GREEK ORTHODOX METROPOLIS OF TORONTO (CANADA): YOUTH DEPARTMENT

THE JOURNEY BEGINS: THE LENTEN TRIODION

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Μή προσευξώμεθα Φαρισαϊκώς, αδελφοί...

Dear Brothers and Sisters in Christ,

"Brethren, let us not pray like the Pharisee, for those who exalt themselves will be humbled. Let us be humbled before God through fasting like the Tax Collector, as we cry aloud, 'God, forgive us sinners."

With this first hymn of the **Publican and Pharisee**, we begin the journey to Pascha and our Lord's Resurrection. Our Church prepares us in such a way as to greet our Lord's Resurrection with our spiritual world changing for the better. *It gives us the humility of the tax collector, the repentance of the prodigal son, the thoughts of the Last Judgment, and the rule of fasting.*

The Church instructs us to repent during the entire year, especially in this time of fasting. When you repent, you 'change your mind' about your life. You change from your sinful ways to a new path of love and forgiveness. The repentance of the **Prodigal Son** is what we must be able to imitate. He was not proud; in humility, he returned to his home after he realized his sin. So, too, we must not be proud, but return to our home, the Church, and seek our Father in Heaven to welcome us back to the fold.

The Final Judgment is **Meatfare Sunday**'s theme, since the Fathers of the Church want to stress Christ's command of, "…as you did it to one of the least of these My brethren, you did it to Me." (Mth. 25:40) We are all made in the Image of God. When we are merciful, in any way, this will help us to be closer to Christ. We will have served Him.

Cheesefare Sunday has the theme of fasting. Our Lord, once again, says it clearly: "When you fast, do not look dismal, like the hypocrites…. But when you fast, anoint your head and wash your face, *that your fasting may not be seen by men but by your Father who is in secret*; and your Father who sees in secret will reward you." (Mth. 6:16-18)

We must also remember the other important aspect of Cheesefare Sunday: *the exile from Paradise*. The importance of Christ's preaching is that evil can not dissolve, except by fasting and prayer. In the way Adam and Eve disobeyed God's order, we do the same also by our actions. Great Lent and fasting is not a custom that we decide to invoke during the weeks leading up to Pascha; rather, it is a time to pray more fervently through the wonderful services of our Church *(such as the Liturgy of the Presanctified Gifts, Great Compline and the Salutations to the Theotokos)*.

May the Triodion's prayers, services, and the retreats our Department is planning bring us all closer to the Lord, to realize His sufferings, to praise His sacrifice, and to glorify His Resurrection.

Glory be to Jesus Christ!

In Christ,

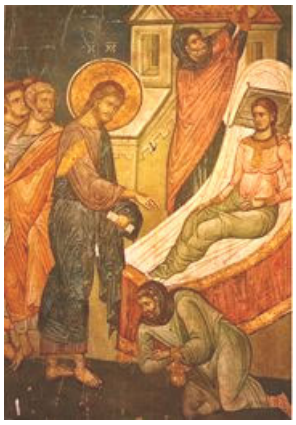
Fr. Theo Drakos &
Mr. Tim Drattas

Youth Directors

What is the *Triodion*?

The *Triodion* is a liturgical book of our Church. It is used by the clergy, chanters and faithful from the Sunday of the Publican and Pharisee until Holy Saturday morning of Holy Week.

The Triodion gets its name from a part of the morning service of Matins (Ὄρθρος). Mid-way through Matins, the chanters and people begin chanting the **Canon** (various hymns that are chanted about the feastday or Saint). They usually have 8 odes (i.e., eight sets of hymns). However, in the Lenten period, there are only three sets of odes; because of the three odes (or τρείς ωδές) the book took on the name "**Triodion**".



Biblical Readings:

Epistle:
2 Corinthians 6:16-7:1
Gospel: Matthew 15:21-28

Before the Triodion: Sunday of the Canaanite Woman

A mother's love knows no bounds: these words are so true in this Biblical passage we hear today.

