

**LITURGICAL
CALENDAR
2024**

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

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ACKNOWLEDGMENT

The editor wishes to express a profound debt of gratitude to Alexandr A. Andreev for his magisterial article, "Concerning the Order of Reading the Gospel at the Divine Liturgy in Light of the Recommendations of the All-Russian Council of 1917-1918", which was published in Russian in the *Messenger of the Ekaterinburg Theological Seminary*, Issue 4, 2018. Andreev's article has proved invaluable in compiling the lectionary readings for the *Liturgical Calendar*.

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.

Individual akathists and services in looseleaf format may ordered by e-mail sent to: sales@sjkp.org

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-rank 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 and February of 2024, 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 on 12 February 2024. As a result of that adjustment, some Gospel readings are repeated on weekdays (Monday through Friday) during the period prior to the Sunday of the Publican and the Pharisee.

Epistle readings appointed for the 28th and 30th Sundays after Pentecost are omitted from the daily lectionary in 2024. Gospel readings appointed for the 15th and 16th Sundays after Pentecost are omitted from the daily lectionary in 2024.

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

Sunday

Fast-free Period.

1/14 Thirty-second Sunday after Pentecost. Tone VII. *Sunday before Theophany.*

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 (†533). M Theodotus. St. Gregory, bp. of Nazianzus and father of St. Gregory the Theologian. St. Theodosius, abbot of Triglia (Bithynia). NM Peter of Tripoli in the Peloponnesus, at Temisi in Asia Minor. Holy Passion-bearer Wistan, prince of Mercia. NHMM Plato, bp. of Reval (Tallinn, Estonia), and Presbyters Michael Bleive and Nicholas Bezhanitsky (†1919).

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

A vigil-rank service for the **Circumcision of our Lord** and **St. Basil the Great** (S:1501). The services are performed as set forth in Volume III of *The Order of Divine Services*, pages 111-113.

Great Vespers on Saturday Evening

Three readings –

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

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

Matins

Matins Gospel X: John §66 (21:1-14)

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)

During the festal period of Theophany (2-14 January), 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 or vigil-rank coincides), the canon of the Theotokos from the Octoechos is omitted at Little Compline and the Interhours are omitted. The usual Litia for the Dead appointed after Vespers and after the First Hour is not performed.

Monday

Fast-free Period.

2/15 Monday of the Thirty-third Week after Pentecost. Tone VII.

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.

Rep. Abbess Taïsia of Leushino (†1915).

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

Little Compline on Sunday Evening

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 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 Hierarchy

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

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

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

Great Vespers on Sunday Evening

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

Little Compline on Sunday Evening

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 each ode, the irmos of Canon II 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, repeating the first of 3, 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, *Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.*

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 **Beatitude**s, 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 readings from the daily lectionary are omitted. They will be read later in the lectionary cycle.

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

Great Vespers on Sunday Evening

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

Little Compline on Sunday Evening

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 each ode, the irmos of Canon II 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, repeating the first of 3, 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 wherein 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: Gal §208 (3:23-29). **Gospel:** Mark §21 (5:24b-34).

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

Tuesday**Fast-free Period.**

3/16 Tuesday of the Thirty-third Week after Pentecost. Tone VII.

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

Rep. 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 on Monday Evening

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

Wednesday**Fast-free Period.**

4/17 Wednesday of the Thirty-third Week after Pentecost. Tone VII.

Forefeast of Theophany. Synaxis of the Seventy 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 Achäicus. St. Theoctistus, abbot at Cucomo in Sicily. MM Zosimus the Hermit and Athanasius the Commentarius (Prison Warden), of Cilicia. Venerable-martyr Euthymius, abbot of Vatopedi Monastery on Mt. Athos, and twelve monks martyred with him by the Latinizers.

Rep. 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).

Rep. Symeon, metropolitan of Smolensk (†1699).

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

Little Compline on Tuesday Evening

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

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 from the midpoint (8:8-14). **Gospel:** Luke §50 (10:1-15).

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

Thursday

Fast Day: Wine & Oil allowed.

5/18 Thursday of the Thirty-third Week after Pentecost. Tone VII.

