

Question & Answers

2023-08-20

What is this document?

This is not exactly a transcript of the Q&A session. Rather I've attempted to streamline some of the flow of conversation and augment some of the answers, providing more information and Scripture references. It is somewhat of a reimagining of the conversation.

What is Orthros, how does it relate to the hours of prayer?

The Hours of Prayer are the services prayed by Orthodox Christians either individually or together (usually in monasteries). There are seven or eight of them, inspired from Psalm 118.164 "Seven times a day I praised you / for the judgments of your righteousness." And Psalm 118.62 "At midnight I would rise to acknowledge you, / because of your righteous judgments." The liturgical day starts at sunset, "And there was evening and morning, day one." (Genesis 1.5) The hours of prayer are:

Name of Hour	Approximate Time
Vespers	Sunset
Compline	Late evening (after supper)
Midnight (among the 8 but not the 7)	Midnight
Matins or Orthros	Dawn
First	An hour after dawn
Third	Mid morning
Sixth	Noon
Ninth	Mid afternoon

The Divine Liturgy is not among the hours of the day because it belongs to the 8th Day, the Day with No Evening in the Kingdom of God.

What does *Eothinon* mean in Orthros?

The word itself means *morning*, but it refers to one of eleven Resurrectional Appearance Gospels readings read in cycle each Sunday during Orthros. While in most times during the services the priest is facing East, praying with us to God, or turning to face West to give the people the blessing of God, these readings are read on the South side of the Holy Table as over the Tomb of Christ, proclaiming to the North, to the enemies of God (Proverbs 25.23, Zephaniah 2.13, Jeremiah 1.14–15, 10.22, etc, Ezekiel 38–39) that Christ

has conquered them. The passages I mentioned talk about the peoples who oppressed Israel, but behind them are the spiritual forces who oppressed God's people. (Fr Stephen De Young elaborates more on this in the *Lord of Spirits* podcast, the episode on Sacred Geography.)

The hymn sung after this Gospel proclaims, "In that we have beheld the resurrection of Christ, let us worship the holy Lord Jesus..."

Why are all the terms in Greek?

For historical reasons; many of the theologians were Greek. For many terms, I do find an English translation to be more useful, but some don't have common translations.

Can we ask you anything?

Well if you ask me about astronomy, I probably won't have too many answers. Well, I suppose I do have an interest in that. 'The heavens are telling of divine glory, / and the firmament proclaims his handiwork' (Psalm 18.2 [19.1]). Look up Saturn's moon Mimas and tell me what you think. Also, the dwarf planet Pluto has five moons, not just Charon (the big one) but four smaller ones, all named after various features and personalities of the GrecoRoman underworld. As far my hobbies, I've enjoyed playing Kerbal Space Program and Terraforming Mars is my favorite in-depth board game.

When do you do the full prostration on nonSunday Liturgies?

Part of this and other liturgical actions by the laity (like making the Sign of the Cross) is determined by individual piety and the various local traditions. However, on weekday liturgies, we generally prostrate ourselves at the consecration of the Gifts, starting at either the Prayer of Remembrance "Having in remembrance, therefor this saving commandment..." or immediately after that at the elevation of the Gifts "Thine own of thine own, we unto thee in behalf of all and for all." We rise from prostration at the conclusion of the prayer before the megalynarion (magnification), "Especially our all-holy, immaculate, most blessed and glorious Lady the Theotokos and ever-virgin Mary." We do this for the epiclesis, where the priest asks for the Holy Spirit to be sent down "upon us and upon these gifts".

Why are there so many jurisdictions in America? And how do the hierarchies interact?

This is a historical development from the patterns of immigration to the New World. Immigrants from Syria, Greece, Ukraine, Russia, Georgia, etc. immigrated and brought their jurisdictions with them. The canonical Orthodox hierarchies do get together in Assembly of Canonical Orthodox Bishops of the United States of America to discuss various issues. However, each bishop rules only his own diocese. For example, our Metropolitan Saba is metropolitan over the North American Archdiocese, which includes the USA and Canada. Other countries in the Americas are part of other

archdioceses and if Antiochian, do make up part of Antioch's Holy Synod. The other jurisdictions (Greeks, etc) have parallel structures. For more information, please see our Fr John Erickson's book, *Orthodox Christians in America: A Short History*.