Jesus was walking through the region of Tyre and Sidon, when a Canaanite woman approached him. Canaanites were pagans, and believed in many gods. This Canaanite woman had a daughter that was very sick, and had probably heard about Christ and His wonders. She asks Him to have mercy on her and her daughter, who was possessed by a demon. The disciples were getting annoyed with her, and asked Jesus to send her away. Jesus first told her that He was sent for the "lost sheep of the house of Israel", and then proceeded to tell her, "It is not fair to take the children's bread and throw it to the dogs." Jesus tested her faith, and she proved so humble and worthy of a miracle with her response: "Yes, Lord, yet even the dogs eat the crumbs that fall from their Master's table." Jesus remarked at how great her faith was, and healed her daughter.

As we begin our journey into Great Lent, we should have the strong faith of this Canaanite woman: she was ridiculed and tested, yet showed that she was worthy of a heavenly blessing.

Christ shows us that everyone is welcome in His Kingdom, not only a specific group of people. Let's do what we can this Great Lent to bring people close to the Lord.

Biblical Readings:

Epistle: 2 Timothy 3:10-15
Gospel: Luke 18:9-14

Sunday of the Publican and the Pharisee

The Sunday of the Publican and the Pharisee is the official start of the *Triodion* period. This Sunday is when our liturgical life begins to change a bit: new hymns of repentance are introduced, to make everyone aware that we are now "walking with Christ" to His Passion and Resurrection.

The main Sunday Matins hymn of the Triodion begins today: *Open the gates of repentance to me, O Giver of Life, for my spirit rises early in the morning to your holy temple, bearing a temple of the body all defiled. But as you are full of pity, cleanse it by your compassionate mercy.*

Of course, the Sunday is about **true faith**. The Publican showed his true faith by asking sincerely repentance for his sins. The Publican, however, only asked "repentance" for the eyes of the people. God wants us during this Lenten period (and all times, of course) to ask repentance not only from the lips of our mouth, but from the lips of our hearts; if we do this, Christ tells us the reward: "those who are humble will be exalted."

This week, to prepare us for the fast of Great Lent, there is ***no fasting at all.***

Biblical Readings:

Epistle:
1 Corinthians 6:12-20
Gospel: Luke 15:11-32

Sunday of the Prodigal Son

The Sunday of the Prodigal Son calls to mind the recurring theme during Lent: **repentance.** This particular Sunday is dedicated to the famous Parable of the Prodigal Son found in St. Luke's Gospel. It was about a son who squandered the fortune of his father on things of ill-repute, only to repent for his sins and be welcomed back lovingly by his father (as the father of the parable told his other son, "your brother was dead and now is alive").

This parable, other than being one to teach morality, is also an **eschatological parable** (i.e. talking about our journey to Heaven, *much like last week's parable*). This parable shows us that, if we repent truly for our sins, God will welcome us into His loving embrace once again. We are all welcomed into His Kingdom, no matter how many times we sin; however, we must ask for His forgiveness and love when we fall into sin. Let us cry to God as the hymnographer: *"I have foolishly run away, O Father, from your glory; I have squandered in evil deeds the riches you entrusted to me; therefore I offer you the words of the Prodigal Son: I have sinned before you...take me now repentant and make me as one of your hired servants."* **Remember that our sins might be great, but His Love is so much greater.**

Regular fasting is resumed this week.

Judgment Sunday: Meatfare Sunday

On this Sunday, we call to mind something that has not even happened yet: the Second Coming of Christ.

Our Lord has promised us that He will come again, "to judge the living and the dead, and His Kingdom will have no end" (*from the Nicene Creed*). We call to mind the "criteria" of our entrance into Paradise, as our Lord said in today's Gospel: "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."'

Entrance into the Kingdom of God is something that requires we be 100% committed to Him. Our Lord is a loving God who awaits us to enter His loving embrace. Yet, the gift of free will gives humanity the choice of entrance into Heaven. The people who did not enter with Christ into Heaven were those who did *not* follow His commands (they didn't clothe the naked, feed the hungry, give drink to the thirst, etc.).

