

FEBRUARY

Sechen [February] in Old Slavonic; Liutiy [Fierce] in Little Russian¹

February 1

B Forefeast of the Meeting of our Lord God and Savior Jesus Christ

From the church hymns for this day: Christ, "as a child is brought and is about to rest in the arms of Simeon". "Let the church today offer pre-festive praise to the Mistress, and be brightly prepared to receive Him as Bridegroom". "The doors of heaven are opened: for Christ is brought into the church as a child by his Virgin Mother to God and the Father". "Songs are weaved today like flowers, desiring to ideally attain wreaths for the divine Master prepared beforehand by the faith of thanksgiving"; "the love of Simeon and Anna ideally kindled all the lamps of virtues, let us in advance meet the candle-bearers desiring to come to Christ blessing those who are singing of Him".

Troparion, tone 1

**The celestial choir of heavenly angels bends down to the earth,
To behold the First-born of all creation
Carried into the temple as a Child,
By a mother who has not known man,
For they, rejoicing, sing with us the prefestal hymn.**

Kontakion, tone 6

**The Word unseen with the Father is now seen in the flesh,
Unspeakably born of the Virgin,
And given into the arms of the High Priest Elder:
Let us worship Him, our true God.**

If the Forefeast falls 1) on Sunday before the Sunday of the Publican and the Pharisee (in Matins the Resurrection Gospel, and in the Liturgy the Epistle and the Gospel for the Sunday before, then for the Saint); 2) on the Sunday of the Pharisee, Prodigal, Meat-fare (in Matins the Resurrection Gospel, but in the Liturgy only the Epistle and the Gospel of the Resurrection are read so that we sing the service for St. Trypho whenever the rector decides); 3) on the Saturday of Meat-fare (we sing the service before, on Friday, with Sts. Cyrus and John and Trypho together, and on Saturday the service for the departed); 4) on Monday, Tuesday, Thursday of Cheese-fare (in the Liturgy read the Epistle and the Gospel of the day and for the saint);

5) on Wednesday and Friday of Cheese-fare week (service of the Prefeast and the Saint is sung together with the Triodion, except for the liturgy which is not done on these days, the hours are served without Vespers, the Vespers is served at its time); 6) on Saturday of Cheese-fare (in the Liturgy read the Epistle and the Gospel for the day and the fathers, but the service for Martyr Trypho is served in Compline or whenever the Rector decides). (See the Ustav [Typikon] for February 1).

† Holy Martyr Trypho



He came from the village Campsada, near the city of Apamea in Phrygia, of poor and pious parents and was engaged in pasturing geese. In youth St. Trypho received from God the gift to heal illnesses and to cast out demons.

According to the Greek Euchologion, through the prayers of St. Trypho the inhabitants of Campsada were once saved from famine when harmful insects began appearing and reptiles ate grain cereals, tree leaves and anything green. St. Trypho, disturbed about the afflictions, stretched out his hands to the Lord in prayer, asking Him to send His angel to destroy the harmful insects. In this way the holy martyr himself is bound to them by an oath, in order that they leave for an inaccessible place, appointed for their dwelling².

The fame of the wonders accomplished through the prayers of St. Trypho quickly spread. Seeing these miracles many pagans were converted to Christ and accepted holy baptism. During the persecution of Decius, it was reported to the Governor Aquiline of the East that Trypho converts pagans to Christianity. The governor ordered that Trypho be arrested and that he be presented to him for interrogation. Not able to get the saint to renounce his Christian faith with strokes or threats, Aquiline sentenced him to severe torture. The Martyr was hanged on a tree and severely beaten with canes, his body was torn open with iron claws and burned with candles, nails were hammered into his feet and they made him walk about the city in severe cold weather. The Saint, as if "suffering in an alien body", patiently endured everything, glorifying God. In a weakness of rage the torturer finally ordered him beheaded by the sword, but before the sword of the executioner ever touched St. Trypho, he in prayer gave his soul to the Lord. This happened in Nicaea in 250. A part of the relics of St. Trypho was kept in a church of his name in the Naprudna section of Moscow³.

Kontakion, tone 8

**With Trinitarian firmness you destroyed polytheism to the ends of the earth,
O All-glorious Trypho, you were honored by Christ;
And having conquered the torturers through Christ the Savior,
You received the crown of martyrdom and the gift of divine healing, for you
are invincible.**

Epistle: Rom. 8:28-30; sel. 99. **Gospel:** Lk. 10:19-21; sel. 51.

