

**LITURGICAL
CALENDAR
2019**

**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 volume 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 Vol. III of the 3rd edition, to which reference is made as Vol. 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 service celebrated, mitigation beyond that indicated at the heading of the day is shown in the entry for the service to which the mitigation would apply.

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 December 2018 and January 2019, the Gospel lectionary undergoes 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.

One Epistle reading and one Gospel reading are omitted from the lectionary in 2019.

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

Monday

Fast-free Period.

1/14 Monday of the Thirty-fourth Week after Pentecost. Tone VIII.

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 ODS Vol. III, 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 Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

Tuesday

Fast-free Period.

2/15 Tuesday of the Thirty-fourth Week after Pentecost. Tone VIII.

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. 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.

Odes 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: Heb §318 (7:26-8:2). **Gospel:** John §50 (15:1-7).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

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 8 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.

Odes 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: Gal §213 (5:22-6:2). **Gospel:** Luke §24 (6:17-23a)

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

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 8 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 the canon of the Saint

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

Epistle: Gal §208 (3:23-29). **Gospel:** Mark §21 (5:24b-34)

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

Wednesday

Fast-free Period.

3/16 Wednesday of the Thirty-fourth Week after Pentecost. Tone VIII.

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: II Tim §292 (2:1-10). **Gospel:** Matt §36 (10:16-22).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

Thursday

Fast-free Period.

4/17 Thursday of the Thirty-fourth Week after Pentecost. Tone VIII.

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. Repose 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).

Repose of Symeon, metropolitan of Smolensk (1699).

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

Little Compline

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

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 Apostles

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

Epistle: Rom §96 (8:8-14). **Gospel:** Luke §50 (10:1-15).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

Friday

Fast Day: Wine & Oil allowed.

5/18 Friday of the Thirty-fourth Week after Pentecost. Tone VIII.

Eve of Theophany. MM Theopemptus, bp. of Nicomedia, and Theonas, the sorcerer. St. Syncletica of Alexandria. Pr. Micah. V. Apollinaris of Egypt. St. Gregory, monk of Acritas. St. Phosterius, hermit (L: VIII 1:34). St. Menas of Sinai (L: IX 6:6). M. Theoeidus. 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 ODS Vol. III, pages 121-122.

Royal Hours and Typica

The service is performed as set forth in the Menaion (S:1504) and in ODS Vol. III, 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 Epistle reading and the Gospel reading from the daily lectionary are omitted. They are read at other times in the cycle.

Saturday

Fast-free Day.

6/19 Saturday of the Thirty-fourth Week after Pentecost. Tone VIII.

HOLY THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST. NHM Romanus of Lacedæmonia, beheaded by the Turks in Constantinople (1695). NMM Presbyter Andrew; 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 and the Liturgy of St. Basil the Great on Friday

The service is performed as set forth in ODS Vol. III, pages 133-135.

Great Prokeimenon, Tone VII, *Our God is in heaven and on earth; all things soever He hath willed, He hath done* (transferred from Great Vespers on the eve of 7 January).

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 [II] 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 [II] Kings 2:19-22
 (13) Isa 49:8-15

Epistle: I Cor §143 (9:19-27)

Gospel: Luke §9 (3:1-18)

Great Sanctification of Water

Immediately after the Prayer Behind the Ambo, 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.

The Liturgy concludes as set forth in ODS Vol. III, pages 134-135.

At the Lenten meal following the Liturgy of St. Basil, wine and oil, but not fish, are allowed.

The remaining services of Theophany are performed as set forth in ODS Vol. III, pages 135-136.

Matins

Gospel: Mark §2 (1:9-11)

Liturgy of St. John Chrysostom

Epistle: Titus §302 (2:11-14, 3: 4-7)

Gospel: Matt §6 (3:13-17)

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

Sunday

7/20 Thirty-fourth Sunday after Pentecost. Tone I. *Sunday after Theophany.*

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 rose from the dead...*

A doxology-rank service for the **Synaxis of the Forerunner** (S:1259). The services are performed as set forth in ODS Vol. III, pages 137-140.

Great Vespers

Prokeimenon of the day, Tone VI, *The Lord is King, He is clothed with majesty.*

The Great Prokeimenon, Tone VII, *Our God is in heaven and on earth; all things soever He hath willed, He hath done,* is transferred to Great Vespers on the Eve of Theophany.