Eve of Theophany. HM Theopemptus, bp. of Nicomedia, and M Theonas the sorcerer. St. Syncretica 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 Saïs. New Venerable-martyr Romanus of Mt. Athos, at Constantinople (L:OL 82:1). St. Tatiana. Tr rel St. Rumon, bp. in Dumnonia, to Tavistock (Devonshire).

A double service to **HM Theopemptus & M Theonas** and **St. Syncretica of Alexandria** (S:1425). The services are performed as set forth in Volume III of *The Order of Divine Services*, pages 121-122.

Royal Hours and Typica

The service is performed as set forth in the Menaion (S:1504) and 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 readings from the daily lectionary are omitted. They will be read later in the lectionary cycle.

Friday

Fast-free Day.

6/19 Friday of the Thirty-third Week after Pentecost. Tone VII.

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 with the Liturgy of St. Basil the Great on Thursday

The services (S:1505) are 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 [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...

Idiomelon, Tone VI, O ye faithful, let us hymn...

The Liturgy then continues as usual (see pages 134-135 in Volume III of *The Order of Divine Services*).

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. John Chrysostom

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.

Saturday

7/20 Saturday of the Thirty-third Week after Pentecost. Tone VII. *Saturday after Theophany*. St. Pachomius of Kena River. *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 on Friday Evening

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

Canon of St. Sylvester of Rome (S:1503) (transferred from 2 January)

After It is truly meet...:

3 prosomoia of St. Sylvester of Rome, Tone VIII

Glory... Now & ever...

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

Liturgy

Epistle: Eph §233 (6:10-17) & Acts §42 (19:1-8)

Gospel: Matt §7 (4:1-11) & John §3 (1:29-34)

Sunday

8/21 Thirty-third Sunday after Pentecost. Tone VIII. *Sunday after Theophany*.

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 at Yuriev (Tartu, Estonia) (†1472) (L:OL 78:1). St. Æmilian the Confessor, bp. 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 (also 21 Jun). HM Carterius of Cæsarea in Cappadocia (L: IX 1). MM Theophilus the deacon and Helladius, in Libya. SS Cyrus and Atticus, pats. 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. Rep. Elder Isaiah of Valaam (†1914).

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

According to the Typicon, a simple service to **St. George the Chozebite** (§1F1; S:1260). The canon and prosomoia of St. Domnica of Constantinople are transferred to Little Compline on the eve of 9 January.

Little Vespers on Saturday Evening

The service is performed as set forth in the Octoechos.

Great Vespers on Saturday Evening

At *Lord I have cried...*:

10 stichera –

4 stichera of the resurrection from the Octoechos

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

3 prosomoia of the St. George the Chozebite, Tone IV

Glory...

Idiomelon of the feast, Tone I, *He Who clotheth the sky with clouds...*

Now & ever...

Dogmatic theotokion in the tone of the week

At the **Lit**ia:

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

Glory... Now & ever...

Idiomelon of the feast, Tone II, *The waters saw Thee, O God...* (from the Aposticha of Matins)

Matins

Psalm 118

Matins Gospel XI: John §67 (21:15-25)

Katavasia of Theophany

Liturgy

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

Epistle: Eph §224 from the midpoint (4:7-13)

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

Gospel: Matt §8 (4:12-17)

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 all men to salvation hath appeared;* and for Sunday, *Praise the Lord from the heavens; praise Him in the highest.*

Or, if the rector so direct, a polyeleos-rank service to the **Martyrs of Estonia** (§1F2; S:1507). The canons and prosomoia of St. George the Chozebite and St. Domnica of Constantinople are transferred to Little Compline on the eve of 9 January.

Little Vespers on Saturday Evening

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

4 stichera of the resurrection from the Octoechos, repeating the first of 3

Glory... 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 Martyrs, Tone IV (from the Aposticha of Great Vespers, with their appointed psalm verses)

*Glory...*Idiomelon of the Martyrs, Tone II, *Come, O ye who love the feasts of the Church...* (idiomelon appointed after Psalm 50 in Matins)*Now & ever...*Idiomelon of the feast, Tone II, *Thou didst bow Thy head...* (idiomelon from *Lord, I have cried...* in Great Vespers)

After the Trisagion Prayers:

Troparion of the resurrection from the Octoechos

Glory...