Martyr Perpetua and the Holy Youths with Her: Saturus, Revocatus, Saturnilus, Secundus and Felicitas

St. Perpetua came from a patrician family and lived in Carthage. Hidden from her pagan father, she received holy baptism and, not considering his tearful requests and admonitions, remained unshakably in the true faith. Her brother Saturus, her maidservant Felicitas and the young men Revocatus (a servant), Saturnilus and Secundus (of noble rank) also prepared to receive holy baptism. All of them together with Perpetua were arrested by pagan judges and imprisoned in a narrow prison. Here coming before St. Perpetua, her father tried to shake the firmness of her faith, arousing in the martyress love for her bosom child. But the love for Christ was higher for St. Perpetua than earthly affections. Not at all shaken in their faith in Christ after imprisonment, the prisoners (except for Secundus, who died in prison) were given to destruction by wild beasts. What the wild beasts did not touch, they killed with spears in the years 202-203.

Ven. Peter of Galatia

While yet an adolescent, having disdained all earthly things and thinking only about God and being well-pleasing to Him, he left his parental house to go to Jerusalem and from there to Antioch. Here he practiced asceticism in a certain cave, spending his life in strict fasting and constant prayer. Bread and water were his only food, and he received this food through the day and in small quantity. He had the gift to work wonders and to heal all illnesses. He died at the age of 99 about the year 429.

Ven. Bendemianus, hermit of Bithynia

He was born in Mysia and was the disciple of St. Auxentius (see Feb. 14). After the death of his teacher he settled in his kellia and practiced asceticism 42 years in fasting, vigil and constant prayer, and was tempted by demons. For his lofty way of life he was awarded the gift of healing by God. The venerable one died in the year 512.

Basil, Archbishop of Salonika, died peacefully about the year 830.

Martyr Anastasius of Nauplion suffered from the Turks in 1655.

¹ *February* is the last month of the year among the Romans; it was established for oblations and called February, i.e. oblatinal. *Sechen* [February] is a name in common with January. *Liutiy* [Fierce] is named so in imitation of the Poles. It is still called *Snezhen* because of the snowy time, and refers to *weddings*, because there

were many at this time. In some places it is called *bokogriem* because at this time the cattle leave the barns to be warmed in the sun.

² In the Great Book of Needs is (see chapter 60) "the Order in the fields, in the vineyards or in the orchards, if they happen to be harmed by reptiles or any other creatures".

This "Rite" is done when "various wild beasts, worms, caterpillars, chafers and locusts, mice, cicadas and krititsi, and various kinds of flies and little flies, and moths, and ants, gadflies and wasps, both multiplied and multiform sorts of animals creeping on the ground, and flying birds" appear "to harm and infest the fields, vineyards, gardens and orchards".

In the specified "Order" it says: "it is fitting that the Divine Liturgy be celebrated and the lampada before the icon of St. Trypho, or St. Eustace, or St. Julian the Libyan or even others be lit". After the Divine Liturgy "take oil from the lampada and the Holy Water of Theophany" and sprinkle cross wisely "the fields or vineyards or orchards, saying the prayers" (see them in the same place).

In the same "Order" there is "an Exorcism of the Holy Martyr Trypho", made on behalf of this holy pleaser of God.

Believing that during his life St. Trypho drove away "the evil spirits simply by his coming alone" and through his prayers averted common afflictions, and that after his blessed dormition St. Trypho will help those who flee to him, mentioning the "exorcism" of insects harmful to the vegetative kingdom and of reptiles and said on behalf of St. Trypho, pleaser of God, who has great glory from God and may with great boldness call on the name of the Lord on their behalf "to go down from the place and around the borders of the servants of God." (Rukovodstvo dlia Seljskikh Pastirej [Manual for Village Pastors] 1894, 19).

³There is a tradition having close ties with the history of this temple.

Once while Tsar Ivan the Terrible was hunting his favorite falcon flew away and he ordered his falconer to find it within three days or face capital punishment. The falconer went through the entire forest, but his search was in vain. On the third day exhausted, tired, he stopped near Maryina Roshchi [Spring Grove] and fell sound sleep from exhaustion under a tree. Before this he sincerely prayed: "O Pleaser of God", said he, "whose memory the Holy Church honors today, help me find the royal falcon, deliver me from my impending execution, and I will vow to build a temple on this place in your name". And the falconer dreams a marvelous dream: a magnificent young man on a white horse appears and holds in his hand the royal falcon. He says, "Take your lost bird, go with God to the Tsar and do not grieve". When the falconer awakened and sees the imperial falcon really sitting on his arm, he brought it to Ivan the Terrible, and related to him his vision and the vow he had made. The Tsar warmly welcomed the falconer, and on that place where he dreamed about the wonderful young man, he built a temple. As the vanished falcon was found on February 1, on the day of the commemoration of Holy Martyr Trypho so the falconer dedicated the constructed church to the holy martyr, having placed in it an icon of the martyr depicted in the way that he appeared to the falconer in his dream. The tradition is written in the books of the temple, but was not related to Ivan the Terrible's reign, but to the time of Ivan Kalita whose ancestral lands was Naprudna where there is a church in the name of the Holy Martyr Trypho.

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0059-0061.
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