Matins**Matins Gospel I:** Matt §116 (28:16-20)**Liturgy****Epistle:** Eph §224 from the midpoint (4:7-13) & Acts §42 (19:1-8)**Gospel:** Matt §8 (4:12-17) & John §3 (1:29-34)**Monday****8/21** Monday of the Thirty-fifth Week after Pentecost. Tone I.

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. Æmilian 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. Paisius, 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

If the polyeleos-rank service to either St. Seraphim or St. Juliana was performed 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)

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: •Heb §319 (8:7-13). **Gospel:** •Mark §33 (8:11-21).

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)

If the polyeleos-rank service to either St. Seraphim or St. Juliana was performed on 2 January, the canon and prosomoia of St. Sylvester (transferred from 2 January) are chanted first before those of St. George and St. Domnica.

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 **Beatitude**s, 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: Eph §233 (6:10-17). **Gospel:** Luke §106 (21:12-19).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

Tuesday

9/22 Tuesday of the Thirty-fifth Week after Pentecost. Tone I.

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.

Rest 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: •Heb §321 (9:8-10, 15-23). **Gospel**: •Mark §34 (8:22-26).

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.

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)

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: Heb §335 (13:17-21). **Gospel**: John §36 (10: 9-16).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

Wednesday
Fast Day.

10/23 Wednesday of the Thirty-fifth Week after Pentecost. Tone I.

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, monk, disciple of St. Pambo. 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: I Cor §151 (12:7-11). **Gospel:** Matt §34 from the midpoint (10:1, 5-8).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

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. *Wine and oil allowed.*

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: Heb §335 (13:17-21). **Gospel:** John §36 (10:9-16).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

Thursday

11/24 Thursday of the Thirty-fifth Week after Pentecost. Tone I.

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 the polyeleos-rank service to St. Theophanes was performed 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: II Cor §176 (4:6-15). **Gospel:** Matt §43 (11:27-30).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

Friday**Fast Day.****12/25** Friday of the Thirty-fifth Week after Pentecost. Tone I.

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).

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: •Heb §327 (11:8, 11-16). **Gospel:** •Mark §41 (9:33-41).

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. *Wine and oil allowed.*

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 necessary texts of the feast should be taken from the service to Martyr Tatiana.

Great Vespers

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)

After the Trisagion Prayers: kontakion of the Hierarchy; *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 Theophany, 2 from Ode VII of Canon II of Theophany 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: Heb §318 (7:26-8:2). **Gospel**: John §36 (10:9-16).

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the 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

Saturday

13/26 Saturday of the Thirty-fifth Week after Pentecost. Tone I. *Saturday after Theophany*. St. Pachomius of Kena River.

Afterfeast of Theophany. MM Hermylus and Stratonicus, at Belgrade. Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others (transferred from 14 Jan). St. James, bp. of Nisibis (L: XXIV 1). M Athanasius. MM Pachomius and Papyrinus, in Greece. St. Maximus the Cavsoalybite ("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 for our salvation deigned to be baptized by John in the Jordan...*

According to the Typicon, a double service to **MM Hermylus & Stratonicus** and the **MM of Sinai** (§2G1; S:1343).

Vespers

At *Lord, I have cried...*: *Glory...*, doxasticon of the Martyrs of Sinai; *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**, 8 troparia: 2 (including the irmos) from Ode VIII of Canon I of Theophany, 2 from Ode VIII of Canon II of Theophany and 4 from Ode VI of the canon of the Martyrs of Sinai

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) & Rom §99 (8:28-39)

Gospel: Matt §7 (4:1-11) & Luke §24 (6:17-23a)

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

14/27 Thirty-fifth Sunday after Pentecost. Tone II.

Apodosis of Theophany. Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others (transferred to 13 Jan). 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 Raithu Monastery near Kazan (1930). NHM Ambrose (Gudko), bp. of Sarapul (†1918).

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

According to the Typicon, a doxology-rank service for the **Apodosis of Theophany** (§1F3).

Little Vespers

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

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

Glory... Now & ever...

Idiomelon of the feast, Tone VI, *God the Word appeared...* (idiomelon appointed after Psalm 50 in Matins)

At the **Aposticha**:

4 stichera –

1 sticheron of the resurrection from the Octoechos

3 idiomela of the feast, Tone II (from the Aposticha of Great Compline, with their psalm verses)

Glory... Now & ever...