Troparion of the Martyrs

Now & ever...

Troparion of Theophany

Great Vespers on Saturday Evening

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

At the **Litia**:

2 stichera:

1 idiomelon of the feast, Tone IV, *He Who covereth Himself with light...*1 idiomelon of the Martyrs, Tone I, *Great is the wonder...**Glory...*Doxasticon of the Martyrs, Tone II, *Come, ye who love the martyrs...**Now & ever...*Idiomelon of the feast, Tone VIII, *Today creation is enlightened...***Matins****Polyeleos****Matins Gospel XI**: John §67 (21:15-25)**Katavasia** of Theophany**Liturgy**At the **Beatitudes**, 12 troparia: 4 of the resurrection from the Octoechos, 2 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**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 Martyrs**Epistle**: Eph §224 from the midpoint (4:7-13) & Eph §233 (6:10-17)**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: *Mercy shall be built up for ever. In the heavens shall Thy truth be established;* and of the Martyrs**Gospel**: Matt §8 (4:12-17) & 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

Communion Verse for Sunday, *Praise the Lord from the heavens; praise Him in the highest;* and of the Martyrs

Monday

9/22 Monday of the Thirty-fourth Week after Pentecost. Tone VIII.

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.

Rep. 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 of Melitene** (§2G1; S:1122).

Little Compline on Sunday Evening

Canon of St. Domnica of Constantinople (S:1260) (transferred from 8 January)

After *It is truly meet...*:

3 prosomoia of St. Domnica of Constantinople, Tone IV

Glory... Now & ever...

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

If a polyeleos-rank service was performed to the Martyrs of Estonia on 8 January, the canon and prosomoia of St. George the Chozebite (S:1260) (transferred from 8 January) are chanted before those of St. Domnica of Constantinople.

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 §308 (3:5-11, 17-19). **Gospel:** •Luke §102 (20:27-44).

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 of Melitene are transferred to Little Compline on the eve of 10 January.

Great Vespers on Sunday Evening

Three readings: composite readings– see the Menaion

Little Compline on Sunday Evening

Canon of St. Domnica of Constantinople (S:1260) (transferred from 8 January)

After *It is truly meet...*:

3 prosomoia of St. Domnica of Constantinople, Tone IV

Glory... Now & ever...

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

If a polyeleos-rank service was performed to the Martyrs of Estonia on 8 January, the canon and prosomoia of St. George the Chozebite (S:1260) (transferred from 8 January) are chanted before those of St. Domnica of Constantinople.

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 §308 (3:5-11, 17-19) & Heb §335 (13:17-21)

Gospel: •Luke §102 (20:27-44) & 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

Tuesday

10/23 Tuesday of the Thirty-fourth Week after Pentecost. Tone VIII.

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 Anatolius, met. of Odessa (1938).

Rep. 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 of Melitene** (§2G1; S:1341).

Little Compline on Monday Evening

Canon and prosomoia of St. Marcian of Constantinople (S:1341)

If a polyeleos-rank service was performed to Hieromartyr Philip of Moscow on 9 January, the canon and prosomoia of Martyr Polyeuctus of Melitene (S:1122) (transferred from 9 January) are chanted before those of St. Marcian of Constantinople.

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 of Nyssa

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 §310 (4:1-13) & I Cor §151 (12:7-11)

Gospel: •Luke §106 (21:12-19) & 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 of Melitene are transferred to Little Compline on the eve of 11 January.

Great Vespers on Monday Evening

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

Little Compline on Monday Evening

Canon and prosomoia of St. Marcian (S:1341)

If a polyeleos-rank service was performed to Hieromartyr Philip of Moscow on 9 January, the canon and prosomoia of Martyr Polyeuctus of Melitene (S:1122) (transferred from 9 January) are chanted before those of St. Marcian of Constantinople.

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 §310 (4:1-13) & Heb §335 (13:17-21)

Gospel: •Luke §106 (21:12-19) & 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

Wednesday

Fast Day: Wine & Oil allowed.

11/24 Wednesday of the Thirty-fourth Week after Pentecost. Tone VIII.

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.

Rep. Bl. Nun Eupraxia of Telyakov 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 the Great** (§2G2; S:1123).

