

**LITURGICAL
CALENDAR**

2020

**ACCORDING TO THE USAGE OF THE
RUSSIAN ORTHODOX CHURCH**

**SAINT JOHN OF KRONSTADT PRESS
LIBERTY, TENNESSEE**

IMPORTANT INFORMATION PERTAINING TO THE USE OF THIS CALENDAR

Please note that many of the entries herein refer to our publication, *The Order of Divine Services*, a work which provides detailed rubrics for many of the more usual situations; this calendar alone is not intended for use in preparing church services. *The Order of Divine Services* is in transition. Reference is made to the current (2nd) edition, Chapters I-IV, VII-X and Appendices, simply by the notation, e.g., §1A or Appendix A-I. Chapter V, *Services of the Menaion*, has been **replaced** by Volume III of the 3rd edition, to which reference is made as Volume III of *The Order of Divine Services*.

The entry for each day of the year is divided into multiple sections. The first section lists the various commemorations for the day. Saints who appear only in Greek sources, or are celebrated on a different day by the Greek Church than by the Russian, appear at the end of the list, prefaced by "GC:". Listings of the righteous and venerable who have not been canonized appear in *italics*, as do western saints whose pre-schism veneration is not certain. **Selected saints lives** which have been published in English are indexed in the commemorations. These are indicated by the code "L:". Lives which have been published in *Living Orthodoxy* from Vol. I, No.1 through Vol. XXIII, No.3 (e.g., "L:XV 1") and *Orthodox Life*, 1971, No. 1, through 1996, No. 5 (e.g., "L: OL 72:1"), are included. A notation such as "L/S: XXV 1" indicates that both a life and a liturgical service are available in that issue of *Living Orthodoxy*. Akathist hymns indicated by "Ak:" followed by an order number are publications of the St. John of Kronstadt Press.

The remaining sections provide detailed rubrics (usually in conjunction with *The Order of Divine Services*) for one or more possible services for the day – from the Triodion, Pentecostarion, and/or Menaion. The primary service, as indicated by the Typicon, is always listed first. Services indicated by "S:" followed by an order number are publications of the St. John of Kronstadt Press.

Rubrics for several special classes of services were not available in the original edition of *The Order of Divine Services*; reference is at times made in the *Liturgical Calendar* to one of the following appendices:

- Appendix I: Polyeleos or Vigil Rank Commemoration during Bright Week
- Appendix II: The Lenten Service During the Lesser Fasts
- Appendix III: The Saturday Requiem Service
- Appendix IV: Icons of the Theotokos on Sunday
- Appendix V: Icons of the Theotokos on Weekdays

These appendices were originally published in the *Liturgical Calendar* for 2004. They are incorporated in the current (2007 and later) revisions of *The Order of Divine Services*.

Fast days are indicated as such at the beginning of the entry for the day, together with any mitigation (e.g, Wine & Oil, or Fish) that applies. As the relaxation of the fast is closely tied to the rank of the commemoration celebrated, mitigation beyond that indicated at the heading of the day is shown in the entry for the commemoration to which the mitigation applies and presupposes that an effort has been made to observe that commemoration, thereby justifying the mitigation.

Scripture readings which follow the yearly cycle (as opposed to the readings for the commemoration of a particular day) are indicated by (•). In cases where only half of a verse is read, the verse number is followed by either “a” for the first half of the verse, or “b” for the second half of the verse.

In January 2020, the Epistle and Gospel lectionaries undergo an adjustment in order to be brought into alignment with the beginning of the Lenten Triodion on the Sunday of the Publican and the Pharisee. As a result of that adjustment, some weekday Gospel and Epistle readings are repeated during the period prior to the Sunday of the Publican and the Pharisee.

There are no Epistle or Gospel readings omitted from the daily lectionaries in 2020.

With some exceptions, corrective notes concerning errors or omissions in the Menaion refer to the latest hardbound edition of the month in question.

Requests for copies of supplemental instructions referenced in the *Liturgical Calendar*, but not provided therein, as well as questions, comments, suggestions, reports of errors, or other related matters, should be directed to the editor at the following e-mail address: danielolson@cox.net

ABBREVIATIONS USED IN THIS CALENDAR

Abp(s)	Archbishop(s) (of...)	Op Rel	Opening of the relics of...
Ap(p)	Apostle(s)	Pat(s)	Patriarch(s) (of...)
Bl	Blessed	Pr(s)	Prophet(ess)(s)
Bp(s)	Bishop(s) (of...)	R	Righteous
Comm	Commemoration of (the)...	Rep	Repose of...
GM(M)	Great-martyr(s)	St	Saint
HM(M)	Hieromartyr(s)	SS	Saints
M(M)	Martyr(s)	Syn	Synaxis (of...)
Met	Metropolitan (of...)	Tr Rel	Translation of the relics of...
N	Nun	V	Virgin
NHM(M)	New-hieromartyr(s)	VM(M)	Virgin-martyr(s)
NM(M)	New-martyr(s)	Ven	Venerable

JANUARY

Tuesday

Fast-free Period.

1/14 Tuesday of the Thirty-first Week after Pentecost. Tone V.

Circumcision of our Lord Jesus Christ. St. Basil the Great, abp. of Cæsarea in Cappadocia (Ak:1160). M Basil of Ancyra. St. Fulgentius, bp. of Ruspe in North Africa. M Theodotus. St. Gregory, bp. of Nazianzus and father of St. Gregory the Theologian. St. Theodosius, abbot of Tryglia. NM Peter of Tripoli in the Peloponnesus, at Temisi in Asia Minor. M-Prince Wistan of Mercia. NHMM Plato, bp. of Reval (Tallin, Estonia), and Presbyters Michael and Nicholas (1919).

Dismissal: *May Christ our true God, who on the eighth day deigned to be circumcised in the flesh for our salvation...*

A vigil-rank service for the **Circumcision of our Lord** and **St. Basil** (S:1501). The services are performed as set forth in Volume III of *The Order of Divine Services*, pages 114-117.

Great Vespers

Three readings –

Circumcision: (1) see the Menaion, (2) Prov 8:22-30

St. Basil: (3) Prov 10:31-11:12

Matins

Gospel: John §36 (10:9-16)

Liturgy of St. Basil the Great

Epistle: II Tim §298 (4:5-8), Col §254 (2:8-12) & Heb §318 (7:26-8:2)

Gospel: Mark §1 (1:1-8), Luke §6 (2:20-21, 40-52) & Luke §24 (6:17-23a)

The readings from the daily lectionary [•Heb §333 (12:25-26; 13:22-25); •Mark §50 (11:11-23)] are transferred to the preceding day, Monday, 31 December 2019.

Through the Apodosis of Theophany (14 January), the canon of the Theotokos from the Octoechos is omitted at Little Compline, two kathismata from the Psalter (instead of three) are read at Matins on weekdays, Psalm 118 is chanted at Matins on Sundays instead of the polyeleos (unless a commemoration of polyeleos-rank coincides) and the Interhours are omitted.

Wednesday

Fast-free Period.

2/15 Wednesday of the Thirty-first Week after Pentecost. Tone V.

Forefeast of Theophany. St. Sylvester, pope of Rome (L: XXVII 1). Rep. St. Seraphim, wonderworker of Sarov (L: XIX 4). R Juliana of Lazarevo (L: XIII 1; Ak:1574). HM Theogenes, bp. of Parium on the Hellespont. St. Sylvester of the Kiev Caves. St. Theopemptus, monk. St. Theodota, mother of the first SS Cosmas and Damian (1 Nov). St. Mark the Deaf. M Sergius of Cæsarea in Cappadocia. M Theopistus. St. Cosmas, abp. of Constantinople. NM George (Zorzes) the Georgian.

Repose of Abbess Thais of Leushy (†1915).

According to the Typicon, a simple service to **St. Sylvester** (§2G1; S:1503).

Vespers

The reading of the kathisma from the Psalter is omitted because of the vigil the preceding night.

Little Compline

Three-ode canon and two-ode canon of the forefeast —

Ode I: Irmos (twice) of Canon I (the three-ode canon) and 6 troparia from the same canon. After the ode, the irmos is repeated as the katavasia.

Ode VIII and Ode IX: Irmos (twice) of Canon I (the three-ode canon), 3 troparia from the same canon and 3 troparia from Canon II (the two-ode canon). After the ode, the irmos of Canon II (the two-ode canon) is sung as the katavasia.

After the Trisagion Prayers: kontakion of the forefeast

Liturgy

At the **Beatitudes**, 8 troparia: 4 from Ode III of the canon of the forefeast and 4 from Ode VI of the canon of the forefeast

Prokeimenon, Alleluia and Communion Verse of the Hierarch

Epistle: •James §50 (1:1-18) & Heb §318 (7:26-8:2)

Gospel: •Mark §51 (11:22b-26) & John §50 (15:1-7)

Or, if the rector so direct, a polyeleos-rank service to **St. Seraphim** (§2G2; S:1168). The canon and prosomoia of St. Sylvester are transferred to Little Compline on the eve of 7 January.

Great Vespers

Three readings: (1) Wis 3:1-9, (2) Wis 5:15-6:3, (3) Wis 4:7-15

Little Compline

Three-ode canon and two-ode canon of the forefeast —

Ode I: Irmos (twice) of Canon I (the three-ode canon) and 6 troparia from the same canon. After the ode, the irmos is repeated as the katavasia.

Ode VIII and Ode IX: Irmos (twice) of Canon I (the three-ode canon), 3 troparia from the same canon and 3 troparia from Canon II (the two-ode canon). After the ode, the irmos of Canon II (the two-ode canon) is sung as the katavasia.

After the Trisagion Prayers: kontakion of the Saint; *Glory... Now & ever...*, kontakion of the forefeast

Matins

Gospel: Matt §43 (11:27-30)

Katavasia of Theophany

At the **Praises:**

8 stichera —

4 prosomoia of the forefeast, Tone VI

4 idiomela of the Saint, Tone VIII:

Idiomelon, *The most honored feast...*, twice

Verse, *Precious in the sight of the Lord is the death of His saints.*

Idiomelon, *O blessed father Seraphim...*

Verse, *What shall I render unto the Lord for all that He hath rendered unto me?*

Idiomelon, *Thou didst dwell in the wilderness...*

Glory...