Idiomelon, Tone II, *Today Christ hath come...* (from the Praises of Matins)

After the Trisagion Prayers: troparion of the resurrection from the Octoechos; *Glory... Now & ever...*, troparion of Theophany

Matins

Psalm 118

Matins Gospel II: Mark §70 (16:1-8)

Katavasia of Theophany

At the **Praises**, 8 stichera:

4 stichera of the resurrection from the Octoechos

4 idiomela of the feast from the Menaion, Tone I –

First idiomelon, *Christ our Savior...*

Second idiomelon, *How can we who are servants...*

Verse, *The sea beheld and fled, Jordan turned back.*

Third idiomelon, *Baptized in the Jordan...*

Verse, *What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?*

Fourth idiomelon, *Thou didst clothe Thyself in the waters...*

Glory...

Gospel Sticheron II, Tone II, *When the women who with Mary came...*

Now & ever...

Theotokion, Tone II, *Most blessed art thou...*

Liturgy

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

Epistle: •II Cor §182 from the midpoint (6:16b-7:1). **Gospel:** •Luke §93 (18:35-43).

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). The services are performed as set forth in ODS Vol. III, pages 143-145.

Great Vespers

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

Matins

Matins Gospel II: Mark §70 (16:1-8)

Liturgy

Epistle: •II Cor §182 from the midpoint (6:16b-7:1) & I Cor §131 (4:9-16)

Gospel: •Luke §93 (18:35-43) & Matt §104 (25:1-13)

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.

Monday

15/28 Monday of the Thirty-sixth Week after Pentecost. Tone II.

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).

Little Compline

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

Liturgy

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

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the cycle.

Tuesday

16/29 Tuesday of the Thirty-sixth Week after Pentecost. Tone II.

Veneration of the Precious Chains of the holy and preëminent Apostle Peter. MM Speusippus, Eleusippus and Meleusippus, the brothers; Leonilla, their grandmother; 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 St. Peter** (§2C; S:1005).

Liturgy

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

The Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the cycle.

Wednesday

Fast Day: Fish, Wine & Oil allowed.

17/30 Wednesday of the Thirty-sixth Week after Pentecost. Tone II.

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 Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the cycle.

Thursday

18/31 Thursday of the Thirty-sixth Week after Pentecost. Tone II.

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 Epistle reading and the Gospel reading from the daily lectionary are omitted. They have been read previously in the cycle.

Friday**Fast Day.****19/1** Friday of the Thirty-sixth Week after Pentecost. Tone II.

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 Galesius (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).

Liturgy

Epistle: •I Cor §156 (14:20-25) (transferred from the following day) & Gal §213 (5:22-6:2)

Gospel: •Matt §104 (25:1-13) (transferred from the following day) & Matt §43 (11:27-30)

The Epistle reading and the Gospel reading from the daily lectionary for Friday are omitted. They have been read previously in the cycle.

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. *Wine and oil allowed.*

Great Vespers

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

Little Compline

Canon of the Theotokos from the Octoechos (Tone II)

Canon of St. Macarius

After It is truly meet...:

3 prosomoia of St. Macarius, Tone IV

Glory... Now & ever...

Stavrotheotokion, Tone IV, *Beholding Christ...* (from *Lord, I have cried...* at Vespers in the service to St. Basil on 28 February)

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: •I Cor §156 (14:20-25) (transferred from the following day) & Heb §335 (13:17-21)

Gospel: •Matt §104 (25:1-13) (transferred from the following day) & John §36 (10:9-16)

The Epistle reading and the Gospel reading from the daily lectionary for Friday are omitted. They have been read previously in the cycle.

Saturday

20/2 Saturday of the Thirty-sixth Week after Pentecost. Tone II.

St. Euthymius the Great (L: IX 2:16). MM Bassus, Eusebius, Eutychius 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. Bl. Peter, customs inspector of Constantinople (L: XXIV 1).
Rest of R. Theodore Kuzmich (Tsar Alexander I) (1864).

A vigil-rank service to **St. Euthymius** (§2F; S:1347).

Little Vespers

The service is performed as set forth in the Menaion.

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

Great Vespers

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

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

Matins

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

Gospel: Matt §43 (11:27-30)

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 saint

4 troparia from Canon II of the saint

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 to the Theotokos from Matins of the preceding Sunday

4 troparia from Canon I of the saint

4 troparia from Canon II of the saint

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

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

Liturgy

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

The readings from the daily lectionary [•I Cor §156 (14:20-25); •Matt §104 (25:1-13)] are transferred to the preceding day.

Sunday**21/3** Thirty-sixth Sunday after Pentecost. Tone III.