This Sunday is a great way that the Church makes us think about our spiritual life. Let's be sure to remember that the Second Coming will come as a "thief in the night", so we should *always* be ready for our Lord's coming to earth.

Judgment Sunday is also called "Meatfare Sunday" because it is the last Sunday, according to the fasting canons, that the faithful eat meat before Easter. During the following week, we do ***not*** *fast on Wednesday and Friday (except for meat, of course).*

Biblical Readings:

Epistle:
1 Corinthians 8:8-9:2
Gospel: Matthew 25:31-46

Forgiveness Sunday: Cheesefare Sunday

People tend to just make it about eating an apple… yet, it's so much more than that. **Forgiveness Sunday** is the day the Church remembers the disobedience and expulsion of Adam and Eve in the Garden of Eden. The disobedience was not following God's command of not eating from the Tree of Knowledge. The sin was not a matter of eating an apple, or whatever fruit it might have been: the sin was going against God's command. What made it worse was that Adam and Eve never asked *forgiveness!* They tried to blame one another: Adam blamed Eve, and Eve blamed the snake. Because they didn't want to submit to God and be united with Him, He chose to let them go: they were thus expelled from Paradise.

In His love for humankind, though, God could not see them (and us) being under the tyranny of the devil. That's why He came in the flesh to save us (as a prayer says, "we confess the grace, we proclaim the mercy, we do not conceal the beneficence!")

Because God was (and is) willing to forgive us of our trespasses and sins, and did that finally with His Crucifixion and Resurrection, the Church decided to have this Sunday dedicated not only to the disobedience of Adam and Eve, but to their *forgiveness*. We should remember that fasting and repentance are two great steps of Great Lent, so whoever partakes of those is one step closer to Christ and His Kingdom.

Note: Last day of cheese products before Easter.

Biblical Readings:

Epistle:
Romans 13:11-14:4
Gospel:
Matthew 6:1-13

Clean Monday

Clean Monday (Καθαρά Δευτέρα) begins with the **Vespers of Forgiveness** (held on Cheesefare Sunday evening). This Vespers service is a little different from most, with certain prayers being said at the end. They include the Prayer of the Προεστώς and the Prayer of St. Ephraim the Syrian (see page 7). After these prayers, a very beautiful liturgical custom takes place. Starting from the highest ranking cleric to the last person in Church, everyone passes by and greets each other. They ask forgiveness from each other in preparation for Great Lent. This "greeting" is a wonderful way to begin Great Lent, in the spirit of forgiveness and Christian love.

Clean Monday is the first full day of fasting. It is a custom of certain monasteries and people to fast from everything (except water) for the first 3 days of Great Lent, to commune during the first Liturgy of the Presanctified Gifts. It is important to note that fasting for each person is determined by their spiritual father. Fasting and our participation in the services are ways for us to get closer to God.

On this night, Greek Orthodox Christians also participate in the "Koulouma" fellowship meal after the first Compline service.

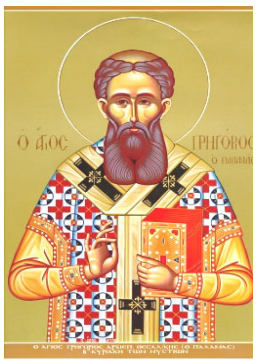
"Lord of the Powers, be with us! For in times of distress, we have no other help but You. Lord of the Powers, have mercy on us!"