Doxasticon of the Saint, Tone VI, *Come, ye assemblies of monks...*

Now & ever...

Idiomelon of the forefeast, Tone VIII, "O Forerunner John..."

Liturgy

At the **Beatitudes**, 8 troparia: 4 from Ode III of the canon of the forefeast and 4 from Ode VI of Canon II of the Saint

Prokeimenon, Alleluia and Communion Verse of the Saint

Epistle: •James §50 (1:1-18) & Gal §213 (5:22-6:2)

Gospel: •Mark §51 (11:22b-26) & Luke §24 (6:17-23a)

Or a polyeleos-rank service to **St. Juliana of Lazarevo** (§2G2; S:1502). The canon and prosomoia of St. Sylvester are transferred to Little Compline on the eve of 7 January.

Great Vespers

Three readings: (1) Wis 3:1-9, (2) Wis 5:15-6:3, (3) Wis 4:7-15

Little Compline

Three-ode canon and two-ode canon of the forefeast –

Ode I: Irmos (twice) of Canon I (the three-ode canon) and 6 troparia from the same canon. After the ode, the irmos is repeated as the katavasia.

Ode VIII and Ode IX: Irmos (twice) of Canon I (the three-ode canon), 3 troparia from the same canon and 3 troparia from Canon II (the two-ode canon). After the ode, the irmos of Canon II (the two-ode canon) is sung as the katavasia.

After the Trisagion Prayers: kontakion of the Saint; *Glory... Now & ever...*, kontakion of the forefeast

Matins

Gospel: Matt §104 (25:1-13)

Katavasia of Theophany

At the **Praises:**

8 stichera –

4 prosomoia of the forefeast, Tone VI

4 idiomela of the Saint, Tone VIII:

Idiomelon, *Through fasting and prayer...*, twice

Verse, *Wondrous is God in His saints, the God of Israel.*

Idiomelon, *Thou gavest countless alms...*

Verse, *In congregations bless ye God, the Lord from the wellsprings of Israel.*

Idiomelon, *The tomb where thou wast laid...*

Glory...

Doxasticon of the Saint, Tone V, *O venerable mother...*

Now & ever...

Idiomelon of the forefeast, Tone VIII, "O Forerunner John..."

Liturgy

At the **Beatitudes**, 8 troparia: 4 from Ode III of the canon of the forefeast and 4 from Ode VI of canon of the Saint

Prokeimenon, Alleluia and Communion Verse of the Saint

Epistle: •James §50 (1:1-18) & Gal §208 (3:23-29)

Gospel: •Mark §51 (11:22b-26) & Mark §21 (5:24b-34)

Thursday

Fast-free Period.

3/16 Thursday of the Thirty-first Week after Pentecost. Tone V.

Forefeast of Theophany. Pr. Malachi. M Gordius, at Caesarea in Cappadocia. St. Geneviève of Paris (†512) (L/S XXXI 1:3; OL 72:6). St. Adalard, abbot of Corbie (†827).

Rest of Schema-monk Panteleimon (1884), founder of the Convent of the Smolensk Icon of the Mother of God in Starye Kostychi.

A double service to **Pr. Malachi** and **M Gordius** (§2G1; S:1437).

Little Compline

Two three-ode canons of the forefeast –

Ode III: Irmos (twice) of Canon I and 6 troparia from the same canon. After the ode, the irmos is repeated as the katavasia.

Ode V: Irmos (twice) of Canon II and 6 troparia from the same canon. After the ode, the irmos is repeated as the katavasia.

Ode VIII and **Ode IX:** Irmos (twice) of Canon I, 3 troparia from the same canon and 4 troparia from Canon II. After each ode, the irmos of Canon II is sung as the katavasia.

After the Trisagion Prayers: kontakion of the forefeast

Liturgy

At the **Beatitudes**, 8 troparia: 4 from Ode III of the canon of the forefeast and 4 from Ode VI of the canon of the forefeast

Prokeimenon, Alleluia and **Communion Verse** of the Martyr

Epistle: •Jas §51 (1:19-27), •Jas § 52 (2:1-13) (transferred from the following day) & II Tim §292 (2:1-10)

Gospel: •Mark §52 (11:27-33), •Mark §53 (12:1-12) (transferred from the following day) & Matt §36 (10:16-22)

Friday

Fast-free Period.

4/17 Friday of the Thirty-first Week after Pentecost. Tone V.

Forefeast of Theophany. Synaxis of the 70 Apostles: James the brother of the Lord, Mark the Evangelist, Luke the Evangelist, Cleopas the brother of Joseph the Betrothed, Symeon the son of Cleopas, Barnabas, Justus, Thaddæus, Ananias, Stephen the Archdeacon; Philip, Prochorus, Nicanor, Timon, and Parmenas, of the seven deacons; Timothy, Titus, Philemon, Onesimus, Epaphras, Archippus, Silas, Silvanus, Crescens, Crispus, Epenetus, Andronicus, Stachys, Amplias, Urban, Narcissus, Apelles, Aristobulus, Herodion, Agabus, Rufus, Asyncritus, Phlegon, Hermes, Patrobus, Hermas, Linus, Gaius, Philologus, Lucius, Jason, Sosipater, Olympas, Tertius, Erastus, Quartus, Euodias, Onesiphorus, Clement, Sosthenes, Apollos, Tychicus, Epaphroditus, Carpus, Quadratus, Mark called John, Zenas, Aristarchus, Pudens, Trophimus, Mark, Artemas, Aquila, Fortunatus and Achaicus. St. Theoctistus, abbot at Cucomo in Sicily. MM Zosimus the Hermit and Athanasius the Commentarius (Superintendent of Prisoners), of Cilicia. Venerable-martyr Euthymius, abbot of Vatopedi Monastery on Mt. Athos, and twelve monks martyred with him by the Latinizers. Rest of St. Eustathius (Eustace) I, abp. of Serbia (L:OL 72:1). St. Aquila, deacon of the Kiev Caves. New Venerable-martyr Onuphrius Manasses, hierodeacon of Chilandar Monastery on Mt. Athos, on Chios. St. Gregory, bp. of Langres (Gaul). St. Ætius, the Ethiopian eunuch of Queen Candace (also 27 Aug).

Rest of Symeon, metropolitan of Smolensk (1699).

A double service for the **Synaxis of the 70 Apostles** and **St. Theoctistus** (§2G1; S:1061).

Little Compline

Full canon of the forefeast:

Irmos (twice) and 6 troparia

After each ode, the irmos is repeated as the katavasia.

After the Trisagion Prayers: kontakion of the forefeast

Matins

After the Augmented Litany, the service concludes as follows:

Priest: *Wisdom!*

Choir: *Bless!*

Priest: *He who is, is blessed...*

Choir: *Establish, O God...*

Priest: *Most holy Theotokos, save us.*

Choir: *More honorable...*

Priest: *Glory to Thee, O Christ God...*

Choir: *Glory... Now & ever...; Lord, have mercy, thrice; Bless!*

The priest gives the dismissal, *May Christ our true God...*

Choir: Polychronion

The First Hour is not joined with Matins.

Royal Hours and Typica

The service is performed as set forth in the Menaion (S:1504) and also in Volume III of *The Order of Divine Services*, pages 126-132.

First Hour: Isa 35:1-10, Acts §33 (13:25-33a), Matt §5 (3:1-11)

Third Hour: Isa 1:16-20, Acts §42 (19:1-8), Mark §1 (1:1-8)

Sixth Hour: Isa 12:3-6, Rom §91 (6:3-11), Mark §2 (1:9-15)

Ninth Hour: Isa 49:8-15, Titus §302 (2:11-14; 3:4-7), Matt §6 (3:13-17)

The Liturgy is not performed on this day.

The readings from the daily lectionary [•Jas §52 (2:1-13); •Mark §53 (12:1-12)] are transferred to the preceding day.

Vespers is performed separately at its regular time.

Saturday

Fast Day: Wine & Oil allowed.

5/18 Saturday of the Thirty-first Week after Pentecost. *Saturday before Theophany.* Tone V.

Eve of Theophany. HM Theopemptus, bp. of Nicomedia, and M Theonas, the sorcerer. St. Syncletica of Alexandria. Pr. Micah. V Apollinaris of Egypt. St. Gregory, monk on Cape Acritas (Bithynia). St. Phosterius, hermit (L: VIII 1:34). St. Menas of Sinai (L: IX 6:6). M Theoëidus. M Sais. New Venerable-martyr Romanus of Mt. Athos, at Constantinople (L:OL 82:1). St. Tatiana. Tr rel St. Rumon, bp. in Dumnonia, to Tavistock (Devon).

A double service to **MM Theopemptus & Theonas** and **St. Syncletica** (S:1425). The services are performed as set forth in Volume III of *The Order of Divine Services*, pages 122-125.

Liturgy of St. John Chrysostom

Epistle: I Tim §284 (3:14-4:5) & •Eph §228 (5:1-8a)

Gospel: Matt §5 (3:1-11) & •Matt §101 (24:34-44)

The strict fast prescribed for the Eve of Theophany is relaxed on Saturday. Therefore, according to the Typicon, "a piece of bread, a few figs and dates, and a cup of wine" may be consumed after the Liturgy on Saturday. The main meal of the day is eaten only after Great Vespers.

The Ninth Hour and Great Vespers are performed separately.

Sunday**Fast-free Day.**

6/19 Thirty-first Sunday after Pentecost. Tone VI.

HOLY THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST. NHM Romanus of Lacedæmonia, beheaded by the Turks in Constantinople (1695). NMM Presbyter Andrew Zimin; his wife, Lydia; his mother-in-law, Domnica; his daughter, Maria, and two other daughters; and their maidservant; at Chernigovka (near Vladivostok) (1919).