What does 'anaphora' mean?

The anaphora are the prayers offered just before and during the consecration of the Gifts. They start with the deacon proclaiming, "Let us stand aright. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace." We are encouraged to lift up our hearts to the Lord, and sing the Sanctus, "Holy, holy, holy, Lord of Sabaoth..." as the priest is praying quietly the prayers of the anaphora. He then recites the institution narrative, "This is my body...This is my blood..." and prays the prayer of Remembrance. The Gifts are elevated, offered up to God at "Thine own of thine own..." and the Holy Spirit is called down upon the Gifts and the people. We ask for the saints intercessions and conclude the anaphora with a doxology.

Interestingly 'anaphora' in Greek literally means 'carrying up' or 'offering up', as we can see during the elevation. The related word 'prosphora' (the bread that will become the Holy Communion) means 'carrying to' or 'offering to'. So the people bake the bread and offer it to God, and the priest lifts it offering it up. In return God sends the Holy Spirit down upon us and transforms the Bread and Wine into the Body and Blood of Christ.

Why are the Bread and Wine both in the chalice together?

It is a historical development to make it easier to administer Holy Communion to the faithful. The holy spoon in Greek is known as the holy tongs, which calls to mind Isaiah 6 where Isaiah is cleansed with a coal from the altar. It also points to how Holy communion was administered previously.

Why is water mixed with the wine?

It calls to mind St John's Gospel where blood and water flowed from Jesus' side at the crucifixion creating the church. The water is warm to signify the warmth of the Holy Spirit.

Please explain the Trisagion hymn.

Trisagion means thrice-holy, and is so called because we thrice sing "Holy God, Holy Mighty, Holy Immortal" and is patterned after the angelic hymn in Isaiah 6. It's been in the liturgy for a very long time. A legend states the form was given to a child in the 5th century, but other evidence appears to date the inclusion in the liturgy from before that time. It was used in the Council of Chalcedon in 451.

What languages do we sing the hymn in at Holy Resurrection?

Arabic:

قدوس الله، قدوس القوي، قدوس الذي، لا يموت ارحمنا

Quddūsun Allāh, Quddūsun al-qawī, Quddūsun alladhī, lā yamūt urḥamnā.

Greek:

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Ágios o Theós, Ágios iskhūrós, Ágios āthánatos, eléēson ēmās.

English:

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Old Church Slavonic:

свѣтъи боже · свѣтъи крѣпъкъи · свѣтъи бесъмрътъни · помилуй насъ ∴

Svętyi bože, Svętyi krěpŭkyi, Svętyi bezsŭmrŭtŭni, pomilui nasŭ.

Source from Wikipedia [article](#), which also has several other languages. I believe the transliteration for the Greek is based on a reconstructed Koine pronunciation, which varies from how it's actually sung today. There were two variants of Church Slavonic, and I'm not sure I chose the right one.

Additionally we sing the response to the Litany of Fervent Supplication in Vespers in several languages, the four above and Spanish, Swahili, and Romanian.

Using several languages illustrates the church is worldwide and for all peoples.

That is a keen observation.

Why is the priest the only one allowed to walk in front of the altar?

The bishops, priests, and deacons are allow to stand or walk in front of the altar because of the ministry that they are given. They are called by God to administer the Mysteries and this requires they stand at the altar to do so.

Can any priest walk in front of any altar?

No, they can only do in the context of the services. But this same principle also governs those who serve in the altar, it is not as if they are 'hanging out' but image the angels in service.

"Eastern theology...approached such questions—indeed, all theological questions as far as possible—in the setting of the liturgy."

The Spirit of Eastern Christendom (600–1700) p 275 by Jaroslav Pelikan.

What's the best Bible?

The one you'll read!

Which Bible do you use?

Several. My go-to is the English Standard Version, a light revision of the Revised Standard Version. I recommend getting a copy with the so-called Apocrypha (the Full Edition) and cross-references.

For the Old Testament, I often use the New English Translation of the Septuagint; you can get the PDFs for free on their website. It is an academic translation and the names are transliterations of the Greek (e.g., *David* is *Dauid*.) Another good translation of the Septuagint is Lexham English Septuagint which parallels their translations of the Hebrew Old Testament and New Testament as the Lexham English Bible.