Biblical Readings:

Epistle:
Hebrews 11:24-26, 32-40
Gospel: John 1:43-51

1st Sunday of Lent: Sunday of Orthodoxy

The 1st Sunday of Lent is dedicated to something that is close to our hearts: **our Orthodox Church!** Specifically, it's dedicated to the times where the Church defeated *iconoclasm*. The heresy of *iconoclasm* was one started by Emperor Leo the Assyrian, which said that icons should not be allowed in Churches. Iconoclasts destroyed all kinds of icons, and said that Holy Communion and the Cross were the only valid kinds of icons. The Church declared this a heresy because Holy Communion is *not a symbol,* **but is the actual Body and Blood of Christ!** When a person kisses an icon or the Cross, they do not worship them, but *venerate* them (in other words, *show them respect*). The 7th Ecumenical Council, held in Nicaea, declared that it is honorable and right to declare our Faith in such a way, depicting our Lord, the Theotokos and the Saints in icons. To commemorate this great day, Churches across the world have a special service that takes place at the end of the Divine Liturgy. The Altar Boys and various others process around the Church with icons, showing that **"this is the Faith of the Apostles! This is the Faith of the Fathers! This is the Faith of the Orthodox! This is the Faith on which has established the Universe!"** *May God bless our Church always!*



Biblical Readings:

Epistle:
Hebrews 1:10-2:3
Gospel: Mark 2:1-12

2nd Sunday of Lent: St. Gregory Palamas

The city of Thessaloniki is known for its many Saints. One of them, the one to whom the Cathedral is dedicated to, is celebrated this Sunday. *St. Gregory Palamas* was Archbishop of Thessaloniki in the 14th century, and defended the Faith against Barlaam the Calabrian (who was against monasticism). He taught that divine grace is not created, but the uncreated energies of God are poured out throughout creation; otherwise, humanity could never have authentic communication with God. He reposed in the Lord in 1359. As we celebrated the *Sunday of Orthodoxy* last week, the Church decided to celebrate the memory of a man who was dedicated to the Faith and was one of its chief defenders at a time where heresy was threatening the Church.

We also read the Gospel of Christ healing and forgiving the sins of the paralytic. We see in this Gospel reading that Christ is not only a man, but the God-Man who came to save us from corruption. He is the one to forgive our sins, and to bring us back to Paradise.

Biblical Readings:

Epistle:
Hebrews 4:14-5:6
Gospel:
Mark 8:34-38, 9:1

3rd Sunday of Lent: Sunday of the Holy Cross

In the middle of Great Lent, the Church gives its faithful a sign of victory, one that can bring strength to them in this time of fasting. The **Sunday of the Holy Cross** is one that brings everything into perspective, especially with the Gospel reading, the Lord saying to all His disciples:

"If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life?"

With us "bearing our crosses" during Great Lent, we also come to venerate the Holy Cross of the Lord on this day. After the Doxology (or, in some Churches, at the end of the Divine Liturgy), the Priest and Altar Boys will process with the Holy Cross (surrounded by beautiful flowers) in the Church. The entire Church will chant the hymn of the Cross when the procession is finished: "**Lord, save Your people and bless Your inheritance. Grant victory to our rulers over the enemy, and protect Your commonwealth by the might of Your cross!"**

At the end of the Liturgy, the Priest will give out the flowers by the Holy Cross to the people as a blessing.

Because of the commemoration of the Holy Cross today, the hymns are much more happy, having a hint of "Resurrection" in them (e.g. the Katavasies of the day sound like the Katavasies of Easter).

4th Sunday of Lent: St. John of the Ladder

Many of our Saints, from the time they were born to the time they fell asleep in the Lord, lived lives that were dedicated to God. One of those Saints includes St. John "of the Ladder", who is commemorated on the 4th Sunday of Lent.

St. John St. John "of the Ladder" was only 16 years old when he left Palestine and went to St. Catherine's monastery (at Mt. Sinai, Egypt). He lived there for 50 years, where he wrote his famous book, "*The Ladder of Divine Ascent*". This is a "spiritual ladder"; Christians follow certain rules so that they can get closer to God, and symbolically climb to heaven. He had struggles, like any person does, but he won over those struggles that the Devil put for him. That's why we celebrate his memory on this Sunday of Lent: St. John is a perfect example of how a person could be faithful all of their life, and be together with God in the Kingdom of Heaven.

