archimandrite he prepared beforehand his successor. On 6 February 1696 Sainted Theodosii died and was buried in the Chernigov Borisoglebsk cathedral church, beyond the right kleros-choir, in a special crypt made for this. His successor Sainted John (Maksimovich) later built over his grave a brick arch with an eulogistic inscription in verse, in gratitude for a miraculous healing from a grievous illness. The special granting of grace to which Saint Theodosii attained, is testified to by his ascetic life and his hidden help to all, who recourse to him in prayer.

**Also commemorated on this day:** Martyr Theodula, and with her, Martyrs Helladius, Macarius, and Evagrius; St. Avitus, bishop of Vienne; St. Polyeuctus, patriarch of Constantinople; Martyr Anthony of Athens; New Nun-martyr Alexandra (Kasparov), and martyr Michael Amelyushkin; 'Eletska-Chernigov', 'Sicilian' or 'Divnogorsky', and 'Seeking Out the Lost' Icons of the Mother of God.

**6 / 19 February — Afterfeast of the Meeting of Our Lord — St Bucolus, Bishop of Smyrna** - He was a disciple of St John the Theologian, who consecrated him bishop of the city of Smyrna. There were few baptised Christians in Smyrna, and St Bucolus shone like a lamp in the pagan darkness. He was adorned with all the virtues, especially gentleness and meekness. Before his death, Bucolus named the famous Polycarp as his successor in the episcopate, then he peacefully departed this life and went to the Lord.

Tropar of St. Bucolus, Tone 4: Thou didst shine with the rays of virtue/ received from him who leaned on the Master's breast./ Resplendent, God-inspired Hierarch,/ thou didst lead thy flock to the pastures of Truth./ O Father Bucolus, entreat Christ our God for those who honour thee.

Kondak of St. Bucolus, Tone 2: He who was beloved of Christ/ saw the purity of thy life and made thee a shepherd of the Church/ and a radiant lamp of godliness;/ holy Father Bucolus,/ thou didst emulate his virtues.

**The Holy Martyr Dorothea** - Dorothea was a prominent and beautiful maiden from Caesarea in Cappadocia. Sapphirus, the administrator of the province, turned Dorothea over to the two pagan sisters Christina and Kallista in order to dissuade her from Christ. But, the opposite occurred; Dorothea succeeded to convert both sisters to the Faith of Christ. Enraged, Sapphirus ordered the two sisters bound back to back and threw them into a vat of pitch and set it on fire. He then sentenced Dorothea to death. She joyfully heard the sentence and cried out: "I give thanks to You, O Soul-loving Christ, that You are leading me into Your All-holy mansions!" Theophilus, a certain nobleman who was present, laughed at these words and cried out to Dorothea: "Listen, O bride of Christ, send me apples and flowers from the pomegranate tree from the Paradise of your Bridegroom." "Indeed, I will do that," replied the martyr. When Dorothea was at the place of execution, all at once a beautiful young man appeared with three beautiful apples and three red flowers from the pomegranate. That was an angel of God and it was winter. Dorothea asked the angel to bring them to Theophilus and to tell him: "Behold, this is what you desired!" When Theophilus received the message and saw the gift, he was thoroughly frightened. For him, everything turned upside down and he, a confirmed pagan, became a Christian. He was tortured and slain for Christ and his soul entered the Paradise of the Lord Jesus soon after St. Dorothea

**Saint Photius, Patriarch of Constantinople** - Photius was a great beacon of the Church. He was the emperor's relative and a grandson of the glorious Patriarch Tarasius. He was a vigorous protector of the Church from the authority-loving pope and other Roman distortions of the Faith. In six days he went through all the ranks from a layman to patriarch. He was consecrated patriarch on Christmas day, 857 A.D. and died in the Lord in the year 891 A.D.