Rep. Schema-monk Nicholas of Valaam (1824). Rep. Schema-monk Sergius (Yanovsky), disciple of St. Herman of Alaska (1876).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

Great Vespers on Saturday

The service is performed as set forth in Volume III of *The Order of Divine Services*, pages 133-135.

Thirteen Old Testament readings:

- (1) Gen 1:1-13
- (2) Ex 14:15-18, 21-23, 27-29a
- (3) Ex 15:22-16:1a
- (4) Josh 3:7-8, 15-17
- (5) IV [III] Kings 2:6-14
- (6) IV [II] Kings 5:9-14
- (7) Isa 1:16-20
- (8) Gen 32:1-10a
- (9) Ex 2:5-10
- (10) Judges 6:36-40
- (11) III [I] Kings 18:30-39
- (12) IV [III] Kings 2:19-22
- (13) Isa 49:8-15

Epistle: I Cor §143 from the midpoint (10:1-4)

Gospel: Luke §9 (3:1-18)

After the reading of the Gospel –

Deacon: Augmented Litany, *Let us all say...*

Reader: *Vouchsafe, O Lord...*

Deacon: Supplicatory Litany, *Let us complete our evening prayer...*

Great Sanctification of Water

Immediately following the Supplicatory Litany, during the singing of the idiomela, Tone VIII, the procession to the narthex takes place, where the Great Sanctification of Water is performed as set forth in the Menaion or Euchologion (Trebnik).

Three Old Testament readings: (1) Isa 35:1-10, (2) Isa 55:1-13, (3) Isa 12:3-6

Epistle: I Cor §143 from the midpoint (10:1-4)

Gospel: Mark §2 (1:9-11)

After the sprinkling of the sanctified water, upon entering the church, *Glory... Now & ever...* and the idiomelon, Tone VI, *O ye faithful, let us hymn...*, are sung.

Great Vespers concludes as set forth in *The Order of Divine Services*, Vol. III, pages 134-135.

At the Lenten meal following Great Vespers, wine and oil, but not fish, are allowed.

The remaining services of Theophany are performed as set forth in Volume III of *The Order of Divine Services*, pages 135-136.

Matins

Gospel: Mark §2 (1:9-11)

Liturgy of St. Basil the Great

Epistle: Titus §302 (2:11-14, 3: 4-7)

Gospel: Matt §6 (3:13-17)

The readings from the daily lectionary are omitted. They will be read later in the lectionary cycle.

Monday

7/20 Monday of the Thirty-second Week after Pentecost. Tone VI.

Afterfeast of Theophany. Synaxis of the honorable and glorious Prophet and Forerunner, John the Baptist (L: OL 84:1). NM Athanasius of Attalia, at Smyrna (1700). St. Kentigerna, hermitess of Loch Lomond.

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

A doxology-rank service for the **Synaxis of the Forerunner** (S:1259). The services are performed as set forth in Volume III of *The Order of Divine Services*, pages 140-142.

Little Compline

If a polyeleos-rank service was performed to either St. Seraphim or St. Juliana on 2 January:

Canon of St. Sylvester (transferred from 2 January)

After It is truly meet...:

3 prosomoia of St. Sylvester, Tone VIII

Glory... Now & ever...

Theotokion, Tone VIII, *The preëternal God...* (from *Lord, I have cried...* at Vespers in the service to St. Porphyrius on 26 February in the Menaion)

Liturgy

Epistle: •Jas §53 (2:14-26) & Acts §42 (19:1-8)

Gospel: •Mark §54 (12:13-17) & John §3 (1:29-34)

Tuesday

8/21 Tuesday of the Thirty-second Week after Pentecost. Tone VI.

Afterfeast of Theophany. St. George the Chozebite, abbot in Palestine (L:XXVI 1; OL 84:5). St. Domnica of Constantinople. HM Isidore and 72 companions, slain by the Latins in 1472 at Yuriev (Tartu, Estonia) (L:OL 78:1). St. Emilian the Confessor, bishop of Cyzicus. St. Gregory, wonderworker of the Kiev Caves. St. Elias, hermit of Egypt. MM Julian and his wife, Basilissa, and with them: MM Marcianilla and her son, Celsus; Anthony the presbyter; Anastasius; seven brothers and twenty soldiers; at Antinoë in Egypt. HM Carterius of Cæsarea in Cappadocia (L: IX 1). MM Theophilus the deacon and Helladius, in Libya. SS Cyrus and Atticus, patriarchs of Constantinople. St. Agatho, monk of Egypt. St. Gregory of Ochrid, bp. of Mœsia. M Abo the Perfumer of Bagdad, at Tbilisi. St. Païsius, abbot of Uglich. St. Gregory (another), recluse of the Kiev Caves. St. Nathalan of Aberdeenshire. St. Pega, hermitess of Peakirk. St. Wulsin, bp. of Sherborne.

St. Edgar "the Peaceable", king of England. Repose of Elder Isaiah of Valaam (†1914).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a double service to **St. George** and **St. Domnica** (§2G1; S:1260).

Little Compline

After the Trisagion Prayers: kontakion of Theophany

Liturgy

At the **Beatitudes**, 6 troparia: 3 (including the irmos) from Ode I of Canon I of Theophany and 3 from Ode I of Canon II of Theophany

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §54 (3:1-10). **Gospel:** •Mark §55 (12:18-27).

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Or, if the rector so direct, a polyeleos-rank service to the **Martyrs of Estonia** (§2G2; S:1507). The canons and prosomoia of St. George and St. Domnica are transferred to Little Compline.

Great Vespers

Three readings: (1) Isa 43:9-14a, (2) Wis 3:1-9, (3) Wis 5:15-6:3

Little Compline

Canon of St. George

Canon of St. Domnica

After *It is truly meet...*:

3 prosomoia of St. George, Tone IV

3 prosomoia of St. Domnica, Tone IV

Glory... Now & ever...

Prosomoion, Tone IV, *When John the Forerunner beheld...* (first prosomoion from the Aposticha at Vespers in the service for the Synaxis of the Forerunner on 7 January in the Menaion)

After the Trisagion Prayers: kontakion of the Martyrs; *Glory... Now & ever...*, kontakion of Theophany

Matins**Gospel:** Matt §36 (10:16-22)**Katavasia** of Theophany**Liturgy**

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode I of Canon I of Theophany, 2 from Ode I of Canon II of Theophany and 4 from Ode VI of the canon of the Martyrs

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §54 (3:1-10) & Eph §233 (6:10-17)**Gospel:** •Mark §55 (12:18-27) & Luke §106 (21:12-19)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Wednesday**Fast Day.****9/22** Wednesday of the Thirty-second Week after Pentecost. Tone VI.

Afterfeast of Theophany. M Polyeuctus of Melitene in Armenia. HM Philip, met. of Moscow and All Russia. St. Eustratius the Wonderworker, abbot of Agaures in Bithynia. Pr. Shemaiah (Samaia, Semeias; cf. III Kings 12:22) (L: VIII 1). St. Peter, bp. of Sebaste in Armenia, brother of St. Basil the Great and St. Gregory of Nyssa. Tr rel St. Judoc, hermit of Ponthieu. St. Adrian, abbot of Canterbury. St. Fillan, abbot of Strathfillan.

Repose of Elder Jonah (in the schema, Peter), founder of the Holy Trinity Monastery in Kiev (1902).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a simple service to **M Polyeuctus** (§2G1; S:1122).

Little Compline

After the Trisagion Prayers: kontakion of Theophany

Liturgy

At the **Beatitudes**, 6 troparia: 3 (including the irmos) from Ode IV of Canon I of Theophany and 3 from Ode IV of Canon II of Theophany

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §55 (3:11-4:6). **Gospel:** •Mark §56 (12:28-37).

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Or, if the rector so direct, a polyeleos-rank service to **HM Philip of Moscow** (§2G2; S:1508). The canon and prosomoia of Martyr Polyeuctus are transferred to Little Compline. *Wine and oil allowed.*

Great Vespers

Three readings: see the Menaion.

Little Compline

Canon of Martyr Polyeuctus

After *It is truly meet...*:

3 prosomoia of Martyr Polyeuctus, Tone I

Glory... Now & ever...

Theotokion, Tone I, *All-glorious art thou...* (from *Lord, I have cried...* at Vespers in the service to St. Xenia of Rome on 24 January in the Menaion)

After the Trisagion Prayers: kontakion of the Hieromartyr; *Glory... Now & ever...*, kontakion of Theophany

Matins

Gospel: Luke §24 (6:17-23a)

Katavasia of Theophany

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode IV of Canon I of Theophany, 2 from Ode IV of Canon II of Theophany and 4 from Ode VI of the canon of the Hieromartyr

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §55 (3:11-4:6) & Heb §335 (13:17-21)

Gospel: •Mark §56 (12:28-37) & John §36 (10: 9-16)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Thursday

10/23 Thursday of the Thirty-second Week after Pentecost. Tone VI.

Afterfeast of Theophany. St. Gregory, bp. of Nyssa (L: IX 1). St. Dometian, bp. of Melitene in Armenia. St. Marcian, presbyter of Constantinople. St. Theophanes, recluse of Vysha (Ak:1621). St. Paul, abbot of Obnora (Vologda), and his disciple, St. Macarius, abbot of Pisma Monastery. Bl. Theosebia, deaconess, sister of St. Basil the Great and St. Gregory of Nyssa. St. Ammonius, disciple of St. Pambo of Nitria. St. Milteades, pope of Rome. NHM Anatole, met. of Odessa (1938).

Rest of Schema-hieromonk Antipas of Valaam (1882) (L:OL 90:3).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a double service to **St. Gregory of Nyssa** and **St. Dometian** (§2G1; S:1341).

Little Compline

Canon and prosomoia of St. Marcian

After the Trisagion Prayers: kontakion of Theophany

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode V of Canon I of Theophany, 2 from Ode V of Canon II of Theophany and 4 from Ode VI of the canon of St. Gregory

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §56 (4:7-5:9) & I Cor §151 (12:7-11)

Gospel: •Mark §57 (12:38-44) & Matt §34 from the midpoint (10:1, 5-8)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Or, if the rector so direct, a polyeleos-rank service to **St. Theophanes the Recluse** (§2G2; S:1579). The canons and prosomoia of St. Gregory of Nyssa and St. Dometian are transferred to Little Compline. The canon and prosomoia of St. Marcian are transferred to Little Compline on the eve of 11 January.