His prayer and fasting got him closer to God, and had him to realize that love of God that only those together with God can feel. Getting closer to God can be done so many different ways, each with the same result. From praying and fasting, to going to Sunday School and reading our Bibles, to going for Holy Communion every Sunday, it's about saying in our own way, **"thank you God for me waking up; for coming to Church; for my entire family; for my friends; for my teachers; that I have food and drink; that I have so many people that care for me; thank you that I have You to care for me, so that You may guide me throughout my life, so I may enter Your Kingdom."**

Biblical Readings:

Epistle: Hebrews 6:13-20
Gospel: Mark 9:17-31

5th Sunday of Lent: St. Mary of Egypt

When people think of Saints, the majority see them as St. John "of the Ladder" : a Saint is someone that is together with God all of their lives, *incapable of sin*. Yet, they are so misguided. Saints are regular human beings with passions, that sinned throughout their lives. We see the same thing with St. Mary of Egypt, the Saint we commemorate on the 5th Sunday of Lent.

St. Mary of Egypt was anything *but a Saint* throughout the first part of her life. From a very young age, she was a prostitute. Being from Egypt, she decided that she wanted to see the Holy Land and the Tomb of Christ (also known as the *Church of the Holy Sepulchre*). As she went to enter the Church, a force kept her outside. She was unable to enter, while so many others did. She realized that God had done this to have her stop her sinning. She promised to God that day she would stop. She repented with a pure heart, and she was allowed to enter. She went for Confession, received Holy Communion, and then went to the desert to live for years in repentance. Years after, she was visited by a Priest-monk, Zosimas (later a Saint in our Church). He gave her Holy Communion, and they discussed her trials and tribulations. Although she suffered much, she was so happy to be with Christ. Later that same day, she fell asleep in the Lord.

Moral of today's Sunday: ***It's never too late to be reunited with God.*** *He wants us to be in His Loving Embrace. He will forgive us… all we have to do is ask.*

Biblical Readings:

Epistle:
Hebrews 9:11-14
Gospel: Mark 10:32-45

Special Services 1: Liturgy of the Presanctified Gifts

During Great Lent, it is a rule of the Church that Divine Liturgies can not be held during the week. A lot of people wonder why that is…

Well, if the Divine Liturgy is supposed to be a happy occasion (celebrating the Resurrection of our Lord Jesus Christ), and Great Lent is a time of χαρμολύπη ("joyous sorrow"), when the faithful are awaiting our Lord's Passion, it is not seen as "proper" to celebrate during a time of sorrow.

The only time when the Church would celebrate Divine Liturgies during Great Lent are on Sundays (the Liturgy of St. Basil the Great), on Saturday (the Liturgy of St. John Chrysostom), and on the feastday of the Annunciation (March 25th).

However, since the Church sees it important for its faithful to participate in the Sacrament of Holy Communion as often as possible, it created a "Liturgy" with consecrated Bread and Wine (i.e. it's all ready the Body and Blood of Christ, taken from the past Sunday's Liturgy), to be given to the people during a night service.

This service, called the "Liturgy of the Presanctified Gifts" is done during the time of Vespers. Firstly, it is a Vespers service until the two readings finish; after that, we read Communion prayers and the faithful receive Christ at the appropriate time (just like at Liturgy).

This Liturgy is usually celebrated on Wednesdays in our Churches (and, in some Churches, also on Fridays). The last Presanctified Liturgy of the year is celebrated on *Holy Wednesday*.

"Let my prayer rise as incense before You, the lifting up of my hands as an evening sacrifice!"
(Psalm 140:2)

Special Services 2: Great Compline

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, "He is my refuge and my fortress; my God in Him I will trust."
- Excerpts of Psalm 91, read during Great Compline

Compline service is a service which is held at the end of the day. It takes place after dinner (hence the Greek name of the service, Απόδειπνος). Any other time of the year, people hold the Office of Small Compline. Since it is the end of the day, it deals with thanking God for the day that passed, and to ask Him for help during the coming night, so that all temptation might be averted from the people, and that they might rise to praise His Name again. In Lent, though, things are a little different.