Great Vespers on Tuesday Evening

At *Lord, I have cried...*, 6 prosomoia of the Saint, repeating each of 3

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

Little Compline on Tuesday Evening

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

Canon of St. Gregory of Nyssa (S:1341) (transferred from 10 January)

Canon of St. Dometian of Melitene (S:1341) (transferred from 10 January)

After *It is truly meet...*:

3 prosomoia of St. Gregory of Nysa, Tone V

3 prosomoia of St. Dometian of Melitene, Tone I

Glory... Now & ever...

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

After the Trisagion Prayers:

Kontakion of the Saint

Glory... Now & 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 readings from the daily lectionary are omitted. They have been read earlier 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

Thursday

12/25 Thursday of the Thirty-fourth Week after Pentecost. Tone VIII.

Afterfeast of Theophany. M Tatiana of Rome. St. Savva (Sabbas) I, first abp. of Serbia (also 14 Jan). M Mertius of Mauretania. M Peter Apseamus 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, founder of Wearmouth-Jarrow Monastery (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 of Rome** (§2G1; S:1342).

Little Compline on Wednesday Evening

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 §315 (7:1-6). **Gospel:** •Luke §107 (21:28-33).

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 of Serbia** (§2G2; S:1509). The canon and prosomoia of Martyr Tatiana of Rome 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 on Wednesday Evening

Three readings: (1) composite reading – see the Menaion, (2) Wis 4:7-15, (3) composite reading – see the Menaion

Little Compline on Wednesday Evening

Canon of Martyr Tatiana of Rome (S:1342)

After *It is truly meet...*:

3 prosomoia of Martyr Tatiana of Rome, Tone II

Glory... Now & ever...

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

After the Trisagion Prayers:

Kontakion of the Hierarch

Glory... Now and ever...

Kontakion of Theophany

Matins**Gospel:** Matt §11 (5:14-19)**Katavasia** of Theophany**Liturgy**

At the **Beatitudes**, 8 troparia: 2 (including the irmos) from Ode VII of Canon I of Theophany, 2 from Ode VII of Canon II of Theophany and 4 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 readings from the daily lectionary are omitted. They have been read earlier 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

Friday**Fast Day.****13/26** Friday of the Thirty-fourth Week after Pentecost. Tone VIII.

Afterfeast of Theophany. MM Hermylus and Stratonicus, at Belgrade. 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 (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...*

A double service to **MM Hermylus & Stratonicus** and the **MM of Sinai and Raïthu** (§2G1; S:1343).

Little Compline on Thursday Evening

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 and Raïthu

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 §317 (7:18-25) & Rom §99 (8:28-39)**Gospel:** •Luke §108 (21:37-22:8) & 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

Saturday**14/27** Saturday of the Thirty-fourth Week after Pentecost. Tone VIII.

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 (transferred to 13 Jan). St. Nina (Nino), equal to the Apostles and enlightener of Iberia (Georgia) (L:OL 73:3). St. Savva (Sabbas) I, first abp. of Serbia (also 12 Jan). St. Stephen, abbot of Chenolakkos Monastery near Chalcedon. St.

Theodulus, son of St. Nilus of Sinai. St. Joseph Analytinus of Raïthu 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).

Vespers on Friday Evening

At Lord, *I have cried...*

Glory... Now & ever...

Idiomelon of the feast, Tone II, *Thou didst bow Thy head...*

The dogmatic theotokion in the tone of the week is not sung.

Little Compline on Friday Evening

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 of Canon I 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 of Canon II 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: •Col §249 from the midpoint (1:2b-6). **Gospel**: •Luke §81 (16:10-15).

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 of Georgia** (S:1344), combined with the service for the **Apodosis of Theophany**, as prescribed in §2G4. As an alternative, the service may be performed according to the order set forth in the Menaion, which differs in certain respects from the order prescribed in §2G4.

Great Vespers on Friday Evening

At Lord, *I have cried...*

Glory...

Idiomelon of the Saint, Tone II, *Come, all ye faithful...*

Now & ever...

Idiomelon of the feast, Tone II, *Thou didst bow Thy head...*

The dogmatic theotokion in the tone of the week is not sung.