Great Vespers

Three readings: (1) see the Menaion, (2) Prov 10:31-11:12, (3) see the Menaion

Little Compline

Canon of St. Gregory

Canon of St. Dometian

After *It is truly meet...*:

3 prosomoia of St. Gregory, Tone V

3 prosomoia of St. Dometian, Tone I

Glory... Now & ever...

Prosomoion of the feast, Tone I, "*I fear thy coming, O Christ...*" (final prosomoion following the canon of St. Marcian appointed at Little Compline on 10 January)

After the Trisagion Prayers: kontakion of the Hierarch; *Glory... Now & ever...*, kontakion of Theophany

Matins

Gospel: John §35 from the midpoint (10:1-9)

Katavasia of Theophany

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode V of Canon I of Theophany, 2 from Ode V of Canon II of Theophany and 4 from Ode VI of the canon of the Hierarch

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: •Jas §56 (4:7-5:9) & Heb §318 (7:26-8:2). The entry for the Epistle reading in the SJKP Menaion is incorrect.

Gospel: •Mark §57 (12:38-44) & John §36 (10:9-16)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Friday

Fast Day: Wine & Oil allowed.

11/24 Friday of the Thirty-second Week after Pentecost. Tone VI.

Afterfeast of Theophany. St. Theodosius the Great, the Cenobiarch (L: IX 2). St. Michael, fool-for-Christ of Klops Monastery (Novgorod). St. Theodosius of Antioch. St. Stephen of Placidian near Constantinople. St. Theodore. St. Agapius of Apamea in Syria. M Mairus. St. Theodosius, met. of Trebizond. St. Romilus of Vidin. **GC:** St. Vitalis of the monastery of Abba Seridus in Gaza.

Rest of Bl. Nun Eupraxia of Teliakov Village (Kostroma) (1823).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

A polyeleos-rank service to **St. Theodosius** (§2G2; S:1123).

Great Vespers

At *Lord, I have cried...*: 6 prosomoia of the Saint, repeating each of three

Three readings: (1) Wis 5:15-6:3 (2) Wis 3:1-9, (3) Wis 4:7-15

Little Compline

If a polyeleos-rank service was performed to St. Theophanes on 10 January:

Canon and prosomoia of St. Marcian (transferred from 10 January)

After the Trisagion Prayers: kontakion of the Saint; *Glory... Now and ever...*, kontakion of Theophany

Matins

Gospel: Luke §24 (6:17-23a)

Canons:

Irmos (twice) and 6 troparia from Canon II of Theophany

6 troparia from the canon of the Saint

After each ode, the katavasia of Theophany is sung.

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode VI of Canon I of Theophany, 2 from Ode VI of Canon II of Theophany and 4 from Ode VI of the canon of the Saint

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: • I Pet §58 (1:1-2, 10-12; 2:6-10) & II Cor §176 (4:6-15)

Gospel: Mark §58 (13:1-8) & Matt §43 (11:27-30)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Saturday

12/25 Saturday of the Thirty-second Week after Pentecost. Tone VI. *Saturday after Theophany.* St. Pachomius of Kena River.

Afterfeast of Theophany. M Tatiana of Rome. St. Savva (Sabbas) I, first abp. of Serbia. M Mertius of Mauretania. M Peter Apselamus of Palestine. St. Eupraxia of Tabenna in Egypt. VM Euthasia. St. Martinian, abbot of White Lake (Belozersk). Bl. Galaction, disciple of St. Martinian. St. Benedict Biscop, abbot of Wearmouth (L/S XXXi 1:12). Icon of the Most Holy Theotokos, "The Milk-giver". **GC:** Eight MM of Nicæa. St. Elias the Wonderworker, of *The Paradise of the Fathers.*

Archimandrite Theodosius of Tisman and Sophroniev Monasteries, fellow struggler of St. Paisius Velichkovsky (1802).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a simple service to **M Tatiana** (§2G1; S:1342).

Vespers

At *Lord, I have cried...*: *Glory... Now & ever...*, idiomelon of the feast. The dogmatic theotokion in the tone of the week is *not* sung.

Little Compline

After the Trisagion Prayers: kontakion of Theophany

Liturgy

At the **Beatitudes**, 6 troparia: 3 (including the irmos) from Ode VII of Canon I of Theophany and 3 from Ode VII of Canon II of Theophany

At the **Little Entrance:** *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: Eph §233 (6:10-17) & •Col §249 from the midpoint (1:3-6)

Gospel: Matt §7 (4:1-11) & •Matt §104 (25:1-13)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Or, if the rector so direct, a polyeleos-rank service to **St. Savva** (§2G2; S:1509). The canon and prosomoia of Martyr Tatiana are transferred to Little Compline.

In the first edition of the SJKP Menaion, the service to St. Savva appears virtually without reference to the afterfeast of Theophany (missing are stichera, sessional hymns, the kontakion and the canon of the feast). This has been remedied in the second edition. Where the first edition is still in use, the texts for the feast should be taken from the service to Martyr Tatiana.

Great Vespers

At *Lord, I have cried...*: *Now & ever...*, idiomelon of the feast. The dogmatic theotokion in the tone of the week is *not* sung.

Three readings: (1) See the Menaion, (2) Wis 4:7-15, (3) See the Menaion

Little Compline

Canon of Martyr Tatiana

After *It is truly meet...*:

3 prosomoia of Martyr Tatiana, Tone II

Glory... Now & ever...

Theotokion, Tone II, *The one uncontainable God...* (from *Lord, I have cried...* at Vespers in the service to St. Xenophon on 26 January in the Menaion)

After the Trisagion Prayers: kontakion of the Hierarch; *Glory... Now & ever...*, kontakion of Theophany

Matins

Gospel: Matt §11 (5:14-19)

Katavasia of Theophany

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) troparia from Ode VII of Canon I of the feast, 2 from Ode VII of Canon II of the feast and 4 troparia from Ode VI of Canon II of the Hierarch

At the **Little Entrance**: *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Epistle: Eph §233 (6:10-17), •Col §249 from the midpoint (1:3-6) & Heb §318 (7:26-8:2)

Gospel: Matt §7 (4:1-11), •Matt §104 (25:1-13) & John §36 (10:9-16)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Sunday

13/26 Thirty-second Sunday after Pentecost. Tone VII. *Sunday after Theophany.*

Afterfeast of Theophany. MM Hermylus and Stratonicus, at Belgrade. St. James, bp. of Nisibis (L: XXIV 1). M Athanasius. MM Pachomius and Papyrinus, in Greece. St. Maximus the Cavsocalybite ("hut-burner") of Mt. Athos (L: VIII 5). St. Irenarchus, recluse of Rostov. St. Eleazar of Anzer Island at Solovki (L:OL 71:5). St. Hilary, bp. of Poitiers (†368). St. Kentigern (Mungo) of Strathclyde, bp. of Glasgow (L/S XXXIII 1:3).

Dismissal: *May Christ our true God, who rose from the dead...*

A simple service to **MM Hermylus & Stratonicus** (§1F1; S:1343). The canon and prosomoia of the Martyrs of Sinai and Raïthu (in the second service under 13 January in the Menaion) are transferred to Little Compline on the eve of 14 January.

Little Vespers is performed as set forth in the Octoechos.

Great Vespers

At *Lord, I have cried...*:

10 stichera –

4 stichera of the resurrection from the Octoechos

3 prosomoia of the feast, Tone II (from the Aposticha of Vespers)

3 prosomoia of the Martyrs, Tone IV

Glory...

Idiomelon of the feast, Tone VIII, *The hand of the Baptist trembled...*

Now & ever...

Dogmatic theotokion in the tone of the week

At the **Litia**:

3 prosomoia of the feast, Tone VI (from the Aposticha of Matins, without their psalm verses)

Glory... Now & ever...

Idiomelon of the feast, Tone VIII, *Today creation is enlightened...* (from the Aposticha of Matins)

At the **Aposticha**:

4 stichera of the resurrection from the Octoechos, with their psalm verses

Glory... Now & ever...

Idiomelon of the feast, Tone VIII, *The armies of the angels...*

Matins

Psalm 118

Matins Gospel X: John §66 (21:1-14)

Katavasia of Theophany

Liturgy

At the **Beatitudes**, 10 troparia: 6 of the resurrection from the Octoechos, 2 from Ode VIII of Canon I of Theophany and 2 from Ode VIII of Canon II of Theophany

Prokeimenon of the Sunday after Theophany, Tone I, *Let Thy mercy, O Lord, be upon us according as we have hoped in Thee*; verse, *Rejoice in the Lord, O ye righteous; praise is meet for the upright*; and of the feast, Tone IV, *Blessed is he that cometh in the name of the Lord. God is the Lord and hath appeared unto us*.

Epistle: Eph §224 from the midpoint (4:7-13) & •I Tim §280 from the midpoint (1:15-17)

Alleluia of the Sunday after Theophany, Tone V, *Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth*; verse, *For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established*; and of the feast, Tone IV, *Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams*.

Gospel: Matt §8 (4:12-17) & •Matt §62 (15:21-28)

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Communion Verse of the feast, *The grace of God that bringeth salvation unto all men hath appeared*; and of Sunday, *Praise the Lord from the heavens, praise Him in the highest*.

Monday

14/27 Monday of the Thirty-third Week after Pentecost. Tone VII.

Apodosis of Theophany. Holy Fathers slain at Sinai and Raïthu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others. St. Nina (Nino), equal to the Apostles and enlightener of Iberia (L:OL 73:3). St. Savva (Sabbas) I, first abp. of Serbia. St. Stephen, abbot of Chenolakkos Monastery near Chalcedon. St. Theodulus, son of St. Nilus of Sinai. St. Joseph Analytinus of Raithu Monastery (Sinai). VM Agnes. New Martyrs slain at Raïthu Monastery near Kazan (1930). NHM Ambrose (Gudko), bp. of Sarapul (†1918).