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** (§1B; S:1258). The canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila are transferred to Little Compline on the eve of 22 January.

Little Vespers is performed as set forth in the Octoechos.

Matins**Polyeleos**

Matins Gospel III: Mark §71 (16:9-20)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •II Cor §188 (9:6-11) & Heb §330 (11:33-12:2)

Gospel: •Matt §62 (15:21-28) & Luke §64 (12:8-12)

Or, if the rector so direct, a polyeleos-rank service to **St. Maximus the Greek** (§1D; S:1580). The canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila are transferred to Little Compline on the eve of 22 January. The canons and prosomoia of St. Maximus and Martyr Neophytes are transferred to Little Compline on the eve of 23 January.

Little Vespers is performed as set forth in the Octoechos.

Great Vespers

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

At the **Litia:**

4 stichera –

Idiomelon of the temple

3 prosomoia of the Saint, Tone II (from the Aposticha of Great Vespers, without their psalm verses)

Glory...

Idiomelon of the Saint, Tone VI, *When thou didst enduring sufferings...* (idiomelon appointed after Psalm 50 in Matins)

Now & ever...

Aposticha theotokion of the resurrection, Tone VI, *Christ the Lord, my Creator and Deliverer...*

Matins**Polyeleos**

Matins Gospel III: Mark §71 (16:9-20)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •II Cor §188 (9:6-11) & Gal §213 (5:22-6:2)

Gospel: •Matt §62 (15:21-28) & Luke §24 (6:17-23a)

Or a simple service to **M Agnes** (§1A; S:1348). The canon and prosomoia of Martyrs Eugene, Candidus, Valerian and Aquila are transferred to Little Compline on the eve of 22 January. The canons and prosomoia of St. Maximus and Martyr Neophytes are transferred to Little Compline on the eve of 23 January.

Little Vespers is performed as set forth in the Octoechos.

Matins

Polyeleos

Matins Gospel III: Mark §71 (16:9-20)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •II Cor §188 (9:6-11). **Gospel:** •Matt §62 (15:21-28).

Monday

22/4 Monday of the Thirty-seventh Week after Pentecost. Tone III.

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

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 (transferred from 21 January)

Liturgy

Epistle: •Jas §53 (2:14-26) & II Tim §290 from the midpoint (1:3-9)

Gospel: •Mark §48 (10:46-52) & Luke §50 (10:1-15)

Tuesday

23/5 Tuesday of the Thirty-seventh Week after Pentecost. Tone III.

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 of the Hieromartyr. The stichera in the Octoechos are not used.

Little Compline

Canon of the Theotokos from the Octoechos (Tone III)

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

Canon of St. Maximus (transferred from 21 January)

Canon of Martyr Neophytus (transferred from 21 January)

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

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

Epistle: •Jas §54 (3:1-10) & Heb §334 (13:7-16)

Gospel: •Mark §50 (11:11-23) & 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 [•Jas §55 (3:11-4:6); •Mark §51 (11:22b-26)] are read immediately after the readings from the daily lectionary appointed for this day.

Wednesday
Fast Day.

24/6 Wednesday of the Thirty-seventh Week after Pentecost. Tone III.

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: •Jas §55 (3:11-4:6). **Gospel:** •Mark §51 (11:22b-26).

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 25 January. *Fish allowed.*

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 [•Jas §55 (3:11-4:6); •Mark §51 (11:22b-26)] are transferred to the preceding day.***Thursday****25/7** Thursday of the Thirty-seventh Week after Pentecost. Tone III.

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, elder of Optina (1894) (L:OL 89:5). Icons of the Most Holy Theotokos, "Assuage My Grievs" (Ak:1575) and "Unexpected Joy". **GC:** M Medula and her companions. St. Apollos, 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 III)

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 vigil-rank service was performed to Blessed Xenia of St. Petersburg on 24 January:

Canon and prosomoia of St. Xenia of Rome (transferred from 24 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:** •Jas §56 (4:7-5:9) & I Cor §151 (12:7-11)**Gospel:** •Mark §52 (11:27-33) & John §36 (10:9-16)**Friday****Fast Day.****26/8** Friday of the Thirty-seventh Week after Pentecost. Tone III.

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 Phoenicia. 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. Sagmaion near Thebes.

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

A simple service to **St. Xenophon** (§2A; S:1124).

Liturgy

Epistle: •I Pet §58 (1:1-2, 10-12; 2:6-10). **Gospel:** •Mark §53 (12:1-12).