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

Little Compline on Friday Evening

After the Trisagion Prayers:

Kontakion of the Saint

Glory... Now and 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) & •Col §249 from the midpoint (1:2b-6)

Gospel: Matt §104 (25:1-13) & •Luke §81 (16:10-15).

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 Friday for simple, double and six-stichera commemorations when it is not a forefeast or an afterfeast of a great feast, the Polyeleos is sung at Matins on Sundays, the appropriate canon of the Mother of God from the Octoechos is chanted at Little Compline and the Interhours are read on weekdays. The usual Litia for the Dead appointed after Vespers and after the First Hour is resumed on Monday through Saturday for simple, double and six-stichera commemorations.

Sunday

15/28 Thirty-fourth Sunday after Pentecost. Tone I.

St. Paul of Thebes in Egypt. St. John the Calybite ("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 of Thebes** and **St. John the Calybite** (§1B; S:1257).

Little Vespers on Saturday Evening

The service is performed as set forth in the Octoechos.

Great Vespers on Saturday Evening

At the **Litia**:

Idiomelon of the temple

3 prosomoia of the Theotokos by Paul of Amorium (from *Lord, I have cried...* of Great Vespers in the Octoechos)

Glory...

Doxasticon of St. Paul of Thebes, Tone VIII, *We honor thee, O Paul our father...* (doxasticon from the Aposticha of Matins)

Both now...

Aposticha theotokion of the resurrection, Tone VIII, *O unwedded Virgin...*

Matins

Polyeleos

Matins Gospel I: Matt §116 (28:16-20)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •Col §258 (3:12-16) & Gal §213 (5:22-6:2)

Gospel: •Luke §91 (18:18-27) & Matt §43 (11:27-30)

Monday

16/29 Monday of the Thirty-fifth Week after Pentecost. Tone I.

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, Sisóes, Zosimas and Gregory. St. Fursey, abbot of Burgh Castle.

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

Little Compline on Sunday Evening

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

Liturgy

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

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.

Tuesday

17/30 Tuesday of the Thirty-fifth Week after Pentecost. Tone I.

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 the Great** (§2F; S:1345).

Little Vespers on Monday Evening

The service is performed as set forth in the Menaion.

Great Vespers on Monday Evening

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 have been read earlier in the lectionary cycle.

Wednesday

Fast Day: Wine & Oil allowed.

18/31 Wednesday of the Thirty-fifth Week after Pentecost. Tone I.

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 the Great** and **St. Cyril of Alexandria** (§2B; S:1264).

Vespers on Tuesday Evening

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

Little Compline on Tuesday Evening

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

Liturgy

At the **Beatitudes**, 8 troparia: 4 from the Ode III of the canon of St. Athanasius the Great and 4 from Ode VI of the canon of St. Cyril of Alexandria

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

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.

Thursday

19/1 Thursday of the Thirty-fifth Week after Pentecost. Tone I.

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 Great** (§2C; S:1346).

Liturgy

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

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary 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 the Great are transferred to Little Compline.

Great Vespers on Wednesday Evening

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

Little Compline on Wednesday Evening

Canon of the Theotokos from the Octoechos (Tone I)

Canon of St. Macarius the Great (S:1346)

After It is truly meet...:

3 prosomoia of St. Macarius the Great, Tone IV

Glory... Now & ever...

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

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

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.

Friday**Fast Day: Fish, Wine & Oil allowed.**

20/2 Friday of the Thirty-fifth Week after Pentecost. Tone I.

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 (Vologda). Bl. Peter, customs inspector of Constantinople (L: XXIV 1).

Rep. R. Theodore Kuzmich (Tsar Alexander I) (†1864).

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

Little Vespers on Thursday Evening

The service is performed as set forth in the Menaion.

Great Vespers on Thursday Evening

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 have been read earlier in the lectionary cycle.

Saturday

21/3 Saturday of the Thirty-fifth Week after Pentecost. Tone I.

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.

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

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

Vespers on Friday Evening

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

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 Prayer of St. Symeon and the Trisagion Prayers:

Troparion of St. Maximus the Confessor

Glory...

Troparion of Martyr Neophytus of Nicæa

Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline on Friday Evening

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

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

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

Matins

At *God is the Lord...*:

Troparion of St. Maximus the Confessor, twice

Glory...