Dismissal: *May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a doxology-rank service for the **Apodosis of Theophany** (§2G3). The canon and prosomoia of the Martyrs of Sinai and Raïthu (in the second service under 13 January in the Menaion) are transferred to Little Compline.

Little Compline

Canon of the Martyrs of Sinai and Raïthu (transferred from 13 January)

3 prosomoia of the Martyrs of Sinai and Raïthu, Tone VIII

Glory... Now & ever...

Theotokion, Tone VIII, *Whom hast thou imitated...* (from *Lord, I have cried...* at Vespers in the service to St. Leo on 18 February in the Menaion)

After the Trisagion Prayers: kontakion of Theophany

Matins**Canons:**

Irmos (twice) and 6 troparia from Canon I of Theophany

Irmos (twice) and 4 troparia from Canon II of Theophany

After each ode, the katavasia of Theophany is sung.

After **Ode VIII**, the Magnificat is *not* sung, but immediately Ode IX is sung as follows:

Irmos of Canon I of Theophany, preceded by the refrain, *Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high.*

The refrain and the irmos are repeated.

First troparion from Canon I of Theophany, preceded by the refrain, *Magnify, O my soul, Him who asketh baptism of the Forerunner.*

First troparion from Canon I of Theophany, preceded by the refrain, *Magnify, O my soul, Him who came to be baptized in the Jordan.*

Second troparion from Canon I of Theophany, preceded by the refrain, *Magnify, O my soul, Him to whom the Father's voice bore witness.*

Second troparion from Canon I of Theophany, preceded by the refrain, *Magnify, O my soul, the One of the Trinity who bowed His head and received baptism.*

Third troparion from Canon I of Theophany, preceded by the refrain, *O prophet, come unto Me! Stretch forth thy hand, and baptize Me!*

Third troparion from Canon I of Theophany, preceded by the refrain, *O prophet, suffer it to be so now, and baptize Me who so desire; for I have come to fulfill all righteousness.*

Irmos of Canon II of Theophany, preceded by the refrain, *Today the Master boweth His head beneath the hand of the Forerunner*

The refrain and the irmos are repeated.

First troparion from Canon II of Theophany, preceded by the refrain, *Today John doth baptize the Master in the streams of the Jordan.*

First troparion from Canon II of Theophany, preceded by the refrain, *Today the Master burieth the sin of man in the waters.*

Second troparion from Canon II of Theophany, preceded by the refrain, *Today the Master is borne witness to from on high as the beloved Son.*

Second troparion from Canon II of Theophany, preceded by the refrain, *Today the Master hath come to sanctify the nature of water.*

Katavasia, preceded by the refrain, *Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies on high.*

Liturgy

At the **Beatitudes**, 8 troparia: 4 (including the irmos) from Ode IX of Canon I of Theophany and 4 from Ode IX of Canon II of Theophany

At the **Little Entrance**: *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Prokeimeon, Alleluia and Communion Verse of Theophany

Epistle: •I Pet §59 (2:21b-3:9). **Gospel:** •Mark §48 (10:46-52).

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

Or, if the rector so direct, a polyeleos-rank service to **St. Nina** (S:1344), combined with the **Apodosis of Theophany**, as prescribed in §2G4. As an alternative, the service may be performed as set forth in the Menaion, which differs in certain respects from the order prescribed in §2G4. The canon and prosomoia of the Martyrs of Sinai and Raïthu (in the second service under 13 January in the Menaion) are transferred to Little Compline.

Great Vespers

Three readings: (1) I John 3:21-4:6a, (2) I John 4:11-16, (3) I John 4:20-5:5

Little Compline

Canon of the Martyrs of Sinai and Raïthu (transferred from 13 January)

After *It is truly meet...*:

3 prosomoia of the Martyrs of Sinai and Raïthu, Tone VIII

Glory... Now & ever...

Theotokion, Tone VIII, *Whom hast thou imitated...* (from *Lord, I have cried...* at Vespers in the service to St. Leo on 18 February in the Menaion)

After the Trisagion Prayers: kontakion of the Saint; *Glory... Now & ever...*, kontakion of Theophany

Matins

Gospel: Matt §34 from the midpoint (10:1, 5-8)

Katavasia of Theophany

Liturgy

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode IX of Canon I of Theophany, 2 from Ode IX of Canon II of Theophany and 4 from Ode VI of the canon of the Saint

At the **Little Entrance**: *O come, let us worship and fall down before Christ. O Son of God, who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.*

Prokeimeon, Alleluia and Communion Verse of Theophany and of the Saint

Epistle: I Cor §131 (4:9-16). **Gospel:** Matt §104 (25:1-13).

The readings from the daily lectionary are omitted. They are read at other times in the lectionary cycle.

Instead of *It is truly meet...*: first refrain of Ode IX of Canon I of Theophany and irmos of Ode IX of Canon II of Theophany

On 15 January, the use of the Octoechos on weekdays and Saturdays is resumed. Three kathismata from the Psalter are appointed to be read at Matins on Monday through Thursday for simple, double and six-stichera commemorations when it is not a forefeast or an afterfeast of a great feast. The Interhours are read on weekdays. The Polyeleos is sung at Matins on Sundays. The appropriate canon of the Mother of God from the Octoechos is chanted at Little Compline.

Tuesday

15/28 Tuesday of the Thirty-third Week after Pentecost. Tone VII.

St. Paul of Thebes in Egypt. St. John the Calybyte ("Hut-dweller") of Constantinople. Venerable-martyr Pansophius of Alexandria. St. Gabriel, founder of Lesnovo Monastery in Bulgaria. St. Prochorus, hermit near the Pchinja River (Vranje, Serbia). St. Maximus, bp. of Nola. St. Ita of Killeedy, hermitess and foster-mother of St. Brendan (†c. 570).

St. Ceolwulf, monk of Lindisfarne.

A double service to **St. Paul** and **St. John** (§2B; S:1257).

Liturgy

Epistle: Gal §213 (5:22-6:2). **Gospel:** Matt §43 (11:27-30).

The readings from the daily lectionary are omitted. They are read at other times in the lectionary cycle.

Wednesday

Fast Day: Wine & Oil allowed.

16/29 Wednesday of the Thirty-third Week after Pentecost. Tone VII.

Veneration of the precious Chains of the holy and preëminent Apostle Peter. MM Speusippus, Eleusippus and Meleusippus, the brothers; their grandmother, Leonilla; and with them: MM Neon, Turbo and the woman Jonilla (Jovilla); in Cappadocia. M Danax the reader, in Macedonia. NHM Damascene of Chilandar Monastery on Mt. Athos. Bl. Maximus, fool-for-Christ of Totma (Vologda). St. Honoratus, abp. of Arles and founder of Lérins Monastery (L:OL 74:1). St. Romilus of Vidin, monk of Mt. Athos, disciple of St. Gregory of Sinai, and with him: SS Nestor, Martinus, Daniel, Sisoës, Zosimas and Gregory. St. Fursey, abbot of Burgh Castle.

A six-stichera service for the **Chains of Ap. Peter** (§2C; S:1005).

Liturgy

At the **Beatitudes**, 8 troparia: 4 from Ode III of the canon of the Apostle and 4 from Ode VI of the canon of the Apostle

Epistle: Acts §29 (12:1-11). **Gospel:** John §67 (21:15-25).

The readings from the daily lectionary are omitted. They are read at other times in the lectionary cycle.

Thursday

17/30 Thursday of the Thirty-third Week after Pentecost. Tone VII.

St. Anthony the Great (L: XXIX 6:23; XXX 1:17; XXX 2:9). Holy Emperor Theodosius the Great (L:XXV 1; OL 84:1). St. Achilles the Confessor, hermit of Egypt. St. Anthony the New, monk of Berœa in Macedonia. St. Anthony, monk of Smoky Lake (Dymskoe Ozero). St. Anthony, monk of Fair Hill (Krasny Kholm). St. Anthony, monk of Black Lake (Chernoezersky). St. Anthony the Roman, wonderworker of Novgorod. NM George of Ioannina.

St. Mildgyth, abbess of Minster-in-Thanat.

A vigil-rank service to **St. Anthony** (§2F; S:1345).

Little Vespers is performed as set forth in the Menaion.

Great Vespers

Three readings: (1) Wis 5:15-6:3, (2) Wis 3:1-9, (3) Wis 4:7-15

Matins

Gospel: Matt §43 (11:27-30)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: Heb §335 (13:17-21). **Gospel:** Luke §24 (6:17-23a).

The readings from the daily lectionary are omitted. They are read at other times in the lectionary cycle.

Friday

Fast Day: Wine & Oil allowed.

18/31 Friday of the Thirty-third Week after Pentecost. Tone VII.

SS Athanasius the Great and Cyril, abps. of Alexandria. St. Marcian, monk of Cyprus. M Xenia. St. Maximus of Serbia, despot of Srem, subsequently met. of Belgrade and Srem. St. Athanasius, abbot of Syandem (Vologda). St. Silvanus, monk of Palestine. R Athanasius Navolotsky, near Shenkursk. St. Leobardus of Marmoutier (Gaul).

M Ulfrith, in Sweden.

A double service to **St. Athanasius** and **St. Cyril** (§2B; S:1264).

Vespers

The reading of the kathisma from the Psalter is omitted because of the vigil the preceding night.

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Liturgy

Epistle: Heb §334 (13:7-16). **Gospel:** Matt §11 (5:14-19).

The readings from the daily lectionary are omitted. They are read at other times in the lectionary cycle.

Saturday

19/1 Saturday of the Thirty-third Week after Pentecost. Tone VII.