Yet another great resource is the New English Translation, (not related to the NETS above, despite the similarity of their names) which has extensive translator's notes.

What is the Septuagint?

The Septuagint is the translation of the Hebrew Scriptures into Greek done before the birth of Christ. Properly speaking, only the translated Torah is the Septuagint, and legend states there were 70 (or 72) translators—one for each of the nations (cf. Genesis 10). While they worked independently, they each translated the Torah exactly in agreement (see apocryphal/pseudepigraphal *Letter to Aristeas* 307–311). The 70 translators also gives rise to the common abbreviation for the Septuagint: LXX, from the Roman numerals for 70. Later on the other books were translated into Greek at various times and manners. Interestingly, the full name of the NETS is *A New English Translation Of The Septuagint And The Other Greek Translations Traditionally Included Under That Title*.

The LXX was authorized to be read in the synagogues instead of the Hebrew text, whereas any other translation (such as the Aramaic Targums) had to be read alongside the Hebrew. Often the Apostles quoted from the Septuagint instead of the Hebrew text. Studying the way Greek words are used in the LXX helps elucidate their meaning in the New Testament.

How does the Septuagint (LXX) differ from the Masoretic Text (MT)?

The Masoretic text is the text of the Hebrew Scriptures that we have today. It was preserved/compiled by the Masoretes—Jewish scholars—in the 6th to 10th centuries. Our earliest complete MT Bible (and the one most translations of the Old Testament in Hebrew are based from) is the Leningrad Codex which was written in the 1000s. There is an earlier codex (book form, not scroll form), the Aleppo Codex, which was written in the 900s but partially lost in the 20th century.

In antiquity there were a few different versions of the Hebrew Scriptures, and the Masoretes selected ones to codify and preserve. The ones they selected were not always the same as the ones that formed the basis for the Septuagint. While most of the texts are very similar, some of the choices for the MT seem to be chosen (consciously or not) to downplay some Messianic themes as they relate to Jesus. Compare Hebrews 10.5–7

with Psalm 40.6 in the MT or Psalm 39.7 in the LXX. Or compare Job 38.17, which we read during Holy Week in the NETS “Again, do the gates of death open to you out of fear, / and did the gatekeepers of Hades cower when they saw you?” to the ESV, “Have the gates of death been revealed to you, / or have you seen the gates of deep darkness?” To be fair, there are some instances where it appears the LXX mistook the meaning of the Hebrew text, especially if the Hebrew being translated was archaic.

The major differences in versification are the Psalms in which the numbers are off by one for most of the Psalms. Another major difference is the Prophecy of Jeremiah, which is a completely different version, with passages in different order and relation to each other. The whole book looks like someone cut up passages, threw them in a fire, and they were put back together by Jeremiah’s disciple (Jeremiah 36.20–32 MT 43.20–32 LXX). Remarkably, in the Dead Sea Scrolls, both versions of Jeremiah are represented in the Hebrew.

For more information, check out Fr Stephen De Young’s book, *The Whole Counsel of God: An Introduction to Your Bible*.

Other resources are the book *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* by Timothy Michael Law and the article that inspired it: *When God Spoke Greek: The Place of the Greek Bible in Evangelical Scholarship* by Karen H. Jobes.

The other major difference is that the LXX contains more books, the so-called Apocrypha or Deuterocanonical books.

What are the Apocrypha?

Depends on who is speaking. When Protestants use ‘apocrypha’ (from Greek ‘hidden’) they mean the 7 books the Roman Church have that they don’t (or 11 books the Orthodox have that they don’t). These books are: Tobit, Judith, Wisdom of Solomon, Wisdom of Sirach, Baruch, Letter of Jeremiah (the Latin Church combines this with Baruch), the three books of the Maccabees, 1 Ezra/Esdras, the Prayer of Manasseh, and the additions to Daniel, Esther, and Psalm 151 (the Latins don’t have 3 Maccabees, 1 Ezra, or Psalm 151. They use the Prayer of Manasseh in services but don’t consider it Scripture.)

There wasn’t much debate about these books in the East, where the churches received the books that had been handed down to them by tradition. In the West, from at least the time of St Jerome, who translated the Bible into Latin from Hebrew (instead of Greek as the Old Latin translations had been), there was some debate about the validity of these books. During the Reformation of the 16th century this became a fault line and the Reformers rejected them while the Romans affirmed them at the Council of Trent (hence ‘deuterocanonical’ or ‘second canon’).