Troparion of Martyr Neophytus of Nicæa

Now & ever...

Dismissal theotokion of the resurrection in the tone of the troparion of Martyr Neophytus of Nicæa

After *It is good to give thanks...* and the Trisagion Prayers:

Troparion of St. Maximus the Confessor

Glory...

Troparion of Martyr Neophytus of Nicæa

Now & ever...

Daily dismissal theotokion from Section III of Appendix II in the Menaion in the tone of the troparion of Martyr Neophytus of Nicæa

Liturgy

Epistle: Heb §330 (11:33-12:2a) & •I Cor §146 (10:23-28)

Gospel: Luke §64 (12:8-12) & •Matt §101 (24:34-44)

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 the Confessor and Martyr Neophytus of Nicæa 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 25 January.

Great Vespers on Friday Evening

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

After the Prayer of St. Symeon and the Trisagion Prayers:

Troparion of St. Maximus the Greek

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline on Friday Evening

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

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

Canon of St. Maximus the Confessor (S:1258)

Canon of Martyr Neophytus of Nicæa (S:1258)

After *It is truly meet...*:

3 prosomoia of St. Maximus the Confessor, Tone IV

3 prosomoia of Martyr Neophytus of Nicæa, Tone VIII

Glory... Now & ever...

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

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

Matins

At *God is the Lord...*:

Troparion of St. Maximus the Greek, 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

8 troparia from the canon of St. Maximus the Greek

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

8 troparia from the canon of St. Maximus the Greek

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

After the **Great Doxology:**

Troparion of St. Maximus the Greek

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Liturgy

Epistle: Gal §213 (5:22-6:2) & •I Cor §146 (10:23-28)

Gospel: Luke §24 (6:17-23a) & •Matt §101 (24:34-44)

Or a simple service to **VM Agnes** (§2A; S:1348). The canons and prosomoia of St. Maximus the Confessor and Martyr Neophytus of Nicæa 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 25 January.

Vespers on Friday Evening

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

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 Prayer of St. Symeon and the Trisagion Prayers:

Troparion of Virgin-martyr Agnes

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline on Friday Evening

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

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

Canon of St. Maximus the Confessor (S:1258)

Canon of Martyr Neophytus of Nicæa (S:1258)

After It is truly meet...:

3 prosomoia of St. Maximus, Tone IV

3 prosomoia of Martyr Neophytus of Nicæa, Tone VIII

Glory... Now & ever...

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

Matins

At God is the Lord...:

Troparion of Virgin-martyr Agnes, twice

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the troparion of Virgin-martyr Agnes

After *It is good to give thanks...* and the Trisagion Prayers:

Troparion of Virgin-martyr Agnes

Glory... Now & ever...

Daily dismissal theotokion from Section III of Appendix II in the Menaion in the tone of the troparion of Virgin-martyr Agnes

Liturgy

Epistle: •I Cor §146 (10:23-28). **Gospel:** •Matt §101 (24:34-44).

Sunday

22/4 Thirty-fifth Sunday after Pentecost. Tone II. **New-martyrs and Confessors of Russia.**

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.

According to the Typicon, a double service to **Ap. Timothy** and **Venerable-martyr Anastasius** (§1B; S:1349).

Little Vespers on Saturday Evening

The service is performed as set forth in the Octoechos.

Great Vespers on Saturday Evening

At the **Litia:**

Idiomelon of the temple

Idiomelon of Apostle Timothy, Tone I, *Come, ye people...* (from the Aposticha of Vespers, without its psalm verse)

Glory...

Doxasticon of Venerable-martyr Anastasius, Tone V, *O Venerable father...* (doxasticon from the Aposticha of Matins)

Both now...

Aposticha theotokion of the resurrection, Tone V, *Rejoice, impassable gate...*

Matins**Polyeleos**

Matins Gospel II: Mark §70 (16:1-8)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •I Tim §280 from the midpoint (1:15-17) & II Tim §290 from the midpoint (1:3-9)

Gospel: •Luke §93 (18:35-43) & Luke §50 (10:1-15)

Or, if the rector so direct, a vigil-rank service to the **NMM and Confessors of Russia** (1E; S:1002). The canons and prosomoia of Apostle Timothy and Venerable-martyr Anastasius are transferred to Little Compline on the eve of 23 January.