St. Macarius the Great of Egypt. St. Mark, abp. of Ephesus. St. Macarius of Alexandria. VM Euphrasia of Nicomedia. St. Arsenius, abp. of Kerkyra (Corfu) (L:OL 82:1). Tr rel St. Gregory the Theologian. St. Meletius the Confessor, monk of Mount Galleus (L: XII 4). Bl. Theodore, fool-for-Christ of Novgorod. Op rel St. Sabbas, abbot of Zvenigorod

Monastery. St. Macarius, deacon of the Kiev Caves. St. Macarius, faster of the Kiev Caves. St. Anthony, stylite of Martqopi (Georgia). St. Macarius the Roman, monk of Novgorod. NHM Protopriest Peter Skipetrov (1918). St. Branwalator, monk of Jersey.

HM Blaitmaic of Iona and his companions, martyred by the Danes (823).

According to the Typicon, a six-stichera service to **St. Macarius the Egyptian** (§2C; S:1346).

Vespers

At *Lord, I have cried...: Now & ever...*, dogmatic theotokion in the tone of the week

At the **Aposticha**: 3 stichera of the martyrs printed at *Lord, I have cried...* in the Octoechos, with the usual psalm verses. The stichera printed at the Aposticha in the Octoechos are not used.

After the Trisagion Prayers: troparion of the Saint; *Glory... Now & ever...*, dismissal theotokion of the resurrection in the tone of the week

Little Compline

Canon of the Theotokos from the Octoechos (Tone VII)

Canon for the departed from Saturday Matins in the Octoechos (Tone VII)

Matins

At *God is the Lord...*: troparion of the Saint, twice; *Glory... Now & ever...*, dismissal theotokion of the resurrection in the tone of the troparion of the Saint

After *It is good to give thanks...* and the Trisagion Prayers: troparion of the Saint; *Glory... Now & ever...*, daily dismissal theotokion from Section III of Appendix II in the Menaion in the tone of the troparion of the Saint

Liturgy

Epistle: Gal §213 (5:22-6:2) & •I Thess §273 (5:14-23)

Gospel: Matt §43 (11:27-30) & •Luke §84 (17:3-10)

Or, if the rector so direct, a polyeleos-rank service to **St. Mark of Ephesus** (§2E; S:1001). The canon and prosomoia of St. Macarius are transferred to Little Compline.

Great Vespers

At *Lord, I have cried...: Now & ever...*, dogmatic theotokion in the tone of the week

Three readings: (1) see the Menaion, (2) Prov 10:31-11:12, (3) see the Menaion

After the Trisagion Prayers:

Troparion of the Hierarch

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline

Canon of the Theotokos from the Octoechos (Tone VII)

Canon for the departed from Saturday Matins in the Octoechos (Tone VII)

Canon of St. Macarius

After *It is truly meet...*:

3 prosomoia of St. Macarius, Tone IV

Glory... Now & ever...

Theotokion, Tone IV, *Take pity, O Mistress...* (from Lord, I have cried... at Vespers in the service to St. Basil on 28 February in the Menaion)

After the Trisagion Prayers: kontakion of the Hierarch

Matins

At *God is the Lord...*:

Troparion of the Hierarch, twice

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Gospel: John §35 from the midpoint (10:1-9)

Canons:

In a temple of the Lord or of the Theotokos –

Irmos (twice) and 4 troparia from the canon of the temple

4 troparia from Canon I of the Hierarch

4 troparia from Canon II of the Hierarch

After each ode, the katavasia of the Meeting of the Lord is sung.

In a temple of a saint –

Irmos (twice) and 4 troparia from the canon of the Theotokos from Matins of the preceding Sunday

4 troparia from Canon I of the Hierarch

4 troparia from Canon II of the Hierarch

After each ode, the katavasia of the Meeting of the Lord is sung.

After the **Great Doxology:**

Troparion of the Hierarch

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Liturgy

Epistle: Heb §335 (13:17-21) & •I Thess §273 (5:14-23)

Gospel: John §36 (10:9-16) & •Luke §84 (17:3-10)

Sunday

20/2 Thirty-third Sunday after Pentecost. Tone VIII. *Sunday of Zacchæus.*

St. Euthymius the Great (L: IX 2:16). MM Bassus, Eusebius, Euty chius and Basilides, at Nicomedia. MM Innas, Pinnas and Rimmas, disciples of Ap. Andrew in Scythia. MM Thyrsus and Agnes. St. Leo I, the Great, emperor of the East. M Anna, at Rome. NM Zacharias, at Patrai in Morea (Peloponnesus). SS Euthymius the Schema-monk and Laurence the Recluse, of the Kiev Caves. St. Euthymius of Syanzhema. BI. Peter, customs inspector of Constantinople (L: XXIV 1).

Rest of R. Theodore Kuzmich (Tsar Alexander I) (1864).

A vigil-rank service to **St. Euthymius** (§1E; S:1347).

Little Vespers

At *Lord, I have cried...*:

4 stichera of the resurrection from the Octoechos, repeating the first of three

Glory...

Doxasticon of the saint, Tone II, *O venerable father...* (from Little Vespers in the Menaion)

Now & ever...

Dogmatic theotokion of Little Vespers from the Octoechos

At the **Aposticha**:

4 stichera –

1 sticheron of the resurrection from the Octoechos

3 prosomoia of the Saint, Tone V (from the Aposticha of Great Vespers, with their psalm verses)

Glory...

Idiomelon of the Saint, Tone VI, *O venerable father...* (idiomelon appointed after Psalm 50 in Matins)

Now & ever...

Theotokion, Tone VI, *O Theotokos, thou art the true vine...* (from the Third Hour)

After the Trisagion Prayers:

Troparion of the resurrection from the Octoechos

Glory...

Troparion of the Saint

Now & ever...

Dismissal theotokion of the resurrection in the tone of the troparion of the Saint

Great Vespers

Three readings: (1) Wis 5:15-6:3, (2) Wis 3:1-9, (3) Wis 4:7-15

Matins

Polyeleos

Matins Gospel XI: John §67 (21:15-25)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •I Tim §285 from the midpoint (4:9-15) & Heb §335 (13:17-21)

Gospel: •Luke §94 (19:1-10) & Luke §24 (6:17-23a)

Monday

21/3 Monday of the Thirty-fourth Week after Pentecost. Tone VIII.

St. Maximus the Confessor. M Neophytus of Nicæa. MM Eugene, Candidus, Valerian and Aquila, at Trebizond. St. Maximus the Greek. VM Agnes of Rome. M Anastasius, disciple of St. Maximus the Confessor. St. Neophytus of Vatopedi Monastery on Mt. Athos. Synaxis of the Church of the Holy Peace by the Sea in Constantinople.

Rest of desert-dweller Timon of Nadeev (†1840).

According to the Typicon, a double service to **St. Maximus** and **M Neophytus** (§2B; S:1258).

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila

Liturgy

Epistle: •I Pet §59 (2:21b-3:9) & Heb §330 (11:33-12:2)

Gospel: •Mark §54 (12:13-17) & Luke §64 (12:8-12)

Or, if the rector so direct, a polyeleos-rank service to **St. Maximus the Greek** (§2E; S:1580). The canons and prosomoia of St. Maximus and Martyr Neophytus are transferred to Little Compline. The canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila are transferred to Little Compline on the eve of 22 January.

Great Vespers

Three readings: (1) Wis 5:15-6:3, (2) Wis 3:1-9, (3) Wis 4:7-15

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Canon of St. Maximus

Canon of Martyr Neophytus

After It is truly meet...:

3 prosomoia of St. Maximus, Tone IV

3 prosomoia of Martyr Neophytus, Tone VIII

Glory... Now & ever...

Theotokion, Tone VIII, *The preëternal God...* (from *Lord, I have cried...* at Vespers in the service to St. Porphyrius on 26 February in the Menaion)

After the Trisagion Prayers: kontakion of St. Maximus the Greek

Matins

Gospel: Matt §43 (11:27-30)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •I Pet §59 (2:21b-3:9) & Gal §213 (5:22-6:2)

Gospel: •Mark §54 (12:13-17) & Luke §24 (6:17-23a)

Or a simple service to **M Agnes** (§2A; S:1348). The canons and prosomoia of St. Maximus and Martyr Neophytus are transferred to Little Compline. The canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila are transferred to Little Compline on the eve of 22 January.

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Canon of St. Maximus

Canon of Martyr Neophytus

After *It is truly meet...*:

3 prosomoia of St. Maximus, Tone IV

3 prosomoia of Martyr Neophytus, Tone VIII

Glory... Now & ever...

Theotokion, Tone VIII, *The preëternal God...* (from *Lord, I have cried...* at Vespers in the service to St. Porphyrius on 26 February in the Menaion)

Liturgy

Epistle: •I Pet §59 (2:21b-3:9). **Gospel:** •Mark §54 (12:13-17).

Tuesday

22/4 Tuesday of the Thirty-fourth Week after Pentecost. Tone VIII.

Ap. Timothy of the Seventy. Venerable-martyr Anastasius the Persian. MM Manuel, George, Peter and Leontius, bishops; Parodus, presbyter; John and Leontus, generals; Sionius, Gabriel and 377 others; in Bulgaria. Venerable-martyr Anastasius, deacon of the Kiev Caves. St. Macarius, abbot of Zhabyn. St. Wendreda, virgin of March. **GC:** St. Joseph Samacus the Sanctified of Crete.

St. Berthwald, bp. of Ramsbury. Bp. Joasaph, enlightener of Alaska and the American land.

A double service to **Ap. Timothy** and **M Anastasius** (§2B; S:1349).

Little Compline

Canon of the Theotokos from the Octoechos (Tone VIII)

If the either a polyeleos-rank service to St. Maximus the Greek or a simple service to Martyr Agnes was performed on 21 January:

Canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila (transferred from 21 January)

Liturgy

Epistle: •I Pet §60 (3:10-22) & II Tim §290 from the midpoint (1:3-9)

Gospel: •Mark §55 (12:18-27) & Luke §50 (10:1-15)

Wednesday

Fast Day.

23/5 Wednesday of the Thirty-fourth Week after Pentecost. Tone VIII.