The Service of Great Compline is a service that has many beloved hymns and prayers of Great Lent. This service is called Great Compline because it is longer… much longer (where Small Compline is about 15-20 minutes, this service is approximately 1 hour). The theology in the prayers and hymns, however, is fantastic. The contents of this service are about the same as Small Compline, with a stress on the theme of repentance (μετάνοια, "changing one's mind") and salvation. This is definitely shown in the main hymn of the evening:
Lord of the Powers, be with us! For in times of distress, we have no other help but You! Lord of the Powers, have mercy on us!
It is a great way to keep our fast in perspective, and to ask for God's great mercy in this time of spiritual struggle.
This service is usually chanted in monasteries every evening. In the parishes, it is usually chanted on the first day of Great Lent, Clean Monday; other than that, every parish usually has set days of the week that it is celebrated on..

Special Services 3: Salutations to the Theotokos

Τη Υπερμάχω στρατηγώ τα νικητήρια, Ως λυτρωθείσα των δεινών ευχαριστήρια, Αναγράφω Σοι η Πόλις Σου, Θεοτόκε. Αλλ'ώς έχουσα το κράτος απροσμάχητον, Εκ παντοίων με κινδύνων ελευθέρωσον. Ίνα κράζω Σοι, Χαίρε Νύμφη Ανύμφευτε. (Κοντάκιον)

The first 5 Fridays of Great Lent are marked with a very beloved service of the Orthodox faithful, dedicated to the Theotokos. The *Salutations of the Theotokos,* together with a supplicatory canon (a group of like-sounding hymns), are incorporated to the Small Compline service (*this is the only time of the week the Small Compline is officiated).* If we wanted to get to know the Mother of God a little better, all we have to do is listen to the hymns of this service—it's like her biography, "in poem form".
This service is also called the **"Akathist Hymn"** (Ακάθιστος Ύμνος), because when it was written (as thanks to God for keeping the City of Constantinople safe from the invaders), the people did not sit during the service.
This Canon speaks of the Mother of God as the "living and abundant fountain", our "Mother and Queen", and the "Virgin Bride of God". In the canon, the first 2 hymns begin with the famous, "Υπεραγία Θεοτόκε, σώσον ημάς", or "O Holy Mother of God, intercede for us." The climax of the service takes place when the Bishop or Priest comes and recites the "Salutations" (or Χαιρετισμοί) in front of the icon of the Theotokos (placed on the *soleas* of the Church). On the first 4 Fridays, each respective *stasis* (or section) is recited, while the entire Akathist Hymn is recited on the fifth Friday.

Each *stasis* deals with something unique. The first deals with the Annunciation of the Theotokos, and her conception of Christ. The second one deals with the Birth of Christ, and the events surrounding that event. The third deals with the New Creation and how we lift our minds to the Omnipresent God. The fourth deals with the Theotokos being our protector, and how we are unable to praise God sufficiently for the blessings He has given us.
No one knows who exactly wrote the Akathist, but one thing is for sure: it is a wonderful way to give honor to our Lord's Mother, and (by grace) our Mother.
Every stanza starts with the Archangel Gabriel's greeting, "Rejoice!" («Χαίρε»).

"We're Here...": Holy Week

The walk of Great Lent comes to a close with the services of Lazarus Saturday. From these services, we can tell that we have approached the end of this very long journey, together with Christ. The following day, Palm Sunday, will be marked with the cries of "Hosanna in the Highest! Blessed is He who comes in the Name of the Lord!" from the people of Jerusalem; only a few days later, the same people will cry, "Crucify Him!" and the plan of salvation will almost be brought to fruition.

Holy Week in Greek is called Μεγάλη Εβδομάδα, meaning "Great Week." It's not called this because it has more hours or days than any other week of the year, but because of the salvific events to take place then.