Little Vespers on Saturday Evening

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

4 stichera of the resurrection from the Octoechos, repeating the first of 3

Glory...

Doxasticon of the New-martyrs, Tone VIII, *The land of Russia...*

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, Tone I

Glory...

Doxasticon of the New-martyrs, Tone II, *O wondrous army...*

Now & ever...

Theotokion, Tone II, *Who can praise and bless thee...*

After the Prayer of St. Symeon and 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 on Saturday Evening

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

Matins

Polyeleos

Matins Gospel II: Mark §70 (16:1-8)

At the **Praises**, the 4th sticheron of the New-martyrs, *Condemned by the godless...*, is an idiomelon in Tone VIII, which should be sung after 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 (special troparia printed in the Menaion "At Liturgy" — not taken from the canon)

Epistle: •I Tim §280 from the midpoint (1:15-17) & Rom §99 (8:28-39)

Gospel: •Luke §93 (18:35-43) & Luke §106 (21:12-19)

Monday

23/5 Monday of the Thirty-sixth Week after Pentecost. Tone II.

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 of Ancyra** (§2A; S:1350).

Vespers on Sunday Evening

At *Lord, I have cried...*: 6 stichera of the Hieromartyr

The stichera in the Octoechos are not used.

Little Compline on Sunday Evening

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

If a vigil-rank service was performed to the New-martyrs and Confessors of Russia on 22 January:

Canon of Apostle Timothy (S:1349) (transferred from 22 January)

Canon of Venerable-martyr Anastasius (S:1349) (transferred from 22 January)

After *It is truly meet...*:

3 prosomoia of Apostle Timothy, Tone I

3 prosomoia of Venerable-martyr Anastasius, Tone I

Glory... Now & ever....

Theotokion prosomoion, Tone I, *Rejoice, O pure one...* (from *Lord, I have cried...* at Vespers in the service to Martyrs Eutropius, Cleonicus and Basiliscus on 3 March 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: Heb §334 (13:7-16). **Gospel:** John §36 (10:9-16).

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.

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 [•Heb §333 (12:25-26, 13:22-25); •Mark §43 (10:2-12)] are transferred to this day and read before the readings for the Hieromartyr.

Tuesday

24/6 Tuesday of the Thirty-sixth Week after Pentecost. Tone II.

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: •Heb §333 (12:25-26, 13:22-25). **Gospel:** •Mark §43 (10:2-12).

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.

Little Vespers on Monday Evening

The service is performed as set forth in the Menaion.

Great Vespers on Monday Evening

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 [•Heb §333 (12:25-26, 13:22-25); •Mark §43 (10:2-12)] are transferred to the preceding day.***Wednesday****Fast Day: Wine & Oil allowed.****25/7** Wednesday of the Thirty-sixth Week after Pentecost. Tone II.

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 Grievs” (Ak:1575) and “Unexpected Joy”. **GC:** M Medula and her companions. St. Apollos, monk of the Thebaïd.

A polyeleos-rank service to **St. Gregory the Theologian** (§2E; S:1265).**Great Vespers on Tuesday Evening**

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

Little Compline on Tuesday Evening

Canon of the Theotokos from the Octoechos (Tone II)

If 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 (S:1258) (transferred from 21 January)

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 because of the vigil the preceding night.

Canon and prosomoia of St. Xenia of Rome (S:1351) (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:** I Cor §151 (12:7-11). **Gospel:** John §36 (10:9-16).*The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.*

Thursday**26/8** Thursday of the Thirty-sixth Week after Pentecost. Tone II.

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 Monastery. Tr rel St. Joseph, abp. of Thessalonica, brother of St. Theodore of the Studion Monastery (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 St. Petersburg (†1801).

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

Liturgy

Epistle: •Jas §51 (1:19-27). **Gospel:** •Mark §45 (10:17-27).

Friday**Fast Day: Wine & Oil allowed.****27/9** Friday of the Thirty-sixth Week after Pentecost. Tone II.