HM Clement, bp. of Ancyra, and M Agathangelus. St. Paulinus the Merciful, bp. of Nola (L: XIV 1; OL 85:1). St. Mausimas the Syrian, ascetic near Cyrrhus (L: XXIV 1). St. Salamanes the Silent, monk of the Euphrates. St. Gennadius, monk of Kostroma. Comm. Sixth Œcumenical Council. St. Eusebius, recluse of Mt. Coryphe near Antioch. Tr rel St. Theoctistus, abp. of Novgorod. St. Lupicinus of Lipidiaco (Gaul).

Monk Andrew of Optina (L:OL 91:2). Rep. Abbot Damascene of Valaam (†1881).

A simple service to **HM Clement** (§2A; S:1350).

Vespers

At *Lord, I have cried...*: 6 prosomoia (3 in Tone I and 3 in Tone II) of the Hieromartyr. The stichera in the Octoechos are not used.

Little Compline

Canon of the Theotokos from the Octoechos (Tone VIII)

If a vigil-rank service is to be performed to Blessed Xenia of St. Petersburg on 24 January:

Canon and prosomoia of St. Xenia of Rome (transferred from 24 January)

Liturgy

At the **Beatitudes**, 8 troparia: 4 from the Octoechos and 4 from Ode III of the canon of the Hieromartyr

Epistle: •I Pet §61 (4:1-11) & Heb §334 (13:7-16)

Gospel: •Mark §56 (12:28-37) & John §36 (10:9-16)

If a vigil-rank service is to be performed to Blessed Xenia of St. Petersburg on 24 January, the readings from the daily lectionary appointed for that day [•I Pet §62 (4:12-5:5); •Mark §57 (12:38-44)] are read immediately after the readings from the daily lectionary appointed for this day.

Thursday

24/6 Thursday of the Thirty-fourth Week after Pentecost. Tone VIII.

St. Xenia of Rome and her two handmaids. Bl. Xenia, fool-for-Christ of St. Petersburg (L:OL 78:4,5; Ak:1534). St. Macedonius, hermit of Syria (L: VIII 1). MM Babylas of Sicily and his two disciples, Timothy and Agapius. Tr rel Venerable-martyr Anastasius the Persian (L:OL 85:1). MM Paul, Pausirius and Theodotian, of Egypt. St. Philo, bp. of Carpasia on Cyprus. St. Philippicus the Presbyter. M Barsimus of Syria and his two brothers. St. Zosimas, monk of Phœnicia (Syria). St. Dionysius of Olympus and Mt. Athos (L: XX 1). M John of Kazan. St. Gerasimus, bp. of Perm. St. Felician, bp. of Foligno (Italy). **GC:** MM Hermogenes and Mamas. St. Neophytus the Recluse of Cyprus.

Rep. Abbess Sophia of Shamordino Convent (†1888). Rep. Bp. Nektary of Seattle (†1983).

According to the Typicon, a simple service to **St. Xenia of Rome** (§2A; S:1351).

Liturgy

Epistle: •I Pet §62 (4:12-5:5). **Gospel:** •Mark §57 (12:38-44).

Or, if the rector so direct, a vigil-rank service to **Bl. Xenia of St. Petersburg** (§2F; S:1352). The canon and prosomoia of St. Xenia of Rome are transferred to Little Compline on the eve of 23 January.

Little Vespers is performed as set forth in the Menaion.

Great Vespers

Three readings: (1) Wis 3:1-9, (2) Wis 5:15-6:3, (3) Wis 4:7-15

Matins

Gospel: Luke §78 (15:1-10)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: Gal §208 (3:23-29). **Gospel:** Matt §104 (25:1-13).

The readings from the daily lectionary [•I Pet §62 (4:12-5:5); •Mark §57 (12:38-44)] are transferred to the preceding day.

Friday

Fast Day: Wine & Oil allowed.

25/7 Friday of the Thirty-fourth Week after Pentecost. Tone VIII.

St. Gregory the Theologian, abp. of Constantinople. St. Publius, ascetic of Syria (L:OL 84:1). St. Mares the Singer of Syria. M Felicitas of Rome and her seven sons: MM Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial (L:

VIII 1) (L:OL 87:1). St. Moses, abp. of Novgorod (L:OL 76:1). St. Castinus, bp. of Byzantium (L: VIII 1). St. Demetrius the Skevophylax (“keeper of the sacred vessels”) of Constantinople. NM Auxentius, at Constantinople. NHM Vladimir, met. of Kiev (1918), proto-hieromartyr of the Communist Yoke. NHM Peter (Zverev), abp. of Voronezh (1929). St. Dwyn, virgin of Llandwyn. St. Anatolius the Elder, elder of Optina (1894) (L:OL 89:5). Icons of the Most Holy Theotokos, “Assuage My Griefs” (Ak:1575) and “Unexpected Joy”. **GC**: M Medula and her companions. St. Apollon, monk of the Thebaid.

A polyeleos-rank service to **St. Gregory** (§2E; S:1265).

Great Vespers

Three readings: (1) see the Menaion, (2) Prov 10:31-11:12, (3) Wis 4:7-15

Little Compline

Canon of the Theotokos from the Octoechos (Tone VIII)

If a vigil-rank service was performed to Blessed Xenia of St. Petersburg on 24 January, the canon of the Theotokos from the Octoechos is omitted.

If a polyeleos-rank service is to be performed to St. John Chrysostom on 26 January:

Canon and prosomoia of St. Xenophon (transferred from 26 January)

After the Trisagion Prayers: kontakion of the Hierarch

Matins

Gospel: John §35 from the midpoint (10:1-9)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •II Pet §64 (1:1-10a) & I Cor §151 (12:7-11)

Gospel: •Mark §58 (13:1-8) & John §36 (10:9-16)

Saturday

26/8 Saturday of the Thirty-fourth Week after Pentecost. Tone VIII.

SS Xenophon, his wife, Mary, and their two sons, Arcadius and John, of Constantinople (L: 75:1). St. Symeon “the Ancient” of Syria. MM Ananias the presbyter, Peter the prison guard and seven soldiers, in Phœnicia. Tr rel St. Theodore, abbot of the Studion. Tr rel St. Joseph, abp. of Thessalonica, brother of St. Theodore of the Studion (L: VIII 1). St. Gabriel, abbot in Jerusalem. St. Ammon, disciple of St. Anthony the Great (L:OL 86:1). St. David III, the Restorer, king of Iberia (Georgia). St. Xenophon, abbot of Robeika (Novgorod). St. Conan, bp. of the Isle of Man (†648). **GC**: Two MM of Phrygia. St. Clement, monk of Mt. Sagation near Thebes.

Rep. Met. Gabriel of Novgorod and Petersburg (1801).

According to the Typicon, a simple service to **St. Xenophon** (§2A; S:1124).

Vespers

At *Lord, I have cried...*: *Glory... Now & ever...*, dogmatic theotokion in the tone of the week

At the **Aposticha**: 3 stichera of the martyrs printed at *Lord, I have cried...* in the Octoechos, with the usual psalm verses. The stichera printed at the Aposticha in the Octoechos are not used.

After the Trisagion Prayers: troparion of the Saint; *Glory... Now & ever...*, dismissal theotokion of the resurrection in the tone of the week

Little Compline

Canon of the Theotokos from the Octoechos (Tone VIII)

Canon for the departed from Saturday Matins in the Octoechos (Tone VIII)

Matins

At *God is the Lord...*: troparion of the Saint, twice; *Glory... Now & ever...*, dismissal theotokion of the resurrection in the tone of the troparion of the Saint

After *It is good to give thanks...* and the Trisagion Prayers: troparion of the Saint; *Glory... Now & ever...*, daily dismissal theotokion from Section III of Appendix II in the Menaion in the tone of the troparion of the Saint

Liturgy

Epistle: •II Tim §293 (2:11-19). **Gospel:** •Luke §88 (18:2-8a).

Or, if the service to the New-martyrs and Confessors of Russia is to be performed on 27 January, a polyeleos-rank service to **St. John Chrysostom** (transferred from 27 January) (§2E; S:1125). The canon and prosomoia of St. Xenophon are transferred to Little Compline on the eve of 25 January.

Great Vespers

At *Lord, I have cried...*: *Now & ever...*, dogmatic theotokion in the tone of the week

Three readings: (1) see the Menaion, (2) Prov 10:31-11:12, (3) see the Menaion

After the Trisagion Prayers:

Troparion of the Hierarch

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline

Canon of the Theotokos from the Octoechos (Tone VIII)

Canon for the departed from Saturday Matins in the Octoechos (Tone VIII)

After the Trisagion Prayers: kontakion of the Hierarch

Matins

At *God is the Lord...*:

Troparion of the Hierarch, twice

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Gospel: John §35 from the midpoint (10:1-9)

Canons:

In a temple of the Lord or of the Theotokos –

Irmos (twice) and 4 troparia from the canon of the temple

4 troparia from Canon I of the Hierarch

4 troparia from Canon II of the Hierarch

After each ode, the katavasia of the Meeting of the Lord is sung.

In a temple of a saint –

Irmos (twice) and 4 troparia from the canon of the Theotokos from Matins of the preceding Sunday

4 troparia from Canon I of the Hierarch

4 troparia from Canon II of the Hierarch

After each ode, the katavasia of the Meeting of the Lord is sung.

After the **Great Doxology**:

Troparion of the Hierarch

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Liturgy

Epistle: Heb §318 (7:26-8:2) & •II Tim §293 (2:11-19)

Gospel: John §36 (10:9-16) & •Luke §88 (18:2-8a)

Sunday

Fast-free Period.

27/9 Sunday of the Publican and the Pharisee. Tone I. **New-martyrs and Confessors of Russia.**

Translation of the relics of St. John Chrysostom, abp. of Constantinople (L: VII 1). St. Peter the Egyptian. NM Demetrius, at Constantinople (L:OL 84:1). St. Titus the Soldier, monk of the Kiev Caves. **GC:** St. Marciana the Empress, who was laid to rest in the Church of the Holy Apostles. St. Claudinus, monk.

Rep. N. Neonilla of the Farther Davidov Convent (1875).