**Repose of Archbishop Theophan of Poltava (1940)** - In the world Basil Dimitryevich Bystrov, Archbishop Theophan was born on 1 January 1872 in Podmosh, St Petersburg province. He was the son of a village priest. A outstanding student, Basil Dimitryevich was tonsured in 1898, and ordained a hieromonk soon after. He was raised to the rank of Archimandrite in 1901 and became the Inspector of the St Petersburg Theological Academy. In 1909 he became the Director of the same institution and then, on February 22, he was consecrated Bishop of Yamburg, fourth vicar-bishop of St Petersburg & Ladoga. During his tenure at the Academy, he was responsible for a great revival in the religious & moral atmosphere. This was all the more remarkable as liberal & revolutionary ideas were widespread at the time. Throughout his service and life as an archpastor, right up to his (regrettably) relatively early repose, Vladika Theophan was a decisive & uncompromising opponent of every kind of modernism, liberalism, and free-thinking, the things which undermine genuine Orthodox teachings about faith and piety and which shake the foundations of the Christian philosophy. An archpastor and an ascetic - that is what Vladika Theophan was in his life! His labours in prayer were astounding. Not only did he unfailingly perform his daily monastic rule and often spend the night in prayer, but he always attended all the services which were held in the nearby church and, if he were unable to do so, he read all of the services for the entire day in his cell, standing at the lectern in front of the icons using the service books in his possession. He did this even when he was travelling. He always had his priest's prayer book with him, from which in such circumstances he always read all the services of the day. This devotion to prayer shone brightly in his face, one glance at which inspired reverence in the faithful, and it raised him to great spiritual heights, endowing him with amazing spiritual foreknowledge. While Vladika Theophan was still a young Archimandrite, all Petersburg knew of his lofty intellectual and spiritual abilities, and all considered him a true man of prayer and an ascetic, one who had completely renounced worldly life and who lived only in God and for God. The Empress Alexandra Fyodorovna herself took notice of him, for she constantly sought men of God, both for herself and for her family, and for the spiritual guidance of the Russian nation. Bishop Theophan soon became her secret confessor and consultant in matters of religion, morality, & philosophy. One would expect, in view of his outstanding abilities, and given his position at the Imperial Palace, that Vladika Theophan would soon become one of the leading figures in the Russian Church. When he was abroad later on, Vladika Theophan often recalled with great compunction how he as archimandrite used to perform the Divine Liturgy in the Palace church on weekdays and how the Empress and her four daughters, the Grand Princesses Olga, Tatiana, Maria, & Anastasia always stood in the kliros and sang the entire Liturgy. "They always confessed with tears", he said with compunction. Later, these memories caused Vladika Theophan to suffer all the more due to the events which befell the Royal Family and Russia as a whole. In 1912, Vladika was transferred to Astrakhan and then, in 1913, to Poltava. It was here that he was raised to the rank of Archbishop. Following the revolution, he left Russia for Constantinople in 1920, participating in the first council of Russian Bishops Outside Russia in Sremski-Karlovtsi in 1921. He was later to sit on the Synod of the Russian Orthodox Church Outside Russia, substituting on occasions for Metropolitan Anthony (Khrapovitsky), the chief hierarch at that time. We have every reason to consider Vladika Theophan as one of the most important, consistent, and strongly principled ideologues the Russian Orthodox Church Outside Russia. His ideology was based on strict & uncompromising preservation of the Holy Orthodox Faith; unconditional rejection not only of obvious heresies, but also of every type of modernism, free-thinking and liberalism which undermine our Holy Faith and which strive to make of it "salt which has lost its savour"; and refusal to accept the God-hating regime which enslaved the Russian land and which endeavoured to uproot Christian Faith and morality from Orthodox Russians. Vladika Theophan made a deep impression as a man of genuinely saintly life on all foreigners who came into contact with him. The enemy, however, takes up arms against such saintly people and makes a special effort to pour out on them all his diabolical malice with the help of malevolent and depraved individuals who are devoted to his service. Thus, due to various unfortunate events in the local Russian Church, Vladika Theophan had to suffer much grief simply because he was such a strict ascetic and an uncompromising Archpastor. Consequently, he withdrew more and more from the world and its raging passions and began to retire into himself, leading what was already virtually the life of a recluse. Soon, though, it became clear that he could not remain "in the world" and that he would have to follow the example of the great ascetic and pastor whose name he had received in tonsure, His Grace Theophan the Recluse of Vishenki. In 1931 Vladika moved to France. He began to live as a complete recluse, having utterly severed all ties with the outside world. He served the Liturgy each day in a house church built for him by his spiritual children. Those who cared for him died before him and so little is known of the last years of his life. He reposed on February 6/19 1940 and was buried in a cemetery close by. He had lived in chalk caves high amongst the hills overlooking the Loire river. In one cave was his cell & church; others had been used as storerooms. His cell contained a Bible with dried flowers gathered at the ditch surrounding Diveyevo and other sacred things between the pages; a box



with relics in little gold vessels; and many other holy things. His memory is eternal in the hearts of all true Orthodox Russian believers who knew & honoured him.