Tr rel 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 on Thursday Evening

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

Little Compline on Thursday Evening

Canon of the Theotokos from the Octoechos (Tone II)

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 §52 (2:1-13) & Heb §318 (7:26-8:2)

Gospel: •Mark §46 (10:23b-32a) & John §36 (10:9-16)

Saturday**28/10** Saturday of the Thirty-sixth Week after Pentecost. Tone II.

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 the Syrian** (§2C; S:1353).

Vespers on Friday Evening

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 Prayer of St. Symeon and the Trisagion Prayers:

Troparion of St. Ephraim the Syrian

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline on Friday Evening

Canon of the Theotokos from the Octoechos (Tone II)

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

Matins

At *God is the Lord...*:

Troparion of St. Ephraim the Syrian, twice

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the troparion of St. Ephraim the Syrian

After *It is good to give thanks...* and the Trisagion Prayers:

Troparion of St. Ephraim the Syrian

Glory... Now & ever...

Daily dismissal theotokion from Section III of Appendix II in the Menaion in the tone of the troparion of St. Ephraim the Syrian

Liturgy

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

Gospel: Matt §43 (11:27-30) & •Matt §104 (25:1-13)

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 the Syrian are transferred to Little Compline.

Great Vespers on Friday Evening

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

Now & ever...

Dogmatic theotokion in the tone of the week

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

After the Prayer of St. Symeon and the Trisagion Prayers:

Troparion of St. Isaac the Syrian

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Little Compline on Friday Evening

Canon of the Theotokos from the Octoechos (Tone II)

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

Canon of St. Ephraim the Syrian (S:1353)

After It is truly meet...:

3 prosomoia of St. Ephraim the Syrian, Tone I

Glory... Now & ever...

Theotokion prosomoion, 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 St. Isaac the Syrian

Matins

At God is the Lord...:

Troparion of St. Isaac the Syrian, 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

8 troparia from the canon of St. Isaac the Syrian

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

8 troparia from the canon of St. Isaac the Syrian

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

After the **Great Doxology:**

Troparion of St. Isaac the Syrian

Glory... Now & ever...

Dismissal theotokion of the resurrection in the tone of the week

Liturgy

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

Gospel: Matt §43 (11:27-30) & •Matt §104 (25:1-13)

Sunday**29/11** Thirty-sixth Sunday after Pentecost. Tone III.

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 (also 4 Jul) (L:OL 78:5). St. Gildas the Wise, abbot of Rhuy's (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 the God-bearer of Antioch** (§1C; S:1266)

Little Vespers on Saturday Evening

The service is performed as set forth in the Octoechos.

Great Vespers on Saturday Evening

At the **Litia**:

Idiomelon of the temple

3 prosomoia of the Theotokos by Paul of Amorium (from *Lord, I have cried...* of Great Vespers in the Octoechos)

Glory...

Doxasticon of the Hieromartyr, Tone I, *Thine annual festival...* (doxasticon from the Aposticha of Matins)

Both now...

Aposticha theotokion of the resurrection, Tone I, *Behold, the prophecy of Isaiah...*

Matins**Polyeleos**

Matins Gospel III: Mark §71 (16:9-20)

Katavasia of the Meeting of the Lord

Liturgy

Epistle: •II Cor §182 from the midpoint (6:16b-7:1) & Heb §311 (4:14-5:6)

Gospel: •Matt §62 (15:21-28) & Mark §41 (9:33-41)

Monday**30/12** Monday of the Thirty-seventh Week after Pentecost. Tone III.

Synaxis of the Three Hierarchs: SS Basil the Great, Gregory the Theologian and John Chrysostom (L: VII 1:3; Ak:1506). 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 on Sunday Evening

The service is performed as set forth in the Menaion.

Great Vespers on Sunday Evening

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 appointed 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 are omitted. They have been read earlier in the lectionary cycle.

Tuesday

31/13 Tuesday of the Thirty-seventh Week after Pentecost. Tone III.

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 on Monday Evening

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

Little Compline on Monday Evening

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

Canon and prosomoia of Hieromartyr Hippolytus (S:1354) (transferred from 30 January)

Liturgy

Epistle: I Cor §153 (12:27-13:8a). **Gospel:** Matt §34 from the midpoint (10:1, 5-8)

The readings from the daily lectionary are omitted. They have been read earlier in the lectionary cycle.