The usual reasons given by the Protestants for why they were rejected are they weren’t written in Hebrew (several were, see the prologue to Sirach, conversely most of Daniel

and parts of (2) Ezra weren't written in Hebrew), they weren't referenced by the New Testament (but see Luke 24.13–35 and 1 Maccabees 4, Hebrews 11.35 and 2 Maccabees 6–7, and Revelation 8.2 with Tobit 12.15¹, additionally some books like Esther and Obadiah are not referenced by the New Testament, moreover St Paul quotes a pagan comedian playwright in 1 Corinthians 15.32), and they weren't accepted by the Jewish people as their Scriptures before Christ (the various Judean and diaspora groups did not agree on which books were canon, e.g., the Sadducees held only the Torah was authoritative).

When Orthodox Christians (or the Romans) use 'apocrypha' they mean what's often called the pseudepigrapha.

What are the Pseudepigrapha?

Derived from the Greek for 'false writings' because often they were not written by who are said to write them (for example the Prophet Enoch wrote none of the books of Enoch), these works are not in the canons of the East or West Old Testaments that are, let's say, Biblical adjacent. These would include works like the (First) Book of Enoch, the other books of Enoch, the Book of Jubilees, the Testaments of the Patriarchs, the Letter of Aristeas, the Psalms of Solomon, and the Apocalypse of Ezra (included in some Slavic Bibles as an appendix) among many others. Many of these were written from the Second Temple period. For more information see Fr De Young's *Apocrypha: An Introduction to Extra-Biblical Literature*. Or if you want the books themselves see Charlesworth's [collection](#)².

What is the Protoevangelion?

From the Greek words 'first Gospel' it refers to Genesis 3.15 where God curses the serpent by saying "I will put enmity between you and the woman, / and between your seed and her seed; / he shall bruise your head, / and you shall bruise his heel." (Modified ESV because it's a bit clearer in the Hebrew than the Greek.) So at the very beginning when Adam and Eve were expelled from Paradise they were given hope that the serpent would be crushed, by the seed of a woman no less. Remember that women do not have seed biologically, so this is also a reference to the virgin birth.

¹ A rather long list of cross references can be found [here](#).

² If you're interested in cross references and intertextuality, and I know you are, because you're reading a footnote, check out [intertextual.bible](#). There are worse ways to spend several hours.

Isn't it a book about the birth of the Virgin Mary?

Oh, *that* Protoevangelion: The Infancy Gospel of James. Well, that brings a new wrinkle into what I said earlier about the apocrypha. To answer that question, I first have to answer another.

What are the New Testament Apocrypha?

So, yes, the definition of Apocrypha is more complicated than I let on. As Christian groups all have the same books in the New Testament, there is not this confusion of terms like the Pseudepigrapha. The New Testament Apocrypha are similar to the Old Testament Apocrypha (Pseudepigrapha) but they are explicitly written about Jesus and other Christian themes and not about Old Testament themes. So we have several genres within these (like we do for the Old Testament Apocrypha) such as Infancy Gospel, Epistle, Apocalypse [yes, a work can be an apocalyptic apocryphon], Acts, etc. Some are very beautiful and orthodox such as the Gospel of Nicodemus (my favorite so far, it expounds on the theme of the Harrowing [Distressing] of Hades, similarly to the hymn we read *On the Victory of the Cross* by St Romanos), some are less helpful and orthodox, and some are plain rubbish such as the Gnostic Gospel of Marcion (a heretical reworking of the Gospel of Luke). For more information, see Fr De Young's book *Apocrypha* mentioned previously and for primary texts, several are collected by Schneemelcher. Does that answer your question?

Could you speak to the Infancy Gospel of James in particular?

Ah yes, you did ask that. So the IGJ is written by an Orthodox Christian and details the early life of the Theotokos, up until a little after the birth of Christ. IGJ collects information as was present in the Tradition, such Joachim and Anna were barren and Mary was dedicated to God from the womb. She went to live in the Temple at the age of 3, etc. We see that the account in IGJ explicitly parallels recalls the story of Hannah and Samuel's childhood in 1 Kingdoms (1 Samuel) 1–3.