**Also commemorated on this day:** Martyr Fausta and with her, Martyrs Evilasius and Maximus; Martyr Julian of Emesa; Venerable John of Lycopolis; Venerable James of Syria; St. Mael, bishop of Ardagh; Venerable John the Prophet and Barsanuphius the Great; Venerable Arsenius of Iqalto; Venerable Dorothea of Kashin; New Hieromartyr Dimitry Rozhdestvensky, priest, and his son Martyr Anatole; New Hieromartyr Basil Nadezhnin, priest; New Hieromartyr Alexander Telemakov, priest; Martyrs Martha, Mary, and their brother Lycarion.

**7 / 20 February — Afterfeast of the Meeting of Our Lord — St Parthenius, Bishop of Lampsacus** - He was the son of a deacon from the city of Melitopolis. He knew the words of the Gospel by heart from his early youth, and strove to fulfil them. Settling beside a lake, he caught fish, sold them and shared the proceeds with the poor. By God's providence, he was chosen as bishop of Lampsacus. He cleansed the city of paganism, closed the temples dedicated to idol-worship, built many churches and strengthened the faithful. He healed all manner of sickness through prayer, and was especially powerful over spirits. At one time when he was about to drive the evil spirit out of a madman, the evil spirit begged him not to. 'I will give you another man, into whom you can enter and in whom you can dwell', Parthenius told him. 'And who is that man?' 'I am he', replied the saint, 'come and make your abode in me'. Hearing this, the evil spirit fled as though burned by fire, crying out: 'How can I enter into the house of God?' St Parthenius lived long and showed in his deeds the greatness of his love for God and man. He entered into the eternal peace of Christ in the 4th century.

**Also commemorated on this day:** Venerable Luke of Hellas; 1,003 Martyrs of Nicomedia; Venerable Mastridia of Palestine; Martyr George of Crete; New Hieromartyr Alexander Talizin, priest; New Hieromartyrs Barlaam, bishop of Gomelsk and Alexis Troistky, priest; Venerable Aprionus, bishop of Cyprus; Venerable Peter of Monovatia.

**8 / 21 February — Afterfeast of the Meeting of Our Lord — The Holy and Great Martyr Theodore Stratelates** - There are martyrdoms that are more than costly. The costliness of a martyrdom depends on the greatness of the good things of this world that a Christian gives up, receiving suffering in its place; and it depends also on the greatness of the suffering which he endures for the sake of Christ. St Theodore, a Roman commander in the army of the Emperor Licinius and governor of the city of Heraclea, scorned his youth, his good looks, his military status and the goodwill of the Emperor, and in place of all this received terrible tortures for the sake of Christ. Firstly Theodore was flogged, receiving 600 lashes on the back and 500 on the stomach; then he was crucified and pierced through with arrows. Finally he was slain with the sword. Why all this? Because St Theodore loved Christ more than anything else in the world. He scorned the foolish idol-worship of the superstitious Emperor, shattered the silver and gold idols, giving the pieces to the poor, brought many to the Christian faith and urged the Emperor himself to reject idolatry and believe in the one God. During the whole of his torture, Theodore repeated unceasingly: 'Glory to Thee, my God, glory to Thee!' He suffered on February 8th, 319, at three o'clock in the afternoon, and entered into the Kingdom of Christ. He is regarded as the protector of soldiers, who turn to him for help. His wonderworking relics were taken from Euchaita to Constantinople and buried in the Church at Blachernae.

**The Holy Prophet Zechariah** - Zechariah was the eleventh of the Twelve Minor Prophets and together with Haggai, persuaded Prince Zerubbabel to restore the Temple of Jerusalem. Zechariah prophesied the solemn entrance of Christ into Jerusalem: "On a colt, the foal of an ass" (Zechariah 9:9). He also prophesied Judas' betrayal for thirty pieces of silver: "And they counted out my wages, thirty pieces of silver" (Zechariah 11:12) and the abandoning of Christ by the apostles during the time of His passion: "Strike the shepherd that the sheep may be dispersed" (Zechariah 13:7). (\*) The Prophet Zechariah is called the "sickle-beholder" because he saw in a vision, a sickle coming down from heaven to mow down the unjust; especially thieves and blasphemers of the Name of God. Zechariah died in the latter half of the reign of Darius Hystapes about the year 520 B.C.