Let us, then, prepare ourselves to receive our Lord as the Crucified One for our souls, because He was crucified for us all. Let us prepare to receive Him as the One who destroyed death and the Devil with His awesome Resurrection. Let us not betray Him, but be like the myrrh-bearing women, to risk everything to get to Him and hear the good news that "Christ is Risen!"

Holy Week is marked with strict fasting, so we may show our "joyful sorrow" (joyful, because our Lord will be resurrected; sorrow, because He will die innocently, to save our souls).

«Ιδού, ο Νυμφίος έρχεται εν τω μέσω της νυκτός, και μακάριος ο δούλος ον ευρήσει γρηγορούντα...»
- Hymn from the Nymphios Service

Prayers of the Triodion

Prayers during Matins
From nightfall my spirit is awake for you, O God, for your commands are light upon the earth. *Alleluia, Alleluia, Alleluia.*
Learn justice, inhabitants of the earth. *Alleluia, Alleluia, Alleluia.*
Jealousy will seize an untaught people, and now fire devours their adversaries.
Alleluia, Alleluia, Alleluia.
Bring evils upon them, O Lord, bring evils upon them, the glorious ones of the earth. *Alleluia, Alleluia, Alleluia.*

Main Prayer of the Great Compline
Lord of the Powers, be with us; for in times of distress, we have no other help but You. Lord of the Powers, have mercy on us.

Prayers during Vespers and Matins
Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church: assign our brothers and sisters who have gone before us to the tents of the righteous, and accept us in repentance and confession, as you are good and love mankind.

The Prayer of Saint Ephraim The Syrian
Lord and Master of my life, do not give me a spirit of sloth, idle curiosity, love of power and useless chatter.
Rather accord to me, your servant, a spirit of sobriety, humility, patience and love.
Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amen.

GREEK ORTHODOX METROPOLIS OF TORONTO (CANADA): YOUTH DEPARTMENT

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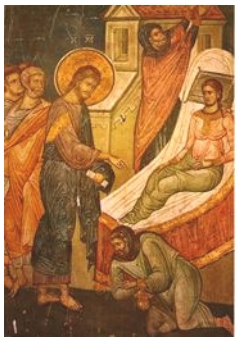
Icons of the Triodion

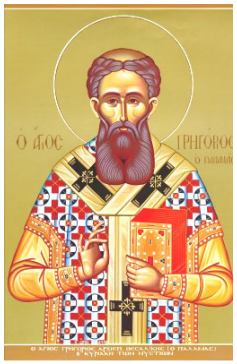


Κυριακή της Χαναναίας (πρό του Τριωδίου)
Sunday of the Canaanite Woman (before the Triodion)

Κυριακή της Ορθοδοξίας (1η Κυριακή των Νηστειών)
Sunday of Orthodoxy (1st Sunday of Lent)

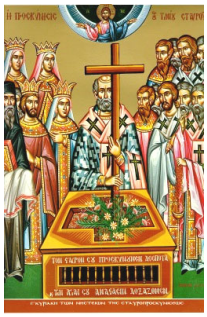
Κυριακή του Τελώνου και Φαρισαίου
Sunday of the Publican and Pharisee

Αγ. Γρηγόριος Παλαμάς (2η Κυριακή των Νηστειών)
St. Gregory Palamas (2nd Sunday of Lent)



Κυριακή του Ασώτου Υιού
Sunday of the Prodigal Son

Κυριακή της Σταυροπροσκυνήσεως (3η Κυριακή των Νηστειών)
Sunday of the Veneration of the Holy Cross (3rd Sunday of Lent)



Κυριακή της Κρίσεως (Απόκρεω)
Judgment Sunday (Meatfare)

Αγ. Ιωάννης Κλήμακος - (4η Κυριακή των Νηστειών)
St. John Climacus (4th Sunday of Lent)

Κυριακή της Συγχωρήσεως (Τυροφάγου)
Forgiveness Sunday (Cheesefare)

Αγ. Μαρία η Αιγυπτία (5η Κυριακή των Νηστειών)
St. Mary of Egypt (5th Sunday of Lent)