What is Gnostic?

Further down the rabbit hole we go. The Gnostics (from Greek *gnosis* knowledge) were several diverse heretics in the 2nd and following centuries. They usually mixed various ideas in various proportions from Judaism, Christianity, Eastern Mystery Religions, and their own personal teachings. Some like Marcion explicitly stated the Old Testament was not Scripture and the Old Testament god was evil and not the Father of Jesus. Most held the Creator was evil and therefore matter was also, which either lead to excessive punishing the body to rid the soul of the attachments of the world, or in the other direction that the soul wasn't material to the body and so you could commit all sorts of licentious acts with the body because they didn't affect the soul. St Irenaeus in his book *Against Heresies* gave an accounting of several types, several stripes of which seem as bizarre as Scientology, although not quite as focused on money (although some false

teachers no doubt would rival them had they our economic system). The unifying theme of the Gnostics was that there was this special, private, esoteric knowledge, and by obtaining that you could be free from this world. Often there were two classes of folks in these movements, those who knew, and the rest who were ignorant, not deemed worthy of the knowledge.

But that brings up an important point. Several of these New Testament Apocryphal texts are rubbish, and if you go online looking for them, you'll find collections of them and sellers making all sorts of fantastical claims that this is the real deal, what early Christians really believed, and other nonsense. If you get interested in this, make sure you get a guide like Fr De Young's book, to assist with discernment. 2 Timothy 4.3–4 has always been true, in the first centuries and today. "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths." (ESV)

For more about Gnostic thought today see *Recovering the Goodness of Creation: A Manual for Recovering Gnostics* by Robin Phillips.

What is the orb St Gabriel is holding?

All the sources say it is a mirror, and are rather silent on why he would be holding a mirror. Except for that one source which states he uses it to look at God since he can't see God directly, but this seems to make God a bit too much like a basilisk. Yes, Isaiah does say the seraphim cover their faces (6.2) so we should remember that. Notice how the mirror has the Greek letter χ which is the first letter of Christ's name in Greek. Also since Gabriel is a messenger angel does not speak on his own behalf but gives God's messages and oracles to humans, in a sense reflecting God.

Why is Christ depicted with blue over red and the Theotokos depicted with red over blue garments?

This shows the intersection of humanity and Divinity. Christ, being the second person of the Trinity, took on flesh without change. In the Annunciation, the Blessed Virgin was overshadowed by the Holy Spirit (Divinity) to conceive the Christ-child (Luke 1.35).

So this implies the Divinity is red and humanity is blue?

Yes, that's correct. Red is associated with flame from such passages as Isaiah 6.1–7 (*Seraphim* means 'flaming ones') and Deuteronomy 4.24 and Hebrews 12.29 where God is called a 'consuming fire.'

But in the real Q&A you said Divinity was represented by blue because of the color of the sky. Are you just going to paper over that you said that? Is this what 'reimagining' means?

Yes, thank you for keeping me honest. There is an alternate explanation for the color scheme. In this the Theotokos wears blue underneath because she bore Christ in her womb. Christ then wears blue as the outer layer because in the Incarnation he came to make man divine, as St Athanasius says 'God became man, so man may become God.' See also Psalm 81.6–7 (82.6–7) and especially 2 Peter 1.3–4.

So which is correct?

Yes. They both teach truth.

I checked with our iconographer Boris who confirmed the first interpretation.

Is St Paul on our iconstasis?

Yes, just to the right of the Mystical Supper. Usually when he is depicted he and St Peter are on the left and right of compositions, and you see St Peter just to the left of the Mystical Supper.

Because Sts Peter and Paul are the patron saints of our patriarchate, they appear together near the ceiling on the right wall in front of the iconstasis.

This pairing even extends to the icons of Pentecost and the Ascension, even though Paul was not present for either event historically. However, icons depict a spiritual reality. The Book of the Acts (1.12–26) of the Apostles depicts the remaining Apostles choosing St Matthias to replace the betrayer of our Lord (who had killed himself in despair) before Pentecost. St Matthias' name is mentioned twice (1.23 & 26) and then never mentioned again in the rest of Scripture. The rest of the narrative of Acts shows that St Paul was chosen by God as an Apostle. The Church agrees with this in her iconography and hymnography.