**Also commemorated on this day:** Martyr Cointha (Cynthia) of Alexandria; St. Sava II, archbishop of Serbia; Saint Makarios, Bishop of Paphos; Blessed Lyubov of Ryazan; New Hieromartyrs Andrew Dobrynin, Peter Markov, Sergius Lubomudrov, and Simeon Kulgavets, priests; New Hieromartyr Alexander Abissoff, priest.

**9 / 22 February — Apodosis of the Meeting of Our Lord - Commemoration of the Departed — The Holy Martyr Nicephorus** - The biography of this martyr Nicephorus clearly demonstrates how God rejects pride and crowns humility and love with glory. There lived in Antioch two close friends, the learned priest Sapricius and the simple ordinary citizen Nicephorus. Somehow, their friendship turned into a terrible hatred for each other. The God-fearing Nicephorus attempted on many occasions to make peace with the priest. However, at no time did Sapricius desire to be reconciled. When the persecution of

Christians began, the presbyter Saprificus was condemned to death and brought to the place of execution. The sorrowful Nicephorus followed after Saprificus beseeching him along the way to, at least, forgive him before his death that they might depart in peace. "I beseech you, O martyr of Christ," said Nicephorus, "forgive me if I have sinned against you!" Saprificus did not even want to look at his opponent but quietly and arrogantly walked toward his death. Upon seeing the hardness of the priest's heart, God did not want to accept the sacrifice of his martyrdom and to crown him with a wreath but He mysteriously withheld His grace. At the last moment, Saprificus denied Christ and declared before the executioners that he would bow down before the idols. So it is with blind hatred! Nicephorus implored Saprificus not to deny Christ saying: "O my beloved brother, do not do that; do not deny our Lord Jesus Christ; do not forfeit the heavenly wreath!" But, all was in vain. Saprificus remained adamant. Then, Nicephorus cried out to the executioners: "I, also, am a Christian; behead me in place of Saprificus!" The executioners informed the judge of this and he ordered the release of Saprificus and, in his place, beheaded Nicephorus. Nicephorus joyfully lowered his head on the block and was beheaded. Thus, he was made worthy of the kingdom and was crowned with the immortal wreath of glory. This occurred in the year 260 A.D. during the reign of Gallienus.

**Also commemorated on this day:** Hieromartyrs Marcellus, bishop of Sicily, Philagrius, bishop of Cyprus, and Pancratius bishop of Taormina; Martyr Apollonia of Alexandria; Martyrs Ammonius and Alexander of Cyprus; St. Teilo, bishop of Llandaff, Wales; Venerable Pancratius of the Kiev Caves; Martyr Peter of Damascus; Venerable Nicephorus and Gennadius of Vazhe Lake; Finding of the relics of St. Innocent, bishop of Irkutsk; New Hieromartyr Basilsmaïlov, priest; New Hieromartyr John Fryazinov, priest; Finding of the relics of St. Tikhon, patriarch of Moscow.

### ‡ Daily Scripture Readings ‡

**Monday** - 1 John 2:18-3:10; Mark 11:1-11

**Tuesday** - 1 John 3:10-20; Mark 14:10-42

**Wednesday** - 1 John 3:21-4:6; Mark 14:43-15:1

**Thursday** - 1 John 4:20-5:21; Mark 15:1-15

**Friday** - 2 John 1:1-13; Mark 15:22-25, 33-41

**Saturday** - 1 Corinthians 10:23-28; 1 Thessalonians 4:13-17 (Departed); Luke 21:8-9, 25-27, 33-36; John 5:24-30 (Departed)

The second preparatory Sunday of Great Lent is termed the Sunday of the Prodigal Son. In the touching parable of the Prodigal Son read during the Liturgy, the Holy Church teaches us to rely on the mercy of God, provided we have sincerely repented of our sins. On this Sunday and the succeeding two Sundays, during the Polyeleos at the All-night Vigil, Psalm 136 is chanted: By the waters of Babylon, there we sat down and wept when we remembered Sion... This psalm describes the suffering of the Jews during the Babylonian captivity and their longing for their fatherland. The words of this psalm teach us about our spiritual captivity, the captivity to sin, and that we should aspire towards our spiritual fatherland, the Heavenly Kingdom. The final words of this psalm scandalise many with reference to Blessed shall be he who shall seize and dash thine infants (those of the Babylonians) against the rock! Of course, the literal meaning of these words is brutal and unacceptable for the Christian, for the Lord Himself taught us to love and bless our enemies and to worship God in spirit and truth. These words gain a pure and lofty significance with a Christian and spiritual nature, for they mean, "Blessed is he who has a firm resolve to break, on the rock of faith, the newly forming evil thoughts and desires (as it were in their infant state) before they mature into evil deeds and habits".