Saturday

27/9 Saturday of the Thirty-seventh Week after Pentecost. Tone III.

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).

A polyeleos-rank service to **St. John Chrysostom** (§2E; S:1125).

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 III)

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

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) & •I Cor §162 (15:39-45)

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

Sunday

28/10 Thirty-seventh Sunday after Pentecost. Tone IV. *Zacchæus Sunday*. **New-martyrs and Confessors of Russia.**

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 Pereyasavl. St. John of Reomans (Burgundy) (6th cent.). **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** (§1C; S:1353).

Little Vespers is performed as set forth in the Octoechos.

Great Vespers

At the **Litia**:

Idiomelon of the Temple

Glory...

Doxasticon of the Saint, Tone II, *Thou didst flourish...* (from the Aposticha of Matins)

Now & ever...

Aposticha theotokion of the resurrection, Tone II, *O new wonder...*

Matins

Polyeleos

Matins Gospel IV: Luke §112 (24:1-12)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •I Tim §285 from the midpoint (4:9-15) & Gal §213 (5:22-6:2)

Gospel: •Luke §94 (19:1-10) & Matt §43 (11:27-30)

Or, if the rector so direct, a vigil-rank service to the **NMM of Russia** (§1E; S:1002). The canon and prosomoia of St. Ephraim the Syrian are transferred to Little Compline on the eve of 29 January.

Little Vespers

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

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

Glory...

Doxasticon of the New-martyrs, Tone VIII, *The land of Russia...* (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 idiomela of the New-martyrs (from Little Vespers in the Menaion, with their psalm verses)

Glory...

Doxasticon of the New-martyrs, Tone II, *O wondrous army...* (from Little Vespers in the Menaion)

Now & ever...

Theotokion, Tone II, *Who can praise and bless thee...* (from Little Vespers in the Menaion)

After the Trisagion Prayers: troparion of the resurrection from the Octoechos; *Glory...*, troparion of the New-martyrs; *Now & ever...*, dismissal theotokion of the resurrection in the tone of the troparion of the New-martyrs

Great Vespers

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

Matins

Polyeleos

Matins Gospel IV: Luke §112 (24:1-12)

Katavasia of the Meeting of the Lord

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**, 10 troparia: 6 of the resurrection from the Octoechos and 4 of the New-martyrs (printed in the Menaion under the heading “At Liturgy” — not taken from the canon)

Epistle: •1 Tim §285 from the midpoint (4:9-15) & Rom §99 (8:28-39)

Gospel: •Luke §94 (19:1-10) & Luke §106 (21:12-19)

Or a polyeleos-rank service to **St. Isaac the Syrian** (§1D; S:1576). The canon and prosomoia of St. Ephraim the Syrian are transferred to Little Compline on the eve of 29 January.

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 IV, *Withdrawing from fellowship...* (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, *Become an experienced doer...* (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 3:1-9, (2) Wis 5:15-6:3, (3) Wis 4:7-15

Matins

Polyeleos

Matins Gospel IV: Luke §112 (24:1-12)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •1 Tim §285 from the midpoint (4:9-15) & Gal §213 (5:22-6:2)

Gospel: •Luke §94 (19:1-10) & Matt §43 (11:27-30)

Monday

29/11 Monday of the Thirty-eighth Week after Pentecost. Tone IV.

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).

Little Compline

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

If either the vigil-rank service to the New-martyrs of Russia or the polyeleos-rank service to St. Isaac the Syrian was performed on 28 January:

Canon of St. Ephraim the Syrian (transferred from 28 January)

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)

Liturgy

Epistle: •I Pet §59 (2:21b-3:9), •I Pet §60 (3:10-22) (transferred from the following day) & Heb §311 (4:14-5:6)

Gospel: •Mark §54 (12:13-17), •Mark §55 (12:18-27) (transferred from the following day) & Mark §41 (9:33-41)

Tuesday

30/12 Tuesday of the Thirty-eighth Week after Pentecost. Tone IV.

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, Styrcius, 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

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 [•I Pet §60 (3:10-22); •Mark §55 (12:18-27)] are transferred to the preceding day.

Wednesday

Fast Day.

31/13 Wednesday of the Thirty-eighth Week after Pentecost. Tone IV.

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 Ardunis 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 Pet §61 (4:1-11) & I Cor §153 (12:27-13:8a)

Gospel: •Mark §56 (12:28-37) & Matt §34 from the midpoint (10:1, 5-8)