O sacred Peter and Paul, the Word's chief plowmen;
Andrew, James, and John most wise; august Bartholomew;
Philip and Thomas, called Didymus;
O Jude and Simon;
and thou, divine James, with Matthew great of fame:
O ye universal Twelve Disciples all-revered,
who preached the All-holy Trinity
throughout the whole world,
that He by nature is everlasting God;
ye truly unhewn towers of the Church
and unshakeable pillars of tow'ring height,
intercede with the Master
of all things that we might all be saved.

—from *Orthros of the Synaxis of the Twelve Apostles (June 30)*

None of this means St Matthias wasn't a holy man. He was and is truly numbered among the saints.

Another instance of icons displaying a spiritual reality is that most icons of the Crucifixion display 'King of Glory' as the title and not 'King of the Jews' as recorded in the Gospels. This finds parallels in St John's Gospel where Christ's Crucifixion is his elevation (3.14, 8.28, 12.32, 17.1, 19.30 etc.) and St Paul's writing that if the rulers of this age (the powers behind the thrones; the demons) had understood the mystery of the hidden wisdom of God, they would not have crucified the Lord of Glory (1 Corinthians 2.8).

Why is St John the Baptist depicted with wings?

"How beautiful are the feet of those who preach the good news!" (Romans 10.15 quoting Isaiah 52.7 & Nahum 1.15) The Forerunner was a messenger of the Gospel. In Greek, the word for 'angel' means 'messenger' and so St John is depicted with wings. But there's more: Sirach describes the Lord made Moses "equal in glory to the holy ones [angels]" (45.2). Our Lord described the Baptist as greatest of those born of women (Matthew 11.11 & Luke 7.28), but the least in the kingdom of heaven is greater than he. Jesus also says in the resurrection the saints are like angels in heaven (Matthew 22.30, Mark 12.25). Additionally, the Letter to the Hebrews quoting the Psalter says that humanity was made for a little while lower than the angels (2.7 quoting Psalm 8.5 LXX) and finally we see in the Revelation that the angels and humans worship together at the throne of God (chapter 4). If we are faithful, we too shall be holy as the holy ones, worshipping God always.

What is the relation of Pascha to the other feasts of the Church?

Pascha is the 'feast of feasts'. This construction is a Hebraism, 'X of Xs' means that X is the best or greatest. For example the Holy of Holies is the Most Holy Place, The Book the Song of Songs means this is the greatest of songs. And of course since Pascha celebrates the Resurrection of our Lord, it is foremost in the calendar, so much so that every Sunday is a little pascha celebration. This is why so many of our hymns on Sunday sing of the Resurrection.

In the Church we have 5 major cycles, that of the day: and there was evening and morning one day (Genesis 1.5) with the evening and morning prayers, that of the week: six days shall you labor, but the seventh is for the Lord your God (Exodus 20.5); the fixed yearly cycle: based on the Sun, the movable yearly cycle: for the feasts that depend on the date of Pascha, related to the Moon: let there be lights in the firmament for signs and seasons, days and years (Genesis 1.14) and the cycle of a human's life wherein he is baptized, grows in maturity, partakes the Bread of Life, and rests with the Lord (Genesis 25.8, Hebrews 9.27–28).

Besides Pascha we have the 12 Great Feasts in the year that celebrate aspects of our Lord or Lady's Life.

Feast	Date
Nativity of the Theotokos	September 8
Exaltation of the Cross	September 14
Entrance of the Theotokos into the Temple	November 21
Nativity of our Lord	December 25
Baptism of our Lord (Theophany)	January 6
Presentation of our Lord at the Temple	February 2
Annunciation to the Theotokos	March 25
Triumphal Entry of our Lord into Jerusalem	The Sunday before Pascha
Ascension of our Lord	40 days after Pascha
Pentecost	50 days after Pascha
The Transfiguration of our Lord	August 6
The Falling Asleep (Dormition) of the Theotokos	August 15

And we have other feasts that are important but don't attain to the 12 (1 Supplements 11.25) such as the Circumcision and Naming of our Lord, the Conception of the Theotokos, the feasts relating to St John the Baptist, etc.

Thank you so much for reading this, and I hope to have another one of these Q&A sessions after the last talk in our series.