*The Law of God*

## Meatfare Saturday and the Commemoration of the Departed

In the days of this week "we do not sing Alleluia", i. e. we do not sing "Alleluia" at Matins instead of "God is the Lord", as the "Alleluia" is sung during Great Lent and on Wednesday and Friday in Cheesefare Week. At Matins we sing only two verses (instead of three) of the Sessional Hymns. At Compline the Canon to the Theotokos is dropped; and to be exact they also are dropped in the Inter-hours.

On Meatfare Saturday, before the commemoration (on Meatfare Sunday) of the Last Judgment, the Holy Church prays for the departed, so that together with us they also stand at the right hand of the Judge, and especially prays for those who have died, who, as the Synaxarion says, were stolen suddenly by death in a foreign country, on the sea and on impassable mountains, on cliffs, from starvation, from plagues and hunger, in war, in fires, from cold, and have undergone all kinds of other generic types of death, and also about poor and needy, and in general for all who "have not received commemoration in the legitimate psalms and hymns".

On a Saturday, instead of another day, before Meatfare Sunday it is necessary to pray for the repose of souls because the Sabbath Day is the day of rest, according to its innate meaning. It is the most important day for prayer for those who repose with the Saints. Besides this, the present prayer for the departed who repose the Holy Church reminds us about our inevitable end and our standing for trial before the incorruptible Judge, that, fearing these things to better prepare us for the spiritual struggle which are to come in the saving fast.

The service for Meatfare Saturday is performed in the same way as for the Saturday before the feast of Pentecost, with the only exception that on the Meatfare Saturday the hymns of the Octoechos are sung according to the tone in the order, and on the Saturday before Pentecost we must use the 6th tone.

The peculiarities of the service for these days are that:

- a) at Vespers, instead of the Prokeimenon, we sing the "Alleluia", with the priest exclaiming the verses: "Blessed are they whom Thou has chosen", and "Their souls shall dwell with the blessed";
- b) in Matins after the usual verses, i. e. the 16th Kathisma we sing "Blessed are the undefiled" (i. e. the 17th Kathisma), on two stases, and after each of them at the "Glory", together with the "Alleluia", we sing the end of the stasis, three times, namely, after the first stasis we sing the words: "Unless Thy law had been my study", and after the second stasis we sing the words: "My soul shall live".

After the second stasis we sing with the refrain: "Blessed are Thou, O Lord", the Troparion for the departed: "The choir of the saints have found the fountain of Life". After the 6th ode of the canon we sing the Kontakion: "With the saints give rest", and the Ikos.

As after the first stasis "Blessed are the undefiled", so after the second stasis and the hymn "Blessed are Thou, O Lord", and after the 6th Ode of the Canon, before the singing of the Kontakion: "With the saints give rest" there is a Litany for the Departed. In it we call out: "Again we pray for the repose of the souls of the servants of God, the forefathers, fathers and brothers, Orthodox Christians who here and everywhere lie asleep". After this, usually, from a special book the departed Orthodox god-fearing Emperors, Kings, Great Princes, and god-fearing Empresses, Queens, Princesses are commemorated by name. In other temples after this a table is placed before the Royal Doors, and on the table is a cross and before it a candle in its holder, and sometimes even kutiya. In other temples only a candle in a large candleholder is placed before the Royal Doors. While intoning these litanies, the priest or deacon hold a censor.

This service for the departed is performed and when, if the Feast of the Three Hierarchs (Jan. 30), or the Translation of the Head of John the Forerunner (Feb. 24) falls on Meatfare Saturday the service for these feasts is performed on Meatfare Friday. But if the Saint's Feast of the Temple or the Feast of the Meeting of the Lord falls on Meatfare Saturday, then on Meatfare Saturday we sing the service of the temple feast or the Meeting of the Lord; then we sing the service for the departed, evening and morning, on the previous Saturday or on Meatfare Thursday.

When the Saint's Feast of the temple falls on Meatfare Saturday, then the service for the departed may be sung only at the sepulcher, in the temple there must only be one service to the temple; and where there is no sepulcher, the service is sung as noted above; however, at the sepulcher may also be understood the vestibule, in which it is necessary to perform the order for the departed after the dismissal of Vespers (Ustav (Rubrics) chapter 14).

*S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp., (Kharkov, 1900) p 492-3*