According to the Typicon, a polyeleos-rank service to **St. John Chrysostom** (S:1125) combined with the service in the Triodion as set forth in Volume III of *The Order of Divine Services*, pages 150-154.

Great Vespers

Three readings: (1) see the Menaion, (2) Prov 10:31-11:12, (3) see the Menaion

Matins

Matins Gospel I: Matt §116 (28:16-20)

Hours

After the Trisagion Prayers –

First Hour: kontakion of the Hierarch

Third Hour: kontakion from the Triodion, Tone III, *As the Publican...*

Sixth Hour: kontakion of the Hierarch

Ninth Hour: kontakion from the Triodion, Tone III, *As the Publican...*

Liturgy

After the **Little Entrance**:

In a temple of the Lord –

Troparion of the resurrection from the Octoechos

Troparion of the Hierarch

Glory...

Kontakion of the Hierarch

Now & ever...

Kontakion from the Triodion, Tone III, *As the Publican...*

In a temple of the Theotokos –

Troparion of the resurrection from the Octoechos

Troparion of the temple

Troparion of the Hierarch

Kontakion from the Triodion, Tone III, *As the Publican...*

Glory...

Kontakion of the Hierarch

Now & ever...

Kontakion of the temple

In a temple of a saint –

Troparion of the resurrection from the Octoechos;

Troparion of the temple

Troparion of the Hierarch

Kontakion of the temple

Glory...

Kontakion of the Hierarch

Now & ever...

Kontakion from the Triodion, Tone III, *As the Publican...*

Epistle: •II Tim §296 (3:10-15) & Heb §318 (7:26-8:2)

Gospel: •Luke §89 (18:10-14) & John §36 (10:9-16)

Or, if the rector so direct, a vigil-rank service to the **New-martyrs & Confessors of Russia** (S:1002) combined with the service in the Triodion as set forth in Volume III of *The Order of Divine Services*, pages 146-150. The polyeleos-rank service to St. John Chrysostom is transferred to 26 January.

Great Vespers

Three readings: (1) Isa 43:9-14a, (2) Wis 3:1-9, (3) Wis 4:7-15

Matins

Matins Gospel I: Matt §116 (28:16-20)

At the **Praises**, the 4th sticheron of the New-martyrs, *Condemned by the godless...*, is an idiomelon in Tone VIII, which should be sung preceded by the psalm verse, *Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.*

Liturgy

At the **Beatitudes**, 12 troparia: 4 of the resurrection from the Octoechos, 4 from Ode III of the canon in the Triodion and 4 of the New-martyrs (printed in the Menaion under the heading "At Liturgy" — not taken from the canon)

Epistle: •II Tim §296 (3:10-15) & Rom §99 (8:28-39)

Gospel: •Luke §89 (18:10-14) & Luke §106 (21:12-19)

Monday**Fast-free Period.**

28/10 Monday of the Fast-free Week. Tone I.

St. Ephraim the Syrian (L: XI 1). St. Isaac the Syrian, bp. of Nineveh (ascetic writer). St. Theodosius, abbot of Totma (Vologda) (L: XVIII 1). St. Palladius, hermit near Antioch (L:OL 83:1). St. Ephraim, wonderworker of Novotorzhok. St. Ephraim of the Kiev Caves, subsequently bp. of Pereyaslav. St. John of Réomé (Burgundy) (†539). **GC:** St. James the Ascetic of Porphyreon (L: XXIX 1; OL 86:1). M. Charis.

According to the Typicon, a six-stichera service to **St. Ephraim** (§2C; S:1353).

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Liturgy

Epistle: •II Pet §66 (1:20-2:9) & Gal §213 (5:22-6:2)

Gospel: •Mark §59 (13:9-13) & Matt §43 (11:27-30)

Or, if the rector so direct, a polyeleos-rank service to **St. Isaac the Syrian** (§2E; S:1576). The canon and prosomoia of St. Ephraim are transferred to Little Compline.

Great Vespers

Three readings: (1) Wis 3:1-9, (2) Wis 5:15-6:3, (3) Wis 4:7-15

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Canon of St. Ephraim

After It is truly meet...:

3 prosomoia of St. Ephraim, Tone I

Glory... Now & ever...

Theotokion, Tone I, *All-glorious art thou...* (from *Lord, I have cried...* at Vespers in the service to St. Xenia of Rome on 24 January in the Menaion)

After the Trisagion Prayers: kontakion of the Saint

Matins**Gospel:** Matt §43 (11:27-30)**Katavasia** of the Meeting of the Lord**Liturgy****Epistle:** •II Pet §66 (1:20-2:9) & Gal §213 (5:22-6:2)**Gospel:** •Mark §59 (13:9-13) & Matt §43 (11:27-30)**Tuesday****Fast-free Period.****29/11** Tuesday of the Fast-free Week. Tone I.

Tr rel HM Ignatius the God-bearer, bp. of Antioch. St. Laurence, recluse of the Kiev Caves, subsequently bp. of Turov. MM Romanus, James, Philotheus, Hyperechius, Abibus, Julian and Paregorius, at Samosata. MM Silvanus, bp. of Emesa, Luke the deacon and Mocius (Mucius) the reader. St. Aphraates, monk of Persia (L: VIII 1). St. Barsimæus, bp. of Edessa. SS Gerasimus, Pitirim and Jonah, bps. of Perm (L: XXI 1). NM Demetrius of Chios. St. Andrew Rublev, iconographer (L:OL 78:5). St. Gildas the Wise, abbot of Rhuys (L/S XXXII 1:3). **GC:** MM Thathuel (Sarbelus) and his sister Bebaia, of Edessa. St. Ascepsimus, monk.

A six-stichera service to **HM Ignatius** (§2C; S:1266).**Liturgy****Epistle:** •II Pet §67 (2:9-22), •II Pet §68 (3:1-18) (transferred from the following day) & Heb §311 (4:14-5:6)**Gospel:** •Mark §60 (13:14-23), •Mark §61 (13:24-31) (transferred from the following day) & Mark §41 (9:33-41)**Wednesday****Fast-free Period.****30/12** Wednesday of the Fast-free Week. Tone I.

Synaxis of the Three Hierarchs: SS Basil the Great, Gregory the Theologian and John Chrysostom (L: VII 1:3; Ak:506). HM Hippolytus, pope of Rome (L:OL 84:1), and with him: MM Censorinus, Sabinus, Ares, V Chryse and with her: MM Felix, Maximus, Herculianus, Venerius, Styracius, Mennas, Commodus, Hermes, Maurus, Eusebius, Rusticus, Monagrius, Amandinus, Olympius, Cyprus, Theodore the tribune, Maximus the presbyter, Archelaus the deacon and Cyriacus the bishop, all beheaded at Ostia. M Theophilus the New on Cyprus. St. Zeno, hermit near Antioch. NM Theodore of Mytilene. St. Peter, king of Bulgaria. St. Zeno the Faster of the Kiev Caves. St. Bathildes, queen of France, nun of Chelles. Tinos Icon of the Most Holy Theotokos.

*Blessed Pelagia of Diveevo (1884).*A vigil-rank service to the **Three Hierarchs** (§2F; S:1354). The canon and prosomoia of Hieromartyr Hippolytus are transferred to Little Compline on the eve of 31 January.**Little Vespers** is performed as set forth in the Menaion.**Great Vespers**

Three readings: (1) Deut 1:8-11,15-17a; (2) Deut 10:14-21; (3) Wis 3:1-9

At the **Aposticha:**

3 prosomoia of the Hierarchs, with their psalm verses

*Glory...*Doxasticon of the Hierarchs, Tone II, *Today are the souls of mortals upborne...*

Now & ever...

Idiomelon of the forefeast of the Meeting of the Lord, Tone II, *Today is Christ borne into the sanctuary...*

Matins

Gospel: John §36 (10:9-16)

Katavasia of the Meeting of the Lord

After **Ode VIII**, the Magnificat is *not* sung, but immediately **Ode IX** is chanted as follows:

Refrain of the Theotokos, *Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven.*

Irmos of the canon of the Theotokos, *O ye faithful...*

The refrain and irmos of the canon of the Theotokos are repeated.

4 troparia from the canon of the Theotokos, each troparion preceded by the refrain of the Theotokos, *Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven.*

4 troparia from Canon I of the Hierarchs, each troparion preceded by the refrain indicated in the Menaion

4 troparia from Canon II of the Hierarchs, each troparion preceded by the refrain indicated in the Menaion

Refrain of the Theotokos, *Magnify, O my soul, the all-pure Virgin Theotokos, who is more honorable than the armies of heaven.*

Katavasia of the Meeting of the Lord, *In the shadow and the writings of the law...*

Liturgy

Epistle: Heb §334 (13:7-16). **Gospel:** Matt §11 (5:14-19).

The readings from the daily lectionary [•II Pet §68 (3:1-18); •Mark §61 (13:24-31)] are transferred to the preceding day.

Thursday

Fast-free Period.

31/13 Thursday of the Fast-free Week. Tone I.

Holy wonderworkers and unmercenaries Cyrus and John (L:OL 85:1). MM Athanasia and her daughters: Theoctista, Theodota and Eudoxia, at Canopus in Egypt. St. Nicetas of the Kiev Caves, subsequently bp. of Novgorod. MM Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion and Papias, of Corinth. M Tryphæna, at Cyzicus. New Venerable-martyr Elias Arduis of Mt. Athos, at Calamata in the Peloponnesus.

Rep. Elder Codratus of Karakallou Monastery on Mt. Athos (1930).

A six-stichera service to **SS Cyrus & John** (§2C; S:1267).

Vespers

The reading of the kathisma from the Psalter is omitted because of the vigil the preceding night.

Little Compline

The canon of the Theotokos from the Octoechos is omitted because of the vigil the preceding night.

Canon and prosomoia of Hieromartyr Hippolytus (transferred from 30 January)

Liturgy

Epistle: •I John §69 (1:8-2:6) & I Cor §153 (12:27-13:8a)

Gospel: •Mark §62 (13:31-14:2) & Matt §34 from the midpoint (10:1, 5-8)